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Dictionary

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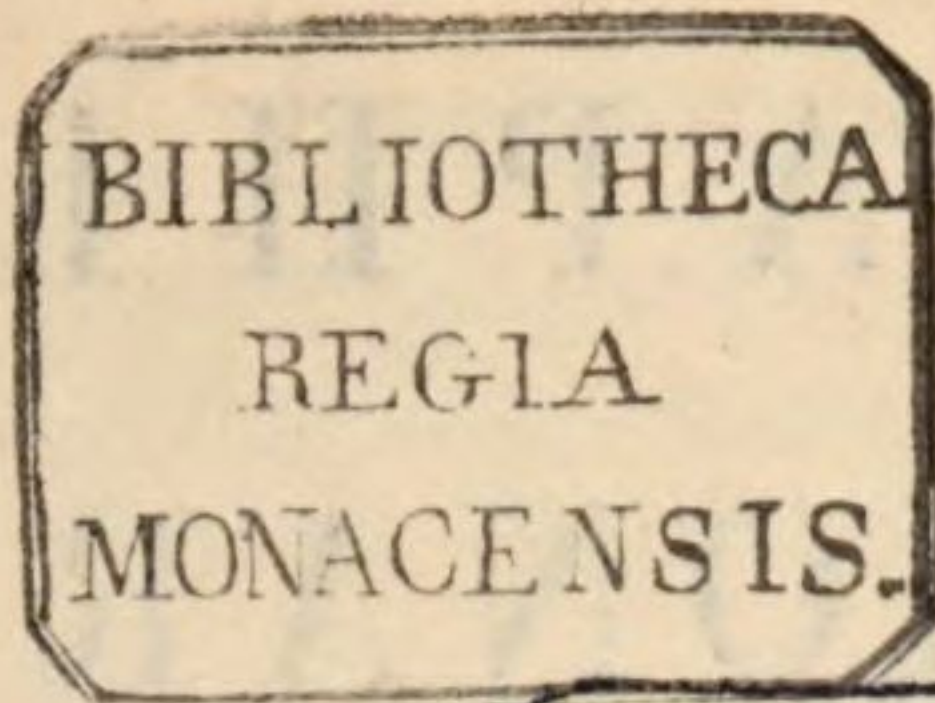
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THE BIOGRAPHICAL DICTIONARY

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SOCIETY for the DIFFUSION of USEFUL KNOWLEDGE.

ALEXANDER OF SELEUCIA, a Greek rhetorician who lived in the reign of Marcus Aurelius, and enjoyed great reputation, especially on account of his rhetorical contests with Herodes. [HERODES.] He taught his art in the schools of Antioch, Athens, and other places. None of his works are extant. His son Alexander, surnamed Peloplaton, distinguished himself in the same profession as his father. (Westermann, *Geschichte der Griech. Beredtsamkeit*, § 94. n. 9. and 10.)

L. S.

ALEXANDER SEVERUS. [SEVERUS.]

ALEXANDER SUESKIND (אלכסנדר "ר סויעסקינד), a German rabbi, the son of R. Samuel of Metz (Metensis), was at Leyden in the year 1708, where he wrote, at the request of the Reverend Philip Ouseel, who was afterwards professor of divinity at Frankfort on the Oder, a Hebrew work on the Cabbala in quarto, called "Reshith Chochmah" ("The Beginning of Wisdom") (*Prov.* vi. 7.). In this work he treats on the ten Sephiroth, [CORDOVERO, R. MOSES,] and gives the doctrines of the greatest of the cabalistical writers thereon; after which, in twenty-two chapters, he follows out the subject of the Jewish mystical theology, and gives an account of all the principal writers on the subject. He begins, in Chap. I., with the unity of God. Chap. II. Of the image and similitude of God, and so forth. The manuscript was in the collection of Ouseel, for whom it was written. He is also the author of a Hebrew grammar called "Derec Hakodesh" ("The Holy Way"), which treated more especially on the Hebrew accents. It was printed at Köthen, by Israel ben Abraham, A. M. 5478 (A. D. 1718). (Wolffius, *Biblioth. Hebr.* iii. 119.)

C. P. H.

ALEXANDER, TIBERIUS, was the son of Alexander, alabarch of Alexandria, a person of considerable rank and wealth in the

city, and the nephew of the celebrated Philo, some of whose writings are still extant. He was originally a Jew, but abandoned the religion of his fathers, and subsequently rose to high offices in the Roman state. His father was probably a Roman citizen, but Tiberius himself belonged to the equestrian order.

He succeeded Fadus as procurator of Judæa, B. C. 46, but remained in the government only a short time. Though he must have been obnoxious to the Jews as an apostate, there were no disturbances during his administration. An attempt was made by James and Simon, the sons of Judas the Galilæan, to disseminate the doctrines of their father, but it was soon suppressed by Alexander, who ordered James and Simon to be crucified. He was afterwards appointed by Nero, procurator of Egypt, which office he held for many years. During his government Alexandria was frequently disturbed by the dissensions between the Greeks and Jews, and on one occasion upwards of 50,000 Jews were killed by the Roman soldiers, whom Alexander had let loose against them, and the quarter of the city in which they resided was set on fire. He was probably appointed procurator of Egypt shortly after he returned from Armenia, whither he had accompanied Corbulo in B. C. 63, when he went into the camp of Tiridates as a hostage for the safety of the latter. He was the first Roman governor who declared in favour of the Emperor Vespasian, and he seems in consequence to have been held in the highest honour by the Flavian family. He commanded the troops under Titus at the siege of Jerusalem, and was present at the taking of the city. Of his history from that time nothing more is known. (Josephus, *Antiq.* xx. 4. § 2., *Jewish War*, ii. 15. § 1. ii. 18. § 7, 8. iv. 10. § 6. vi. 4. § 3.; Tacitus, *Annal.* xv. 28., *Hist.* i. 11. ii. 74. 79.; Suetonius, *Vesp.* 6.)

P. S.

ALEXANDER TRALLIANUS (Ἀλέξανδρος Τραλλιανός), one of the most valuable of the ancient Greek physicians, was born (as his surname implies) at Tralles, a city of Lydia. His date can be ascertained with tolerable certainty, as he quotes Aëtius, (lib. xii. c. 8. p. 779. edit. Guinter,) who probably lived at the close of the fifth or the beginning of the sixth century after Christ; and he is mentioned by Agathias (*Hist. lib. v. p. 149.*), who wrote his history about the year 565, and also by Paulus Ægineta (*De Med. lib. iii. cap. 28. vii. 5. 11. 19.*), who is supposed to have lived in the seventh century. His father, whose name was Stephanus, was also a physician; and Agathias mentions that he had four brothers, all of whom were distinguished in their several professions. Of the events of his life we merely know that he visited Gaul and Spain, and finally settled at Rome, where he attained to great eminence in his profession. He was probably a Christian, and seems to have been a religious man, though (as was the case with Aëtius) his piety often degenerates into gross superstition. One or two examples of his faith in charms and amulets may be given, especially as it is surprising that an author, who displays so much judgment in other matters, should show so much weakness in this. For epilepsy he recommends a piece of an old sail-cloth taken from a shipwrecked vessel to be tied to the right arm for seven weeks together (lib. i. cap. 20. p. 30.); for the colic he orders the heart of a lark to be fastened to the left thigh (vi. 6. p. 165.); for a quartan ague, a few hairs taken from a goat's chin are to be carried about (x. 6. p. 241.): several other equally ridiculous instances might be given. By way of excuse he tells us that in his time many persons, particularly the rich, were very averse to medicine, and would by no means be persuaded to persist in a proper method; which forced them, says he, to have recourse to amulets and such things as were fondly imagined to effect a cure in a more expeditious manner. (viii. 7. 10. p. 165. 198.) He appears to have written several medical works besides those which are still extant, one of which, *Περὶ τῶν ἐν Ὀφθαλμοῖς Παθῶν*, "On Diseases of the Eyes," is mentioned by himself (ii. 1. p. 122.), and was translated into Arabic. (Al. Sprenger, *De Orig. Medic. Arab. sub Kalif*, 8vo. Lugd. Bat. 1840, p. 24.) Another of his works, "On Pleurisy," which is said to have been also translated into Arabic, was probably only the sixth book of his great medical work, entitled *Βιβλία Ἰατρικὰ δωκαίδεκα*, "Twelve Books on Medicine," which is entirely devoted to this disease. This was written, as he tells us himself, (xii. 1. p. 666.) in his old age, when he was no longer able to bear the fatigues of practice, and treats of diseases in order, from head to foot. In the first book he notices the falling off

of the hair, &c., cutaneous affections of the scalp, different forms of cephalalgia, phrensy, lethargy, various kinds of paralysis, and melancholy; the second is devoted to diseases of the eyes; the third, to diseases of the ears, nose, and teeth; the fourth treats of the different species of cynanche; the fifth, of diseases of the lungs; the sixth, of pleurisy; the seventh, of those of the stomach; the eighth, of those of the liver, spleen, and intestinal canal; the ninth treats of the different kinds of dropsy, and diseases of the kidneys, and urinary and genital organs; the tenth is devoted to the colic; the eleventh, to the gout; and the twelfth, to the different species of fevers. With respect to the merits of this work, Mr. Adams remarks (Barker's edition of Lempriere, London, 1838), that Alexander Trallianus "is a most judicious, elegant, and original author. No medical writer of ancient or modern times," says he, "has treated diseases more methodically; for, after all the nosological systems proposed and tried, none is more advantageous to the student than the method adopted by him of treating of diseases according to the part of the body which they affect, beginning with the head, and proceeding downwards. The same plan is pursued in the third book of Paulus Ægineta, who has copied freely from Alexander. Of the ancient medical writers subsequent to Galen, Alexander Trallianus shows the least of that blind deference to his authority for which all have been censured; in many instances he ventures to differ from him, apparently not from a spirit of rivalry, but a commendable love of truth. In his eleventh book he has given a fuller account of the causes, symptoms, and treatment of gout, than any ancient writer; it contains many things not to be found elsewhere, and deserves to be carefully studied. He judiciously suits the treatment to the circumstances of the case; but his general plan of cure appears to have consisted in the administration of purgative medicines, cathartic salts, or drastic purgatives, scammony, aloes, and hermodactylus. The last-mentioned medicine is most probably a species of colchicum autumnale, which forms the active ingredient of a French patent medicine called 'Eau Médicinale d'Husson,' which was much celebrated some years ago for the cure of gout and rheumatism. . . . The writers, both Greek and Arabian, subsequent to Alexander Trallianus, repeat the praises bestowed by him on the virtues of hermodactylus; and Demetrius Pepagomenus has written a professed treatise to recommend this medicine in gout. The style of Alexander, though less pointed than that of Celsus, and less brilliant than that of Aretæus, is remarkable for perspicuity and elegance." He tells us himself (lib. xii. cap. 1. p. 667.) that his aim was to be concise and plain, and to make use of common words and expressions, and such as

would be easily understood by ordinary persons. This work first appeared in a Latin translation (Lyon, 1504, 4to.) by Franc. Fradin, "cum Expositione Glose interlinearis Jacobi de Partibus et Januensis in Margine posite (sic)." It was first printed in Greek by Rob. Stephens, Paris, 1548, fol., edited by Jac. Goupyl, together with "Rhazæ de Pestilentia Libellus, ex Syrorum Lingua in Græcam translatus. The Greek original, together with a new Latin version of Jo. Guinter, was published by Henr. Petrus, Basel, 1556, 8vo. This Latin translation has been several times reprinted; it is inserted in H. Stephens's "Medicæ Artis Principes," Paris, fol. 1567.; and also forms two of the volumes of Haller's Collection, Lausanne, 1772, 8vo.

Besides this work of Alexander Trallianus there is extant a short treatise on Worms, *Περὶ Ἑλμίνθων*, written by him in the form of a letter, of which an Arabic translation is mentioned by Dr. Sprenger (loco cit.). This was first published in Greek and Latin, Venice, 1570, 4to., edited by Hieron. Mercurialis; it is inserted in Greek and Latin in the twelfth volume of the old edition of Fabricius's "Bibliotheca Græca," p. 602, sq.; the Greek original is to be found in the first volume of Ideler's "Physici et Medici Græci Minores," Berlin, 1841; and a Latin translation is contained in Haller's edition of Alexander Trallianus mentioned above. There is an account of the life and works of Alexander Trallianus published by Edw. Milward, M.D., London, 1734, 8vo., with the title "Trallianus Reviviscens; or an Account of Alexander Trallian, one of the Greek Writers that flourished after Galen; showing that these Authors are far from deserving the Imputation of mere Compilers," &c. (Freind's *Hist. of Physic*; Fabricius, *Biblioth. Græca*, vol. xii. p. 600, sq., ed. vet.; Sprengel, *Hist. de la Médecine*, tom. ii.; Haller, *Biblioth. Medic. Pract.* tom. i.)

Besides these two works, which are universally attributed to Alexander Trallianus, there are extant two others, the author of which is not certainly ascertained, but which may be noticed in this place. The first of these is a collection of Medical and Physical Problems, *Ἱατρικὰ καὶ Φυσικὰ Προβλήματα*, in two books, which generally go under the name of Alexander Aphrodisiensis, but which may be proved both from external and internal evidence to be the work of some other author. In the first place, they are not mentioned in the catalogue of his works given by the anonymous author of the "Arabica Philosophorum Bibliotheca," quoted by Casiri (*Biblioth. Arabico-Hisp. Escur.* tom. i. p. 243.); secondly, they appear to have been written by a person belonging to the medical profession, as he not only prefixes to the second book an encomium on physic, and everywhere displays much medical

knowledge, but also speaks in one passage as if he were in the constant habit of himself administering remedies (lib. ii. probl. 11.); thirdly, he refers (i. 87.) to the second book of a work by himself, entitled *Ἀλληγορίαι τῶν εἰς Θεοὺς Ἀναπλαττομένων Πιθανῶν Ἱστοριῶν*, "Allegories of the Credible Stories fabricated about the Gods," which is nowhere mentioned as belonging to Alexander Aphrodisiensis; fourthly, he more than once speaks of the soul to be immortal (lib. ii. præf. et probl. 63. 67.), whereas Alexander Aphrodisiensis frequently argues against this doctrine, and says in one place (*Comment. in Aristot. "Topic II."* p. 72. ed. Ald.) that "whoever declares the soul to be separable from the body and immortal, is as far from the truth as if he were to say that two and two make five;" and fifthly, the style and language of these books plainly show that the author must have lived later than the third century after Christ. Hieron. Mercurialis, Gataker, Sprengel, Choulant, and others attribute the work to Alexander Trallianus. This conjecture is somewhat confirmed by the numerous explanations of different morbid symptoms contained in it, which agree very well with the great value which Alexander everywhere sets upon a correct diagnosis (lib. v. c. 3. p. 239. viii. 4. p. 455. ix. 5. p. 512.); but as that writer, in his great work, refers to several of his other treatises, it is rather singular that he nowhere alludes to this; besides that it does not seem very likely that a pious Christian, like Alexander Trallianus, should have written the mythological work mentioned above. Like the works on the same subject by Cassius, Theophylactus, and others, these two books contain, along with much that is trifling and frivolous, several curious and interesting physiological and medical observations. It was first published in a Latin Translation by George Valla, Venice, 1488, fol. The Greek text is to be found in the Aldine edition of Aristotle's works, Venice, fol. 1495; and in that by Sylburgius, Frankfurt, 1585, 8vo.; it was published with a Latin translation at Paris, 1540-1, 12mo., edited by J. Davion; and it is inserted by J. L. Ideler in the first volume of his "Physici et Medici Græci Minores," Berlin, 1841, 8vo.

The other work is a short treatise on Fevers, *Περὶ Πυρετῶν*, which has also been attributed to both Alexander Trallianus and Alexander Aphrodisiensis. It is not likely to have been written by the former; for, in the first place, the whole of the twelfth book of his great work is taken up with the subject of fever, and he would hardly have composed two treatises on the same disease without making in either the slightest reference to the other; secondly, the way of treating the subject is quite different from Alexander's usual manner in his great

work, as this is merely a theoretical treatise, without any directions about the use of drugs, while that on the contrary is almost exclusively practical, and abounds especially in pharmaceutical preparations; thirdly, the writers quoted in the two works are quite different, as Empedocles, Zenon, and Aretæus (who are the only authors besides Hippocrates mentioned in the treatise on Fevers), are not once referred to by Alexander, while "the most divine" Galen (ὁ Δειότατος), whom he notices so often, is not once named by the author of this treatise. The work bears the name of Alexander Aphrodisiensis, but, as it is addressed to a medical pupil whom the author offers to instruct in any other part of medicine (p. 1. ed. Passow), and as it is not noticed in the Arabic list of Alexander's works mentioned above, it is probably the work of some other person of the same name, who may be conjectured to have lived shortly before the time of Galen. It may be added that it is the more improbable that Alexander Aphrodisiensis would have omitted to mention Galen, as we happen to know that he was personally acquainted with him, and that he nicknamed Galen "mule's head" on account of "the strength of his head in argument and disputation." (Casiri, loco cit.; Abû-l-fâraj, *Hist. Dynast.* p. 78.) The work was first published in a Latin translation by George Valla, at Venice, 1498, fol., which was several times reprinted. The Greek text first appeared in the Cambridge "Museum Criticum," vol. ii. p. 359—389., transcribed by Demetrius Schinas, from a manuscript in the Medicean library at Florence; it was published together with Valla's translation by Franz Passow, Breslau, 1822, 4to., and also in Passow's "Opuscula Academica," Leipzig, 1835, 8vo. p. 521.; the Greek text alone is inserted in the first volume of Ideler's "Physici et Medici Græci Minores," Berlin, 1841, 8vo. W. A. G.

ALEXANDER, WILLIAM, Earl of Stirling, was the son of Alexander Alexander of Menstrie. The date of his birth is not very satisfactorily fixed. His father died in 1594. An engraved portrait of the Earl of Stirling, found in a few copies of the collected edition of his poems published in 1637, bears the inscription "ætatis suæ 57." According to this very imperfect evidence, he would have been born in 1580. But the print is of extreme rarity and very high value, being considered the finest production of William Marshall, the celebrated engraver of that day. The probability therefore is, that it was not originally attached to the edition of 1637, and, bearing no date itself, does not fix the age of the person represented. William Alexander, having succeeded to his father's landed property in the counties of Clackmannan and Perth, travelled for some time with Archibald the seventh Earl of Argyle. After his return to Scotland, he published in 1603, "The Tra-

gedy of Darius;" which was followed in 1604 by two other tragedies, "Julius Cæsar" and "Cræsus." In 1604 he published "A Parænesis to the Prince," the object of which was "to speak of princely things," and especially to enforce the choice of patriotic and disinterested councillors. In the same year he also printed "Aurora, containing the first Fancies of the Author's Youth, William Alexander of Menstrie." A collected edition of his plays, including a fourth, called "The Alexandræan Tragedy," was published in London in 1607, under the title of "The Monarchicke Tragedies." These were reprinted in 1616, and again in 1637, when they appeared with "Doomsday," a poem (originally published in 1614), containing something more than ten thousand lines; the "Parænesis;" and "Jonathan," an unfinished poem. This collection was entitled "Recreations with the Muses." In these successive editions of his works, Alexander took very commendable pains to free them from those Scotticisms with which they originally abounded. Langbaine, speaking of the "Darius," says: "It was first composed in a mixed dialect of English and Scotch, and even then was commended by two copies of verses. The author has since polished and corrected much of his native language." In the last collected edition of these plays it is almost impossible to detect any of this dialect, which Langbaine seems to have considered as another tongue.

The poems of Alexander can scarcely now be regarded in a higher light than as literary curiosities. The quantity of verse which this author poured out in the course of ten years is remarkable enough; and this apparent facility is more remarkable, when it is considered that he was composing in a language which in many respects was to him a foreign one. But to this circumstance may be attributed not only what the critics of a later generation would have called the correctness of his versification, but the circumstance that the author is always labouring to express the commonest thoughts in the most high sounding words, and by the most wearisome circumlocutions. It is in vain that we turn over his pages to find a single natural image expressed with force and simplicity. His genius, if genius it can be called, was exclusively of the didactic character. All his productions, whatever form they assume, are a succession of the most cumbersome preachments, unenlivened by any variety of illustration; without adaptation, when they take the dramatic form, to the character of his speakers, and altogether wanting in applicability to the habits and feelings of mankind, and the practical business of human life. It is almost incomprehensible how such productions as the "Four Monarchicke Tragedies" could have appeared in the age of Shakspeare and his great dramatic contemporaries. Their author must un-

doubtedly have fancied that he was doing a higher and a better thing than presenting a poetical view of real life, when he produced such a tragedy as his "Julius Cæsar," where the great interest of the action is utterly lost in the tumid dialogues and interminable soliloquies, and the personages talk, not only unlike Romans, but unlike men. Oldys, who has written his life in the "Biographia Britannica," says of his plays: "He calculated them not for the amusement of spectators, or to be theatrically acted, so much as for readers of the highest rank; who, by the wisest counsels and cautions that could be drawn from the greatest examples, of the ill effects of misgovernment, and confident reliance upon human grandeur, might be taught to amend their own practices, to moderate their own passions and their power over all in subjection to them; and if they have but this end with such readers, to term them historical dialogues, or anything else, can be no discredit to them." Alexander was evidently composing these tragedies upon a totally false theory of art; but it was one suited to his natural powers and his acquirements. The character of a poet, with which he chose to invest himself, had in his view no regard to the highest objects of poetry. Verse was for him a conventional thing, suited as he thought for the delivery of a series of lectures upon state policy and the moral virtues, in which the introduction of historical names as the speakers of the said lectures might give the sentences a greater authority than if they appeared to come wholly from the mouth of William Alexander. In our great age of dramatic poetry, these tragedies, therefore, offer a remarkable contrast to the living spirit which informs the acting plays of even the humblest of Alexander's contemporaries. A singular notion has prevailed, nevertheless, that Shakspeare borrowed from Alexander, particularly in his own "Julius Cæsar." Malone suspects this, although he has the good sense to observe that what he calls the parallel passages "might perhaps have proceeded only from the two authors drawing from the same source." Another critic, of whom it would be difficult to say whether his presumption or his ignorance is the most conspicuous, affirms the resemblance more dogmatically: "There is a great similarity between the Julius Cæsar of Shakspeare and that of Lord Stirling. Which was written the first? In other words, which of these writers borrowed from the other? This, we fear, cannot be ascertained The probability is, that Shakspeare borrowed from the northern poet." (Lardner's *Cyclopædia*: "Literary and Scientific Men," vol. ii.) One of the extracts given by this critic in support of this position we shall subjoin, with the addition of a passage from the source from which the two writers derived an incident common to each.

In North's Plutarch we find the following

passage:—"Cæsar also had Cassius in great jealousy, and suspected him much: whereupon he said on a time to his friends, 'What will Cassius do, think ye? I like not his pale looks.' Another time, when Cæsar's friends complained unto him of Antonius and Dolabella, that they pretended some mischief towards him, he answered them again, 'As for those fat men and smooth-combed heads, quoth he, I never reckon of them; but these pale-visaged and carrion-lean people, I fear them most,' meaning Brutus and Cassius."

The Julius Cæsar of William Alexander thus addresses Calphurnia:—

"No corpulent sanguinians make me fear,
Who with more pain their beards than th' en'mies
strike,
And do themselves like th' Epicurians bear
To Bacchus, Mars, and Venus borne alike;
Their hearts do always in their mouths remain,
As streams whose murmuring shews their course not
deep,
Then still they love to sport, though gross, and plain,
And never dream of ought but when they sleep:
But those high sprites who hold their bodies down,
Whose visage lean their restless thoughts records:
Whilst they their cares' depth in their bosoms drown,
I fear their silence more than th' others' words.
Thus Cassius now and Brutus seem to hold
Some great thing in their mind, whose fire oft
smokes;
What Brutus would, he vehemently would;
Think what they list, I like not their pale looks."

Cæsar's fear of Cassius, simply and forcibly expressed in the translation of Plutarch, paraphrased and diluted in the version of Alexander, is thus presented to us by Shakspeare, in his dialogue between Cæsar and Antony:

"*Cæsar.* Let me have men about me that are fat;
Sleek-headed men, and such as sleep o' nights:
Yond' Cassius has a lean and hungry look;
He thinks too much: such men are dangerous.
"*Ant.* Fear him not, Cæsar, he's not dangerous;
He is a noble Roman, and well given.
"*Cæsar.* 'Would he were fatter:—But I fear him
not:
Yet, if my name were liable to fear,
I do not know the man I should avoid
So soon as that spare Cassius. He reads much;
He is a great observer, and he looks
Quite through the deeds of men: he loves no plays,
As thou dost, Antony; he hears no music:
Seldom he smiles; and smiles in such a sort
As if he mock'd himself, and scorn'd his spirit
That could be mov'd to smile at any thing."

"Of the affinity between these dramas a few extracts will convince the most careless reader," says the writer in Lardner's *Cyclopædia*.

The poems of Alexander were sufficiently bepraised in his own day. One calls him "the monarch-tragic of this isle;" another compares him with Sophocles, Euripides, and Æschylus. Even Drummond addresses him with—

"Thy Phoenix muse, still wing'd with wonders, flies."

John Davis of Hereford, in his *Epigrams* published about 1611, thinks that Alexander the Great had not won more glory by his sword than this Alexander with his pen. Yet in less than forty years after his death his poems were forgotten. Edward Phillips,

the nephew of Milton, does not even mention him in his "Theatrum Poetarum," although Drummond is spoken of as writing in a style "sufficiently smooth and delightful."

Alexander began to pay to King James the homage of verse-adulation at the exact moment when the king was in a condition to confer substantial benefits in return. In 1604, he addressed two poems to James, which have not been reprinted in his collected works: the "Monarchicke Tragedies" are dedicated to His Majesty in a poem of fourteen stanzas, in which the king is told—

"The world long'd for thy birth three hundreth years."

Honours and substantial offices were bestowed by James on the man whom he called "his philosophical poet." Alexander became gentleman usher, in 1613, to prince Charles; and in the same year was knighted, and made master of the Requests. The subsequent public career of Sir William Alexander is altogether very singular. In 1621, King James, by charter, granted to him the whole territory of Nova Scotia, coupled with the famous scheme of extending the order of baronets by granting purchased honours in connection with the new colony. The scheme was however laid aside during the last years of James's reign; but it was revived by Charles; and Sir William Alexander held out the greatest inducement to adventurers in his pamphlet, published in 1625, entitled "An Encouragement to Colonies." In the first year of his reign Charles created Sir William Alexander lieutenant general of New Scotland. In a few years after, he had the remarkable privilege granted him of coining small copper money. In 1626, he was appointed secretary of state for Scotland. In 1630 he was created Viscount Stirling, and in 1633, Earl of Stirling. In addition to his grant of Nova Scotia, he received a charter of the lordship of Canada in 1628, and obtained from the council of New England another grant of a large tract of country, including Long Island, then called the Island of Stirling. He applied himself with great energy, in concert with his eldest son, to colonise this island, and to found a settlement on the St. Lawrence. But he does not appear to have derived any permanent advantage from these projects, and the labours of his son brought on a disease which terminated in his death. Nova Scotia was sold by Sir William to the French, and its beguiled baronets lost the territorial grants which were to have been attached to the dignity. As might be suspected, a good deal of odium was attached to the schemes of Alexander. In a very extraordinary book written by Sir Thomas Urquhart, the translator of Rabelais, and published in 1652, under the title of "The Discovery of a most excellent Jewel, &c. found in the Kennel of Worcester Streets," he is spoken of with great freedom, although the chief object of the

book is the commendation of Scotsmen. The humour of the following passage is exquisite:—"The purity of this gentleman's vein was quite spoiled by the corruptness of his courtiership; and so much the greater pity, for, by all appearance, had he been contented with that mediocrity of fortune he was born to, and not aspired to those grandeurs of the court which could not without pride be prosecuted nor maintained without covetousness, he might have made a far better account of himself. It did not satisfy his ambition to have a laurel from the Muses, and be esteemed a king among poets, but he must be king of some new-found land, and like another Alexander indeed, searching after new worlds, have the sovereignty of Nova Scotia!.... Had he stopped there, it had been well; but the flame of his honour must have some oil wherewith to nourish it: like another King Arthur, he must have his knights, though nothing limited to so small a number, for how many soever who could have looked out but for one day like gentlemen, and given him but one hundred and fifty pounds sterling (without any need of a key for opening the gate to enter through the temple of virtue which, in former times, was the only way to honour), they had a scale from him whereby to ascend unto the platforms of virtue.... Their king, nevertheless, not to stain his royal dignity or to seem to merit the imputation of selling honour to his subjects, did, for their money, give them land, and that in so ample a measure, that every one of his knight baronets had for his hundred and fifty pounds sterling, heritably disposed unto him six thousand good and sufficient acres of Nova Scotia ground, which, being but at the rate of sixpence an acre, could not be thought very dear, considering how prettily, in the respective parchments of disposition, they were bounded and designed: fruitful corn-lands, watered with pleasant rivers running along most excellent and spacious meadows; nor did there want abundance of oaken groves in the midst of very fertile plains, (for if they wanted anything, it was the scrivener or writer's fault, for he gave orders as soon as he received the three thousand Scots marks, that there should be no defect of quantity or quality, in measure or goodness of land,) and here and there most delicious gardens and orchards, with whatever else could, in matter of delightful ground, best content their fancies.... But at last, when he had enrolled some two or three hundred knights, who, for their hundred and fifty pieces each, had purchased amongst them several millions of New Caledonian acres, confirmed to them and theirs for ever under the great seal, the affixing whereof was to cost each of them but thirty pieces more; finding that the society was not like to become any more numerous, and that the ancient gentry of Scotland esteemed of such a whimsical dignity as of a disparagement

rather than addition to their former honour ; he bethought himself of a course more profitable for himself and the future establishment of his own state ; in presenting whereof, without the advice of his knights, (who represented both his houses of parliament, clergy and all,) like an absolute king indeed, disposed heritably to the French for a matter of five or six thousand pounds English money, both the dominion and propriety of the whole continent of that kingdom of Nova Scotia." The countrymen of Lord Stirling seem to have had a notion that his poetry and his financial projects were equally conducive to the art of money-making. His base copper coins were called "turners," and Douglas in his Peerage tells us that the favourite of James and Charles having built a large house in Stirling on which he inscribed "Per mare, per terras," his motto, it was whimsically read "Per metre, et turners." He certainly obtained very substantial tokens of the royal favour, for, besides the American grants, the baronies of Menstries, of Largis and Tullibody, of Tulliculture and of Gartmore were successively conferred upon him ; and in addition to his office of secretary of state, he was keeper of the signet, commissioner of exchequer, and an extraordinary lord of session. Yet after his death, which took place in 1640, his family estates were given up to his creditors by his third son, Anthony. This is he of whom Garrard in one of his gossiping letters to the Earl of Strafford in 1637 tells a curious story of his marriage with the rich grandchild of Sir Peter Vanlore (Garrard calls him Vanlove), alderman of London, who was to have been married to a son of Sir Thomas Read :— "The day before, in the afternoon, she sends to speak with one Mr. Alexander, a third son of the Earl of Stirling, secretary of Scotland here ; he comes, finds her at cards, Mr. Read sitting by her ; she whispers him in the ear asking him if he had a coach (he was of her acquaintance before) ; he said, yes : she desired Mr. Read to play her game, and went to her chamber, Mr. Alexander going along with her. Being there, she told him that, to satisfy her friends, she had given way to marry the gentleman he saw ; but her affection was more to him ; if his was so to her, she would instantly go away with him in his coach, and be married. So he carried her to Greenwich, where they were married by six that evening." By his wife Janet, the daughter of Sir William Erskine, the Earl of Stirling had seven sons and two daughters. The eldest son, William, died in the lifetime of his father, and the grandson succeeded to the earldom, but died about a month after the subject of this article. The second son, Henry, became then Earl of Stirling. The title is now extinct ; the last of the male descendants died in 1749 ; but it is claimed by the representative of the younger brother of

the great grandfather of the first earl. (*Recreations with the Muses*, 1637 ; *Encouragement to Colonies*, 1625 ; *Map and Delination of New England*, 1630 ; Urquhart's *Discovery of a most exquisite Jewel, &c.*, 1652 ; Langbaine's *Dramatic Poets* ; Kippis's *Biographia Britannica*.)

C. K.

ALEXANDER, WILLIAM, M.D., was educated at Edinburgh, and commenced practice as a surgeon in that city. He subsequently took the degree of doctor of medicine, and in the year 1769 removed to London. He again returned to Edinburgh, and died there in 1783. The following are his works :— 1. "Experimental Essays on the external Application of Antiseptics in Putrid Diseases ; on the Dose and Effects of Medicines ; on Diuretics and Sudorifics." Edin. 1768, 8vo. London, 1770, 8vo. Having learned by experiment the power possessed by certain substances of arresting putrefaction in dead flesh, he imagined that the same principle would apply to living tissues, and therefore proposed the internal exhibition and external application, in the form of baths, of nitre and cinchona, as a remedy in putrid fevers. The proposition is founded simply on theoretical deductions, and he does not support his arguments by any cases in which it had been put in execution. The experiments which he relates with regard to the properties of medicines were performed principally on his own person, and, from the absence of any effect produced upon him by large doses of castor and saffron, he excludes these substances from the list of useful articles in the materia medica. 2. "Tentamen medicum de Cantharidum Historia et Usu." Edin. 1769, 8vo. 3. "An experimental Inquiry concerning the Causes which have been said to produce Putrid Fevers." London, 1771, 8vo. 4. "Directions for the Use of the Harrowgate Waters." London, 1773, 8vo. 5. "The History of Women from the earliest Antiquity to the present Time," London, 1779, 2 vols. 4to., and 1782, 2 vols. 8vo. In the third volume of the Physical and Literary Essays he communicated the case of "a person seemingly killed by a blow on the breast, recovered by bleeding and the warm bath." (Alexander's *Works* ; Watt's *Bibliotheca Britannica*.)

G. M. H.

ALEXANDER, WILLIAM, an English artist born at Maidstone in 1768. At the age of fifteen he came to London for the purpose of studying the art of design, which he practised with considerable success. Alexander was appointed in 1792 to accompany Lord Macartney on his embassy to China as draughtsman, and many of his drawings of the scenery, and his illustrations of the customs of China, were engraved for Sir George Staunton's narrative of the embassy. He himself also published, in 1805, a splendid work entitled "The Costume of China, in 48 coloured Plates," with descriptions by John

ALEXANDER.

Barrow. On the formation of the Royal Military College at Great Marlow, Alexander received the appointment of teacher of drawing in that institution, but he resigned the place not long afterwards, when he was made keeper of antiquities in the British Museum. Whilst he held that office he made many drawings of the marbles and terracottas for the work published by Mr. Taylor Combe in three volumes, quarto. He published also the following work: "Engravings, with a descriptive Account, of Egyptian Monuments in the British Museum, collected by the French Institute in Egypt, and surrendered to the British Forces. The Drawings by W. Alexander, and the Engravings by T. Medland." Twelve parts, folio. He made drawings also for other works of a similar nature. He died in 1816. (Fiorillo, *Geschichte der Mahlerey*, vol. v.; Pilkington, *Dictionary of Painters*, ed. 1829.) R. N. W.

ALEXANDER II. (Ἀλέξανδρος Ζεβινᾶς), ZABINAS, ZEBINAS, or ZEBINÆUS, reigned for six years (B. C. 128–122) over part of the Greek kingdom of Syria. The people of Antioch, Apamea, and some other towns, having become dissatisfied with the government of Demetrius Nicator, soon after his return from his Parthian captivity, petitioned Ptolemy Physcon, king of Egypt, to give them another king. He sent to them a young man, the son of an Egyptian merchant, named Protarchos, and pretended that he had been adopted by Antiochus Sidetes. This young man took the name of Alexander, and was called by the people in jest Zebina, which is a Syriac word signifying "bought." A large number of the Syrian towns submitted to his government; he made an alliance with John Hyrcanus, prince of the Jews, and defeated Demetrius in a battle near Damascus. It was not long, however, before he quarrelled with his patron, the King of Egypt, who then espoused the cause of Antiochus Philometor Gryphus, the son of Demetrius II. Antiochus, at the head of an Egyptian army, defeated Zebinas, who fled into Antioch, and there attempted to pillage the temple of Victory, in order to pay his army. This excited an insurrection of the people; Zebinas fled, and was taken by some robbers and brought by them before Antiochus, who commanded him to be put to death. There are several coins of this king extant. On the obverse they represent the head of the king and on the reverse Jupiter sitting half naked, holding a small figure of Victory in one hand and a spear in the other. (Josephus, *Jewish Antiquities*, xiii. 9, 10.; Justin, xxxix. 1, 2.; Athenæus, v. 17.; Frölich, *Annales Syriæ*; Eckhel, *Doctrina Numorum Veterum*, iii. 237.)

P. S.

ALEXANDRA. [ARISTOBULUS.]

ALEXANDRA. [HEROD THE GREAT.]

ALEXANDRA (Ἀλεξάνδρα), widow of the Jewish king Alexander Jannæus [ALEX-

ALEXANDRA.

ANDER JANNÆUS], succeeded her husband (B. C. 78) on the throne of Judæa. At the time of his death Alexander Jannæus was besieging Ragaba, a fortress in the country east of Jordan; and on his deathbed he recommended his widow to conceal his decease until the place was taken. This she did; and then, having returned with her victorious army to Jerusalem, and gained over the Pharisees, (who had great influence with the people, and had been persevering and troublesome opponents to Jannæus,) was allowed quietly to occupy the vacant throne. This alliance of the reigning family with the popular sect was part of the dying counsel of her husband. The high-priesthood, which had previously been united with the regal dignity, was conferred by Alexandra on her eldest son Hyrcanus, whose quiet disposition was more acceptable to her than the turbulent temper of Aristobulus, her younger son. [ARISTOBULUS II.; HYRCANUS II.]

Josephus characterises Alexandra as an ambitious woman, but of considerable sagacity and "great piety towards God." She restored the power of the Jewish state, which had been shaken by the troubles of her husband's reign; collected a large army, taking a considerable body of mercenary soldiers into her service; and rendered herself formidable to the small kingdoms which had been formed round Judæa during the decay of the Macedonian dynasty of Syria. She gave up the internal government of Judæa into the hands of the Pharisees; but the severity which they exercised against the friends and advisers of the late king excited great opposition and alarm; and the malcontents, under the conduct of Aristobulus, who aimed at dethroning his mother, became sufficiently powerful to obtain from the queen the charge of the chief fortresses of the kingdom, except three in which her treasures were kept. Aristobulus did not however obtain the crown; and probably the failure of an expedition against Ptolemy, son of Mennæus, which the queen had placed under his command, diminished for a time his popularity and influence. The invasion of Syria by Tigranes king of Armenia about this time alarmed the Jews, and appears to have repressed their civil dissensions: but he having been recalled home by the victories of the Romans under Lucullus, and Alexandra having fallen ill, Aristobulus gathered an army with the view of seizing the government. His progress was very rapid; and during his revolt Alexandra died at Jerusalem (B. C. 69), having lived seventy-three years and reigned nine. (Josephus, *Antiquities*, book xiii. chap. xv. xvi., *War*, book i. chap. v.) This Alexandra has been by some writers (as Calmet) improperly confounded with Salome, called by Greek writers Alexandra (Josephus, *Antiquities*, book xiii. chap. xii.), widow of Ari-

ALEXANDRA.

stobulus I., elder brother of Alexander Janæus. J. C. M.

ALEXA'NDRA (Ἀλεξάνδρα), daughter of Hyrcanus II., king and high-priest of the Jews, and wife of Alexander, who was the son of Aristobulus II., Hyrcanus's brother and rival. She had two children by her husband: Mariamne, the elder, was married to Herod [HEROD]; for the younger, Aristobulus, she was anxious to obtain the high-priesthood, which Herod had, to her great indignation, conferred on Ananelus, an obscure member of the priestly race (B. C. 36). To effect her object she intrigued with Marcus Antonius then in the East, and with Cleopatra, queen of Egypt. Aristobulus obtained the priesthood, rather, however, by the influence of his sister Mariamne, than by his mother's exertions; but having excited Herod's jealousy, he was drowned by his contrivance near Jericho, when only eighteen years old (B. C. 35). Alexandra now renewed her intrigues with Cleopatra in order to avenge the murder of her son; and Antonius, at Cleopatra's suggestion, summoned Herod before him at Laodicea, in Syria (B. C. 34); but Herod obtained impunity by means of costly gifts, and on his return threw Alexandra into prison. Her restless disposition was not, however, subdued; she instigated her father, Hyrcanus, to attempt to escape into Arabia; but the plan having been betrayed to Herod, Hyrcanus was put to death [HYRCANUS II.], and Alexandra and Mariamne were placed in the fortress of Alexandrium, while Herod went to Rhodes (B. C. 30) to meet Cæsar Octavianus (who had the year before conquered Antonius at Actium), leaving orders that in case of any disaster befalling himself, they should be put to death. Herod's return was followed, after the interval of a year, by the execution of Mariamne [HEROD], whom Alexandra reproached and insulted on her way to the scaffold (B. C. 29), apparently from a pusillanimous desire to avert Herod's anger from herself. Herod's remorse for the death of Mariamne having brought on an illness, at Sebaste or Samaria, from which his life was despaired of, Alexandra intrigued to get into her hands the two forts which commanded the city of Jerusalem; and her intrigues having been made known to Herod, he despatched orders to put her death. Her execution took place B. C. 28. (Josephus, *Antiquities*, book xv. ch. ii. iii. vi. vii.)

J. C. M.

ALEXANDRE of ARLES, Latinized Alexander Arelatensis, a Capuchin monk of the province of St. Louis, one of those into which the convents of this order were divided, is described by Bernardus a Bononia as a clever preacher and writer. He published, early in the eighteenth century, "*Histoire de la Fondation du Monastère de la Miséricorde de la Ville d'Arles*," dedicated to François de Mailli, at that time Archbishop of Arles. Ac-

ALEXANDRE.

ording to Le Long there must have been two editions of this work, one in 1705 in 8vo., and one in 1707 in 12mo.; both published at Aix in Provence: Bernardus a Bononia gives 1704 as the year of publication. Nothing further is known of this writer. (Bernardus a Bononia, *Bibliotheca Capuccinorum*; Le Long, *Bibliothèque Historique de la France*.)

J. C. M.

ALEXANDRE, JACQUES, commonly called Dom Jacques Alexandre, a Benedictine of St. Maur and native of Orleans, died in 1734, at the age of eighty-two. He published two works, now forgotten; one in 1720 on the tides, another in 1734 on horology. Lalande has preserved his list of writers on gnomonics in the "*Bibliographie Astronomique*."

A. De M.

ALEXANDRE, NICOLAS, a Benedictine of the congregation of St. Maur, was born at Paris in 1654, was admitted into his religious order in 1678, and died at St. Denis in 1728. He is known by two works—1. "*La Médecine et la Chirurgie des Pauvres*." Paris, 1708, 12mo. This work contains an account of remedies, cheap and easily prepared, for external and internal affections. 2. "*Dictionnaire Botanique et Pharmaceutique*." Paris, 1716, 8vo., explaining the principal properties of the various mineral, vegetable, and animal substances employed in medicine. Both works passed through several editions; they were merely of a popular nature, and contain, therefore, no very accurate information of the subjects on which they treat. (*Biographie Médicale*.)

G. M. H.

ALEXANDRINUS, JULIUS À NEUSTAIN, the son of Count Pedro Alexandrini, was born at Trent in 1506. When young he was sent to Padua to study medicine and philosophy as well as the Greek language, to which he paid much attention, and translated and commented on several of Galen's works. He was particularly attached to the writings of that author, and zealously defended his opinions against the attacks of his contemporaries, especially against those of Argentio, who was at that time public professor of medicine at Pisa. He was also engaged in a controversy respecting the use of Theriaca (a compound employed as an antidote to venomous bites and poisons), in pestilential fevers, in the course of which he showed that the treatise on that subject which had been ascribed to Galen was not really his production. He was appointed physician to the Emperor Frederick II., and the same office was continued to him by Maximilian and Rudolph II., who successively confirmed him in his rank and nobility, and, in addition, granted him the title of à Neustain. He afterwards left his family and native place, and travelled in pursuit of science through several of the principal cities of Europe, and returning into his own country died at Trent in 1590. He wrote several treatises, which

are principally of a theoretical nature, and many of them are intended simply to explain and defend the doctrines of Galen, as will appear from the following list of them:—

1. "Johannis Actuarii de Affectionibus et Actionibus Spiritus Animalis. Venet. 1547," 8vo. Ibid. 1554, 4to. This translation was also published with the works of Actuarius at Lyon, 1556, 8vo. 2. "Galenus LXIV Enantiomatum Libri, item Galeni Encomion. Venet. 1548, 8vo. Francof. 1598," fol. The object of this treatise was to explain and reconcile the apparent inconsistencies in the writings of Galen. 3. "Claudii Galeni Liber contra ea quæ a Juliano in Hippocratis Aphorismos dicta sunt. Vienn. 1550," fol. 4. "Claudii Galeni Liber adversus Lycum, quod nihil in eo Aphorismo Hippocrates peccavit." 5. "Claudii Galeni Liber de Succorum Bonitate et Vitio." 6. "Antiargenterica pro Galeno. Venet. 1552," 4to. 7. "De Medicina et Medico Dialogus Libris quinque distinctis. Tigur. 1557," 4to. 8. "Antiargentericorum suorum Defensio adversus Galeni Calumniatores. Venet. 1558 and 1564," 4to. 9. "Pædotrophia, sive de Puerorum Educatione. Tigur. 1559," 4to., in verse: this was reprinted and published with some other of his poetical compositions at Trent in 1586, 8vo. 10. "Salubrium, sive de Sanitate tuenda, Libri XXXIII. Coloniae, 1575," fol. 11. "In Galeni præcipua scripta Adnotationes, accessit trita illa de Theriacâ Quæstio. Basil. 1581," fol. 12. "Epistola Apolegetica ad Rembertum Dodonæum. Francof. 1584," 8vo. 13. "Epistola ad Petr. Andr. Matthiolum de Animadversionibus quibusdam in Galenum,—De Expurgatione Vomicæ Pulmonis." This was published in the "Epistolæ Medicinalium" of Matthiolum. 14. "Epistola ad Andr. Canutium," which was published in the "Excussio præcipui Morbi" of Canuzio at Florence, 1580, 4to. It treats of four questions:—1. Whether bleeding should be adopted in intermittent fevers. 2. Whether bilious temperaments are more sanguineous than others. 3. Whether a patient, during the decline of a disorder, can die of some other affection. 4. Whether pepper is carried to the liver. Some other Latin essays were published by him in the "Tractatus de Momento Temporis. Venet. 1586," 4to. (Mazzuchelli, *Scrittori d'Italia*.) G. M. H.

ALEXARCHUS (Ἀλέξαρχος), a Greek historian who wrote a work on the history of Italy (Ἰταλικά), of which Plutarch mentions the third book. Servius the grammarian simply calls him a Greek historian, and evidently refers to his work on Italy when he quotes him as his authority for the derivation of the name Campania. (Plutarch, *Parallela*, 7.; Servius, *Ad Virgil. Æn.* iii. 334.) A Greek grammarian of the same name is mentioned by Clemens of Alexandria. (*Protrept.* p. 36.) L. S.

ALEXAS. [HEROD.]

ALEXEJEV. [ALEKSÆEV.]

ALEXIAS (Ἀλεξίας), an ancient Greek physician, who was a pupil of Thraseas of Mantinea, and is mentioned by Theophrastus (*Hist. Plant.* lib. ix. cap. 17.) with much respect. He says that he was equal to his master in knowledge of botany, and superior to him in other branches of medicine. As he was a contemporary of Theophrastus, he probably lived about B. C. 350. W. A. G.

ALEXINUS (Ἀλεξίνος), a native of Elis, and a philosopher of the Megarian school. He was a disciple of Eubulidas and the successor of Euclides. He distinguished himself chiefly as a logician, and in this branch of philosophy he opposed Aristotle and Zeno, the founder of the Stoic school, and examined their systems most rigorously. He also wrote against Ephorus the historian. His quarrelsome disposition is said to have given rise to his name being changed into the nickname Elenxinus (Ἐλεγκίνος). At one time of his life he endeavoured to establish an independent philosophical school of his own at Olympia; but the undertaking failed, apparently more on account of the bad situation he had chosen than from a want of skill on his part. He is said to have perished while bathing in the river Alpheus. Of his works not a fragment is extant. (Diogenes Laertius, ii. 109, 110.; Cicero, *Academ.* ii. 24.) L. S.

ALEXION is mentioned several times by Cicero (*Epist. ad Attic.* vii. 2. xiii. 25. xv. 1, 2.) as being his friend as well as his physician; at the same time he speaks highly of his medical skill, and deeply laments his sudden death. W. A. G.

ALEXIPPUS (Ἀλέξιππος), an ancient Greek physician, who is mentioned by Plutarch (*Alexander*, p. 689. A. ed. Paris, 1624) as having cured Peucestes, one of the officers of Alexander the Great, for which service he received a letter of thanks from the king.

W. A. G.

ALEXIS (Ἀλέξιος), an ancient Greek sculptor mentioned by Pliny, who states simply that he was a scholar of Polycletus, without informing us of his country or mentioning any of his works. Pausanias also mentions an Alexis as the father of Cantharus of Sicyon, who made a statue at Elis of the beautiful young wrestler Cratinus of Ægira in Achæa. Thiersch supposes the Alexis of Pliny to be the same person as the Alexis mentioned by Pausanias, to which supposition there is no substantial objection. Yet Sillig, in his Dictionary of the Artists of Antiquity, abiding scrupulously by the dates of Pliny, has criticised this opinion, and has endeavoured to show that it is an anachronism. Pliny's system of assigning the period of artists is at best extremely vague, for he gives almost invariably only one date, a single Olympiad, as the time in which an artist lived. From such data Sillig draws the following result: he says, the elder Polycletus, to whom Pliny evidently refers as the master of Alexis, was

already advanced in life in the 90th Olympiad, and cannot be supposed to have had pupils later than the 98th Olympiad; Pausanias tells us that Cantharus was the scholar of Eutychides, who according to Pliny flourished in the 120th Olympiad; Cantharus therefore flourished probably in the 128th, and the Alexis of Pliny cannot have been the same as the Alexis of Pausanias. This may be a right conclusion, but not for the reason assigned by Sillig. The history of the arts offers many instances of artists long surviving their scholars, who had nevertheless lived sufficiently long to earn themselves a reputation, and who therefore, according to Pliny's system of giving one unspecified date, flourished before their masters. Besides, masters are sometimes younger than their scholars, and are very frequently only a few years their seniors. Cantharus therefore, even supposing the 120th Olympiad to be a correct date for Eutychides, may have still flourished long before that date, and his father Alexis may have easily studied with Polycletus, for although Polycletus was celebrated in the 90th Olympiad, it does not follow that he was dead in the 100th (B.C. 380—377): Titian enjoyed a great name for seventy years.

Sillig remarks also that there is no authority for concluding that the Alexis of Pausanias was an artist at all; he supposes the name to have been copied by Pausanias from the inscription upon the statue, for it was not an uncommon practice for the Greek artists to inscribe their father's name after their own upon their productions. (Pliny, *Hist. Nat.* xxxiv. 19.; Pausanias, vi. 3.; Thiersch, *Epochen der bildenden Kunst unter den Griechen*; Sillig, *Catalogus Artificum*.)

R. N. W.

ALEXIS (Ἀλέξιος), a native of Thurii in Southern Italy, who afterwards, probably on the destruction of his native town in B.C. 390, went to Attica, where he obtained the franchise and became a member of the demos of Oeon. He was a contemporary of Plato, Aristotle, and Alexander the Great. In a fragment still extant he mentions the marriage of Ptolemæus Philadelphus with his sister, which took place in B.C. 288. He must therefore have survived this event; and if we may place any reliance on the statement that he died about B.C. 288, at the age of one hundred and six years, he must have been born about B.C. 392. According to Suidas, Alexis was the uncle of Menander the comic writer, who is said to have been very much attached to him, and to have profited much by his intercourse with him.

Alexis as a poet belonged to the so-called middle school of the Attic comedy, and was, next to Antiphanes, the most prolific of all the comic writers of antiquity: he is said to have composed two hundred and forty-five comedies, though we have every reason to

believe that most of them were never acted. The faults which almost unavoidably accompany such fertility are manifest even in the fragments which we possess, for the same ideas are repeated in different forms. Notwithstanding this, however, Alexis was considered by the ancients as one of the most skilful comic writers. He seems to have been particularly happy in drawing the characters of parasites, and to have often introduced them in his plays. The Roman comic writers have often imitated Alexis. Athenæus has preserved the titles and fragment of upwards of one hundred of his comedies. The subjects of some of them, as their titles indicate, are mythological; others were written on contemporary events: in regard to some, we are altogether ignorant of their subjects. One of the last which he composed, and in which he mentioned the marriage of Ptolemæus Philadelphus, was the Hypobolimæus. The fragments of Alexis are collected in A. Meineke, "*Fragmenta Comicoꝝ Græcoꝝ*." (Fabricius, *Biblioth. Græc.* ii. 406, &c.; Meineke, *Quæstiones Scenicae*, specim. iii. p. 27, &c.; A. Meineke, *Historia Critica Comicoꝝ Græcoꝝ*, p. 374, &c.; Bode, *Geschichte der Dramat. Dichtkunst der Hellenen*, ii. p. 405, &c.) L. S.

ALEXIS I., or ALEXIUS COMNENUS (Ἀλέξιος, or Ἀλέξιος Κομνηνός), emperor of CONSTANTINOPLE, was the third son of John Comnenus, and the nephew of Isaac, the first of the Comneni who ascended the throne. He was probably born in 1048. Endowed with all the advantages of birth, beauty, and extraordinary talents, he received a careful education from his mother Anna, a woman of superior talents and character. At the age of fourteen he accompanied the Emperor Romanus Diogenes in his war against Alp-Arslan the sultan of the Turks-Seljuks in Asia Minor; and in the various chances of this war he found opportunities for learning moderation in success and fortitude in adversity. When Romanus Diogenes was deposed and blinded by Michael VII. Ducas, who was proclaimed emperor in 1071, Alexis with his elder brother Isaac adhered to the new prince, and was despatched against the rebels in Asia. Ursel or Russel of Baliol, a kinsman of the Scotch kings, the commander of a band of Frankish adventurers, had got possession of several towns and strongholds in the Armenian mountains. Alexis, after a long guerilla war, succeeded in taking one castle after another, and in seizing the rebel, who became afterwards a faithful servant of his conqueror. Alexis Comnenus continued to serve Michael Ducas with fidelity, although his own mother Anna was accused of intrigues and banished to an island in the Propontis. Alexis defended the cause of Michael against the rebellious Nicephorus Botaniates until resistance became useless, and after the deposition of Michael in 1077 presented himself

to Nicephorus, the new emperor, and offered him his services, saying that he intended to be as faithful to him as he had been his obstinate enemy. Nicephorus III. treated him with confidence, appointed him his field-marshal, and commissioned him to quiet Asia, which was then in a state of rebellion.

Nicephorus Bryennius, one of the rebels, not only disobeyed the authority of Botaniates, but openly aspired to the imperial power. Alexis by stratagem got the advantage over a rebel who was his equal in courage. In a decisive battle which took place in Epirus, Alexis had his phalanx broken, and his Frankish auxiliaries went over to the enemy; but Alexis restored the battle by a desperate charge, and, seizing the horse of Bryennius, who escaped, he cried out that the rebel had been made a prisoner, and ordered the horse to be shown to his troops. The false report spread through both armies: the troops of Bryennius were defeated; he himself fell into the hands of Alexis, and was blinded by order of the emperor. When Alexis returned to Constantinople, he was saluted with the title of Sebastos (the Sublime); but the jealous emperor listened to the calumnies of his courtiers, and was contriving the disgrace of his successful general. Alexis however escaped the danger for the present by flattering the empress, who adopted him as her son. At last Nicephorus gave orders to blind him, but he escaped with his brother Isaac and joined the troops in Thrace, who proclaimed him emperor. Isaac, although the elder of the two brothers, was the first to do homage to Alexis, who immediately set out for Constantinople. His troops being too few in number for a regular siege, he took the city by one of his usual stratagems (A.D. 1080), and allowed his soldiers to plunder it. Nicephorus exchanged the throne for a monastery, and Alexis and Isaac expiated by public acts of penitence the horrors which had been committed by their orders. The state of the empire was most deplorable. While Alexis was in Epirus, and afterwards on the banks of the Danube, the Turks had taken the greater part of the Asiatic provinces, and in Europe the empire was threatened by the Norman knights of Robert Guiscard, duke of Apulia, who had crossed the Adriatic and besieged the town of Durazzo in Epirus, hoping thus to find his way to Byzantium, and to ascend the throne of the Cæsars. Neither the number of his enemies nor the miserable state of the imperial army alarmed Alexis. He concluded peace with the Turks, giving up to them the greater part of Asia Minor, on condition that they should assist him with an auxiliary corps; he made an alliance with Venice and Henry IV. emperor of Germany; he united himself with the Paulicians, a sect of persecuted heretics; he sold the gold and silver vessels of the church; with the money he levied troops in Servia,

Bulgaria, and Walachia; and he set out for the relief of Durazzo. On the 18th of October, 1081, 70,000 Greeks attacked 15,000 Normans. After a desperate struggle, in which Gaita, the wife of Robert, fought by the side of her husband, the Greeks were defeated, and Alexis, says Anna Comnena, who could not win the day, spurred his horse, and fled as far as Lychnidus. Robert traversed Epirus, conquered Thessaly, entered Macedonia, and besieged Thessalonica. Constantinople trembled, and at the same time its domestic peace was disturbed by religious disputes, while the Turks again marched to the Bosphorus. Henry IV., the ally of Alexis, was then embroiled in his memorable quarrel with Pope Gregory VII., and meditated an offensive war against Rome, but want of money checked his operations. A flattering letter from Alexis, which was accompanied by a large sum of money, enabled him to continue the war, and he immediately marched to Rome, took the city, expelled the pope, and thus obliged Robert, the pope's faithful ally, to leave Greece to defend his own estates. This powerful diversion saved the East. For although Henry was repelled by Tancred, and though Bohemond, the son of Robert, defeated Alexis in two battles, a revolt of his barons compelled Robert to remain in Italy, and Bohemond, whose army had greatly suffered from fatigue, famine, and disease, was obliged to leave Epirus and to join his father in Apulia. In 1184 Robert again sailed from Otranto, fought twice with the Venetian galleys, dispersed in a third battle the united fleets of Venice and Constantinople, landed an army in Epirus, and in one campaign conquered Greece and Macedonia. He died suddenly of an epidemic disease, but not, as the Normans said, poisoned by Alexis. The Normans in consternation left Greece, and Robert's successor, Roger, contented himself with Apulia.

Alexis was now enabled to make a more vigorous resistance to the Turks, against whom he defended the remainder of his Asiatic dominions with the courage of despair, but without success. The narrow strait of the Bosphorus and the ignorance of the Turks of navigation for some time protected Europe, when suddenly a fleet of Turkish galleys, constructed by Greek captives, appeared in sight of Constantinople. Alexis despaired of his own forces, and he implored the assistance of the princes of the West. Europe was then in a state of religious agitation, such as had never stirred the world since the doctrines of the Koran had spread over the East. Jerusalem had been conquered by the Turks, and nations rose in arms to rescue the Holy Sepulchre from the hands of the Infidels. Their imagination was inflamed by Peter the Hermit, and their agitation became almost a religious madness, when the ambassadors of Alexis appearing at Piacenza in 1095, de-

scribed to the pope and the assembled princes the deplorable state of the East, and implored them to deliver Constantinople before attempting to recover Jerusalem. They promised them the active assistance of their master. The proposition met with approbation, and now Alexis saw himself on the eve of that memorable epoch which has intimately connected his name with the most extraordinary enterprise ever undertaken. In hopes of being delivered from the Mohammedans, and in secret apprehension of some unknown danger from the Christians, he was anxiously looking forward to the catastrophe; he felt that in that critical moment he had only two faithful allies, his own cunning and presence of mind. In 1096 the first crusaders appeared in Constantinople: children, women, men, a countless host of vagabonds, commanded by Peter the Hermit and a poor knight, Walter the Penniless. Alexis received these strange allies with caution and contempt, and when they had robbed the gardens of Constantinople, he hastened to send them over into Asia. There they fell by the sword of the Turks, who made a pyramid of their bones. After them came Hugo, count of Vermandois, the brother of Philip I., king of France. For his own security, Alexis ordered him to be taken into custody as a hostage; a treacherous act, which had the most serious consequences for the emperor. Gradually there arrived the host of the crusaders, the flower of European chivalry, commanded by Godfrey of Bouillon, and under him by powerful barons and renowned captains, among whom was Bohemond, the gallant son of Robert Guiscard, the mortal enemy of the Greek emperor. They had crossed Germany, Hungary, Servia, and Thrace, and met under the walls of Byzantium. When they heard of the captivity of the Count of Vermandois, their indignation was roused, and they threatened Constantinople. Alexis, however, went into their camp and appeased their fury by gentle words and promises of assistance and plenty of provisions. But the stores which arrived were scanty, and the ridiculous rumour was spread that the emperor would starve them in their camp. The suspicious jealousy of the Latins burst out into fresh fury. The moderate and mild Godfrey put himself at the head of the crusaders, and the emperor was assailed in his capital by the very knights whom he intended to make the instruments of his safety. Alexis had himself conjured up the storm, but he had also the power of controlling it. By a successful defence he showed the crusaders that his military forces were not contemptible, and then again soothed them by submitting to their claims, as well as by promises and professions of friendship. Inviting them to continue their stay in the neighbourhood of Constantinople, he at the same time artfully exalted their imagination by com-

mending their holy enterprise, and he spared no flattery which might induce them to quit Europe as soon as possible. In the spring of 1097 part of them were sent over to Asia, but no sooner were they landed, than the ships sailed back, and did not return except to carry over a new body of crusaders. Thus their army was divided into two bodies, and Constantinople was delivered from danger. At last Alexis crowned his adroit policy by persuading the chiefs of the crusaders to take an oath to restore to him the Asiatic provinces which were conquered by the Turks, and to do homage to him for all the conquests they should make in Asia beyond the ancient limits of the empire. Hugo of Vermandois, Godfrey, Raymond of Toulouse, Robert of Flanders, and Robert the son of William the Conqueror, submitted to this extraordinary demand; but Bohemond, surnamed the Latin Ulysses, remembering his retreat from Epirus, refused. Alexis, however, guessing his motives, flattered him with the glory he had acquired in the battles of Durazzo and Larissa, and one day ordered him to be conducted, as if by chance, into an apartment of the imperial palace which was almost filled with gold and silver. "What wealth and what riches!" cried the Norman, "and what conquests could be made with so much gold!" No sooner had he uttered the words than the cunning emperor begged him to accept it as a present, and Bohemond could not resist the temptation. The Latin Ulysses was thus ensnared by the Greek Ulysses, and did homage for his future conquests. At last Tancred, the proudest of all, reluctantly followed their example, but secretly escaped to Asia in order to avoid the public ceremony of the homage. Sitting on his throne, the emperor received the adoration of the Latin princes: Robert of Normandy, Godfrey of Bouillon, and Hugo of the royal house of France kissed the feet of Alexis. During the performance of the ceremony, the emperor was insulted by Robert, count of Paris, but he dissembled his indignation, and treated him with as much politeness as in our days a count of Paris would show to a rude pasha of Constantinople. Before the rest of the crusaders crossed the Bosphorus Alexis adopted Godfrey as his son, in order to show his sincere esteem for the peaceful intentions of this great chief, who had more than once resisted Raymond and Bohemond when they instigated him to surprise Constantinople. Alexis again promised him to contribute with his forces to the holy enterprise, embarked them all in his fleet, and was heartily glad to see them on their way to Asia.

During the siege of Nicæa, the residence of the Turkish sultan, in May and June, 1097, Alexis assisted the crusaders with a chosen body of archers, and a fleet of boats

on the lake Ascanius. But while they assaulted the walls with balistæ and catapults, he intercepted the flight of the beautiful sultana; and when at last they had prepared the fall of the town, he persuaded the garrison to surrender to him, and kept the conquest for himself. From this moment he separated his cause from that of the crusaders, who marched to Jerusalem, while he, expelling the Turks from Chios and Rhodes, from Smyrna, Ephesus, Sardis, and Laodicea, reunited with the empire the lost Asiatic provinces. When the crusaders were exposed to dreadful sufferings before Antioch in Syria, he retreated instead of rescuing them; and Bohemond, the new prince of Antioch, was so enraged at this faithless conduct, that he left the defence of the town to Tancred, and hastened to Europe in order to renew the war of Epirus. He levied troops in France, in Apulia, in Sicily, crossed the Adriatic Sea, and again besieged Durazzo. The same causes, however, that had made abortive his former two campaigns in Epirus, famine, disease, and the military stratagems of Alexis, produced an unhappy issue for this third undertaking. Peace was concluded between the emperor and Bohemond, who retired from Greece; and when he died soon afterwards, his heirs did homage to Alexis for the principality of Antioch. Tarsus and Malmistra were separated from it, and restored to the Greek empire. Alexis employed the rest of his life in consolidating his extensive conquests, and restoring the peace of the church, which was then disturbed by schisms. But the clergy never forgave him for saving the empire by selling the sacred vessels of their churches. Broken down by the fatigues of an active and agitated life, he died in 1118 at the age of seventy.

The life and the character of Alexis I. have been stigmatised with infamy by contemporary as well as by modern writers, while they have been eulogised by his daughter Anna in a style which even filial piety cannot excuse. Certainly he was not a great man, but he was an extraordinary man. When he ascended the throne, the east part of the empire was in the hands of the Turks, the west was in the hands of the Normans, the north threatened with the invasions of the Bulgarians, and in his capital he was exposed to mutiny and treason. At his death he left to his heir an empire three times greater than that of his predecessor, and defended by a well-disciplined army, which did not exist before his reign. Greece was invaded by friends more dangerous than enemies, and yet he turned their hostile intentions into profit for himself. Fanatic Turks and barbarous Bulgarians, haughty Normans and shrewd Greeks, were managed by Alexis with equal dexterity. He has been accused of cowardly selfishness because he did not join the crusaders as he had pro-

mised; but who can tell us what would have been the consequences for Constantinople if the emperor had been at Jerusalem? In his relations with the Latins he was their inferior in honesty, for he had no virtue, although he could assume the appearance of it; but he surpassed them all in self-possession, and in fact he had attained to a modern civilisation, for he possessed the great art of making other people work for him while they believed that they were working for themselves. His corrupt countrymen the Greeks often cried out against him, but did it because their vanity was piqued at his knowing them so well. He robbed the churches, but affected zeal for religion. He loved money well, and pleasure almost as much. He alternately submitted to the pretensions of foreigners, and threatened them; he flattered their pride as dexterously as the vanity of his countrymen; but it was because he thought these the only means of saving the empire under the extraordinary circumstances in which he was placed, of maintaining himself on a tottering throne, and of transmitting his sceptre to his posterity. On the eve of his death the empress urged him to nominate Bryennius, the husband of his daughter Anna, his successor: he only answered with a sigh over the vanity of the world, and the empress contemptuously exclaimed, "You die as you have lived, a hypocrite." (Anna Comnena, *Alexias*; Glycas, P. iv. in fin. pag. 616, &c. ed. Bonn.; Albertus Aquensis, l. ii. c. 9—19.; Wilhelmus Tyrensis, l. ii. c. 5—23.; Strada, *Thesaurus Antiquitatum seu Vitæ Imperatorum Occidentalium et Orientalium*, in *Vit. Alexii*; Gibbon, *Decline and Fall of the Roman Empire*, chaps. 48. 56. 58, 59.; Comp. Wilken, *Geschichte der Kreuzzüge*; Mill, *History of the Crusades*; Michaud, *Histoire des Croisades*, and *Bibliothèque des Croisades*.) W. P.

ALEXIS or ALEXIUS II. COMNENUS (Ἀλέξιος or Ἀλέξιος Κομνηνός) emperor of CONSTANTINOPLE, the son of the Emperor Manuel and of Maria, the daughter of Raymond, prince of Antioch, was born in 1167 according to Nicetas, which is adopted by Ducange, who has rectified the different statements of the Byzantine historians as to the birth and the death of this emperor. In 1179 he married Agnes or Anna, the daughter of Louis VII., king of France. After the death of his father in 1180, he at first reigned under the guardianship of his mother, but soon became the mere instrument of his ambitious kinsman Andronicus Comnenus, who aspired to the crown. The empress, who endeavoured to frustrate his plans, fell a victim to his rage, and young Alexis was forced to subscribe the sentence by which his mother was condemned to be strangled. Some time afterwards Andronicus seized the imperial crown, and by his order Alexis was strangled with a bow-string, while his youthful widow Agnes, who

was then only eleven years old, became a prey to the lust of the usurper (1083). [ANDRONICUS COMNENUS.] (Nicetas, *Alexius Manuelis Comn. Fil.*, especially cap. 18.; Ducange, *Familia Byzantina*, p. 188.; Gibbon, *Decline and Fall*, c. 48.; Le Beau, *Histoire du Bas-Empire*; Strada, *Thesaurus Antiquitatum, seu Vitæ Imperatorum*.) W. P.

ALEXIS or ALEXIUS III. A'NGELUS, (Ἀλέξιος or Ἀλέξιος Ἀγγελος), emperor of CONSTANTINOPLE, was the brother of Isaac Angelus, the son of Andronicus Angelus, and the grandson of Constantinus Angelus, who married Theodora, the youngest daughter of Alexis I. Comnenus. The year of his birth is unknown. During the reign of the tyrant Andronicus Comnenus he fled to the court of Saladin, and did not return to Constantinople until his brother Isaac had dethroned Andronicus and seized the crown. After having spent ten years in luxury and intrigues, Alexis conspired against his brother, and during his absence from the capital he was proclaimed emperor by the army in 1195. He assumed the noble name of Comnenus on account of his descent from Theodora Comnena. Isaac, forsaken by his guard, fell into the hands of the usurper, and had his eyes put out by order of his own brother, who however spared the life of Isaac's son Alexis, who afterwards reigned under the name of Alexis IV. An unhappy war with the Persians, and an inglorious campaign against the Sultan of Konia in 1198, are the only important events of his short reign. He lost the crown by the active intrigues of his nephew Alexis, who had fled from Constantinople in the disguise of a common sailor and found a refuge in Sicily. The young prince, whose sister Irene was married to Philip, duke of Suabia, sent messengers to Germany and offered the crown of Greece to Philip, if he and his brother, the Emperor Henry VI., would take the trouble to come to Constantinople. Henry sent an embassy to Alexis III., who, dreading such an adversary, promised him a large sum of money if he would not interfere with the affairs of Greece, and Henry accepted the offer. But as soon as Alexis was in possession of the money, which he raised by plundering the churches and oppressing his subjects with a heavy poll-tax, he kept it for himself, and treated the Emperor of Germany's claims with scorn. The German immediately took possession of several Greek islands and assumed the sovereignty of the kingdom of Cyprus, which was a vassal state of the Greek empire. The death of Henry VI. (1197) and the ensuing disturbances in Germany saved Alexis III. from all dangers on that side. Some years later, however, the Latin princes prepared a new crusade at Venice, and the young prince Alexis implored their assistance for the restoration of his father Isaac. This was granted on condition that he would put an

end to the schism of the Greek church, pay a subsidy of two hundred thousand marks of silver, and assist them in recovering the Holy Sepulchre as soon as he or his father should be restored. Thus the Emperor Alexis was suddenly threatened in 1203 by the powerful fleet of the crusaders, which under the command of Dandolo, doge of Venice, [DANDOLO] passed the Dardanelles and cast anchor at the very entrance of the Golden Horn. Although Theodor Lascaris, the emperor's son-in-law, prepared a vigorous resistance, Alexis III. abandoned his capital like a coward, and, laden with jewels and ten thousand pounds of gold, fled with the Empress Euphrosyna to Conrad, marquis of Monteferrato, who had married his sister Theodora. Constantinople was taken by the crusaders, who delivered Isaac and acknowledged him as emperor with his son Alexis. [ALEXIS IV.] The deposed emperor, Alexis III., afterwards returned to Greece and led a private life at Messinoble, the present Kumurjina, near Gallipoli, where, some years later, he treacherously blinded his own son-in-law, the deposed emperor Alexis V. Murzuphlus [ALEXIS V.], and he ended his life in a monastery at Nicæa, where he was confined by his son-in-law, Theodor Lascaris, in 1210. Alexis III., who reigned at a time when the Greek emperors as well as their ministers considered power only as a means of enriching themselves by rapacity, surpassed them all in the art of plundering the wealthy. Frivolous, base, and given to luxury, he loved calumniators of others almost as much as his own flatterers. Stung by conscience for having blinded his brother, he tried to appease his remorse by acts of penitence, but he did nothing to soothe his brother's captivity. Haughty in success and abject in adversity, he showed the baseness of his character in all his actions. (Nicetas, *Alexius Angelus, Isaaci Angelus III.* c. 8. seq., *Isaaci et Alex. fil.* c. 1.; Villehardouin, *De la Conquête de Constantinople*, ed. Paulin Paris, Paris, 1838, c. 51. 56, seq.)

W. P.

ALEXIS or ALEXIUS IV. A'NGELUS (Ἀλέξιος or Ἀλέξιος Ἀγγελος), the only son of Isaac II., emperor of CONSTANTINOPLE, was crowned on the 1st of August 1203, after he had expelled the usurper Alexis III. with the assistance of the crusaders. [ALEXIS III.] He reigned together with his blind father Isaac. At first he was admired by the Greeks, but very little respected by the Latin barons, who treated him rather as one of their fellow knights, than as a crowned head. They forgot themselves so far that one day, when they were playing with him at dice, one of them took off the diadem from the emperor's head, and put a common soldier's cap on it. As he did not fulfil his promises to the chiefs of the crusaders, and especially to the Venetians, serious quarrels broke out between him and

the Latins, in which the weakness of his administration became manifest. A party of the fickle Greeks proclaimed Nicolas Canabus emperor, but the rebel shrunk back before the activity of a bolder rival. This was Alexis Ducas Murzuphlus, a near relative of Isaac, who, possessing the confidence of the young emperor, employed his authority in defeating the rebel and in checking the crusaders, after which he seized the crown under the name of Alexis V. On the 28th of January, 1204, Alexis IV. was arrested by order of Murzuphlus. He was murdered in his prison on the 5th of February, after a reign of five months. The year of his birth is unknown. [ALEXIS III.; ALEXIS V.; ISAAC II.; DANDOLO.] (Nicetas, *Isaaci Ang. et Alexius fil.* iii. 1.; Ducange, *Familie Byzantinae*, p. 204.; Gibbon, *Decline and Fall*, c. 60.; Le Beau, *Hist. du Bas-Empire*.) W. P.

ALEXIS or ALEXIUS V. (Ἀλέξιος or Ἀλέξιος), emperor of CONSTANTINOPLE, with the surname of MURZUPHLUS, derived from the junction of his black and shaggy eyebrows, belonged to the imperial family of Ducas, and was probably the son of Isaac Ducas Sebastocrator [ALEXIS IMPOSTOR] and second cousin of Alexis IV. The year of his birth is not known. He was a man of courage and energy, but these qualities were not ennobled by virtue. Like all his countrymen, he was fickle, shrewd, faithless, and cruel. Lustful from the time that he ceased to be a child, he married a child, but repudiated her, and after her his second wife also. His conduct during the short reign of Alexis IV. has been related. [ALEXIS IV.] Alarming the young emperor with the false report of a rebellion, he attended him down a private staircase, which, as he pretended, led out of the palace, but by which the unhappy prince was conducted to a dungeon. Murzuphlus, who called himself Alexis V., was present at the murder of his predecessor. He proclaimed that he had died a natural death, and prepared for him a royal funeral. But the crusaders soon discovered the truth, declared him guilty of murder, and assailed him in his capital. This was the second and most memorable siege of Constantinople by the crusaders. Nicetas states that Murzuphlus might have avoided a war with the Latins, if he had paid them fifty thousand pounds of gold, and put an end to the schism of the Greek church; but he wanted either the will or the power to do this. Instead of answering their proposition, he made two desperate sallies and twice attempted to burn the fleet of the besiegers. However, his fire-boats were destroyed by the Venetian sailors, and he himself, in a nocturnal engagement, lost an "ancone," or a sacred image of the Holy Virgin, and his "gonfanon," or imperial standard, which is still shown at Venice as a trophy. (Villehardouin, comp. with Gibbon and Ducange.)

After these misfortunes he thought himself no longer safe, and secretly left the city, accompanied by Euphrosyna, the wife of the deposed emperor, Alexis III., and her daughter Eudoxia, the widow of Simeon (Stephanus?), king of Servia, who had just become the wife of Murzuphlus. This happened only two months and sixteen days after he had ascended the throne. As soon as the emperor abandoned Constantinople, the crusaders took the city by storm, and while they were plundering one quarter, a violent fire destroyed the other. The hatred and contempt of the Latins for the Greeks burst out in all their fury, and horrors were committed on that awful day which the barbarous victors themselves were ashamed to relate. When slaughter ceased from weariness, the rage of lust had to be satiated, and every conceivable enormity was perpetrated before the eyes of the inhabitants. Three churches were filled with the most precious objects of plunder. The pavement of the church of St. Sophia was drenched with blood; the altar, a masterwork of Greek art, was broken, and the pieces were distributed among the soldiers; and at last the mob of the crusaders, to ridicule the ceremonies of the Greek church, seated a prostitute on the throne of the patriarch, and forced her to dance and to sing obscene songs, which they accompanied with roars of laughter. While they thus violated the feelings of the pious Greeks, the learned had to suffer other insults. The illiterate soldiers ridiculed them by displaying before their eyes pens, ink-horns, and sheets of paper, an insult which the senator Nicetas relates with unsuppressed indignation. This eminent man as narrowly escaped from death as his daughter from infamy. In the disguise of a soldier, and guarded by a Venetian friend, he left his burning palace; and when beyond the gates of the city, turned his eyes back to the ruins of Constantinople, and, like another Jeremiah, pronounced those emphatic words: "O city, city! thou, the eye of all the cities! thou wonder of beauty," &c. (*Murz.* c. 5.) While these horrors were committed, the emperor fled to his father-in-law, Alexis III., who, himself an exiled prince, led an obscure life near Gallipoli; and it has been already told that Murzuphlus had his eyes put out treacherously by the ambitious father of his wife. His vacant throne was occupied by Baldwin I. count of Flanders, the first Latin emperor of Constantinople. [BALDWIN I.] The blind Murzuphlus took refuge in the Morea, but he was arrested by the Latins, who conducted him to Constantinople, and inflicted upon him a barbarous punishment. They led him to the Theodosian column, a pillar one hundred and forty-seven feet high, and compelled him to throw himself from the summit. (Nicetas, *Murzuphlus; Isaaci Angelus et Alex. fil.* cap. 4, 5.; *Gesta*

Francorum, c. 94.; Villehardouin, *De la Conquête de Constantinople*, ed. Paulin Paris, c. 51. 56. 60, &c., 98. 106. 113. 115. 127, &c.; Gibbon, *Decline and Fall*, c. 60.; Le Beau, *Histoire du Bas-Empire*; Ducange, *Historia Franco-Byzantina*.) W. P.

ALEXIS or ALEXIUS DRAGO COMNENUS, was most probably born in 1553, at Pera or Galata, near Constantinople, but at an early age he left his native country, where, as a descendant of the imperial house of the Comnenes, (he is said to have been a descendant of Michael, the third son of John III., emperor of Trebizond,) he ran the risk of being murdered by order of the sultan. He went to Turin, and became a page of Emanuel Philibert, duke of Savoy. As soon as he was able to bear arms he entered the service of Venice, and distinguished himself in the wars of that republic against the Turks. In 1573 he was living at Zara in Dalmatia, and his royal descent was acknowledged in public documents. He afterwards went to Avignon, became the standard-bearer of a squadron of cavalry, and served under the Count of Villaclara, the commander-in-chief of the forces of Pope Gregory XIII., by whom he was sent to Paris in order to congratulate Henry III. on his accession to the throne of France in 1574. Invited by Queen Catherine of Medicis, he remained in France, became the commander of a body of cavalry, and took an active part in the civil war which then desolated that country. In 1590 (Ducange says 1610) he became governor of the province of Perche, and in 1592 he married Dionysia de Harqueville, of an old and noble Norman family. He died on the 23d of January, 1619, and was buried in the church of St. Etienne du Mont at Paris. His only son was Emanuel Comnenus, who returned to Savoy. His last male descendant, Joseph Comnenus, died at Chamberry in 1784, aged sixty. (Ducange, *Familie Byzantina*, p. 199, 200.; *Précis Historique de la Maison Impériale des Comnènes*, by Demetrius Comnènes, a captain of the Dragoons of Louis XVI., king of France.) W. P.

ALEXIS, GUILLAUME, a Benedictine monk of the fifteenth century, born at Lire in Normandy. He appears to have embraced the monastic life in the Benedictine abbey of that town. He afterwards became prior of Bussy in Le Perche, in the diocese of Evreux. He made a pilgrimage to Jerusalem in the year 1486, and there (according to the author of the "Contre-Blason de faulces Amours," a supplement by a later author to one of the poems of Alexis) suffered martyrdom. The accuracy of this statement has been doubted, on the ground that it is inconsistent with the date of one of the works commonly ascribed to Alexis; and it has been supposed that "martyrdom" was only an exaggerated expression to describe the toils and perils of his pilgrimage. The statements of the author of

the "Contre-Blason" seem however to admit of no other interpretation than that of martyrdom, strictly so called. The works of Alexis are almost entirely poetical. He composed a number of rondeaux and ballads, and four "royal chants" in honour of the Virgin. The chants were included in a quarto collection of poems composed by various authors in honour of the conception of the Virgin, and printed at Paris, Rouen, and Caen, without date. Of the other compositions of Alexis, the chief are — 1. "Le grant Blason des faulces Amours." This is a dialogue of a hundred and twenty-six stanzas, of twelve lines each, each stanza having only two rhymes. The easy and lively style of the dialogue attracted the admiration of La Fontaine, who imitated the versification, difficult as it was, in one of his own pieces. The parties to the dialogue are a gentleman and the author, who are supposed to be riding together from Rouen to Vernoil (Verneuil) in Perche: the subject is love, which the gentleman defends and the author attacks; the author obliges his opponent to own himself vanquished. There have been several editions of this poem. One in black letter (16mo., Paris, no date) in the king's library in the British Museum has the "Contre-Blason" above referred to bound up with it. 2. "Le Debat de l'Homme et de la Femme." 3. "Le Passe Temps de tout Homme et de toute Femme." We learn from the prologue to this poem that it is a version, made in the year 1480, from a Latin treatise of Pope Innocent III. on the misery and wickedness of man, a future judgment, and the torments of hell. A collection of moral precepts in verse, subjoined to this work, as if by the same author, was professedly made A. D. 1505. If this was made by Alexis it sets aside the account of his martyrdom, but we doubt much if it is by him. 4. "Dialogue du Crucifix et du Pèlerin," a work chiefly but not wholly in verse, composed, according to the title, at Jerusalem, A. D. 1486, which enables us to fix the time of Alexis' pilgrimage. 5. "Le Passe Temps du Prieur de Bussy et de son Frère le Cordelier," a dialogue in rhyme. 6. "Le Miroir des Moines." These two works, printed at Rouen, without date or author's name, are ascribed by Du Verdier to Alexis. 7. "Le Martyrologe des fausses Langues, et le Chapitre général d'icelles, tenu au Temple de Danger," in verse. (*Les Bibliothèques Françaises de la Croix du Maine, & de Du Verdier*, edition of M. Rigoley de Juvigny. *Bibliothèque Française de Goujèt*; *Le Contre-Blason de faulces Amours*; and the works of Alexis himself.) J. C. M.

ALEXIS (Ἀλεξίς) THE IMPOSTOR was a Greek of Constantinople, whose real name is unknown. During the first reign of Isaac II. (1185—1195), he gave himself out as the Emperor Alexis II., although this prince had been put to death by Andronicus.

[ALEXIS II. ; ANDRONICUS COMNENUS.] For the purpose of forming a party, he went to Armala, a town not far from the Halys or Kizil-Irmak in Asia Minor, where he lived in the house of a wealthy Latin. The impostor had a striking resemblance to the Emperor Alexis, and he skilfully imitated the stammer of that young prince. Persuaded of the adventurer's royal descent, his Latin friend presented him to Az-ed-din, sultan of Koniah, in whose presence the impostor said that after having been miraculously saved from the hands of Andronicus, he had hid himself for eight years, but now the hour was come for delivering Constantinople from the usurper Isaac. Az-ed-din confronted him with an ambassador of Isaac, who endeavoured to unmask the impostor by communicating to the sultan the well-known circumstances of the death of Alexis II. ; but the false Alexis, assuming the appearance of a calumniated man, rushed on the ambassador, struck his face, and would perhaps have killed him but for the interference of the sultan. It does not appear that Az-ed-din was convinced of his being the Emperor Alexis, but he allowed him to levy troops in his dominions, and the impostor soon saw himself at the head of 8000 Turks, with whom he ravaged the country about the Kizil-Irmak. He assumed the title of emperor, and had adherents in Constantinople, where any adventurer might at that time have acted the emperor with more dignity and honour than the base Isaac. Several of Isaac's generals were defeated, and even Alexis Sebastocrator, the emperor's brother, a distinguished soldier, was unable to put down the rebellion. One day, however, the impostor was drunk, and retiring to his room fell into a deep sleep. A priest, who was the impostor's confessor, thought this a favourable opportunity to make his fortune by killing the man. He took a sword, entered the room, beheaded the impostor, and presented the head to Alexis Sebastocrator. The rebels dispersed as soon as they learned the fate of their chief, and the revolt was terminated without a struggle. Some time afterwards another impostor appeared in Paphlagonia, and a third adventurer, Basilius Chozas, assumed the name of Alexis II. in Nicomedia ; but both perished before they had gained any advantages over the imperial troops. (Nicetas, *Isaacius*, iii. c. 1, 2. ; Le Beau, *Histoire du Bas-Empire*, xx. p. 231, &c.) W. P.

ALEXIS MIKHAYLOVICH, sometimes called "the Wise," the second Russian prince of the house of Romanov, which is now on the throne, was born on the 10th of March, 1629, and succeeded to the crown on the 13th of July, 1645, in the seventeenth year of his age. His father [MICHAEL THEODOROVICH] left him an empire which was still weak from the effects of the civil wars excited by the impostors who assumed the name

of Demetrius [DEMETRIUS], and which was totally destitute of influence in the affairs of Western Europe, and even unable to cope with its nearest and dangerous neighbour, Poland. The talents of Alexis, which were destined to change this state of things, did not develop themselves immediately after his accession. He spent his time in falconry and other sports, and abandoned the management of public affairs to some favourite boyars, and in particular to Boris Morozov, who had been his governor. Morozov and the czar married two sisters, the daughters of one Miloslavsky, who was first elevated to the dignity of a boyarin on the marriage of his daughters. The measures of Morozov and Miloslavsky brought on a revolt, which broke out at Moscow in May, 1648 ; and Alexis could only save his brother-in-law's life by appealing to the feelings of the insurgents, and promising to begin a new course of government. From that time, though still frequently in the habit of taking Morozov's advice, he governed for himself, and showed great talents. He has often been called the precursor of Peter the Great, who was his son ; but Alexis pursued a course very different in many respects from that adopted by Peter. He scarcely introduced anything entirely new ; he was in most respects a strict adherent to ancient manners and usages, and directed his efforts to remove obvious blemishes, and to improve what already existed. The first business to which he applied himself was legislation. Immediately after the insurrection of Moscow he intrusted to the princes Odoevsky and Volkonsky the task of preparing a digest of the existing laws ; and it is recorded that, with trifling assistance, they accomplished the task in two months and a half. A council of eminent men, both lay and ecclesiastic, proposed alterations and improvements, and before the new code was officially promulgated it was submitted to an assembly of men of all classes selected by the czar, who gave it their approbation. This, it may be remarked, is the third code in Russian history ; the second being that drawn up by the order of Ivan, afterwards surnamed "the Terrible" [ADASHEV] ; and the fourth that promulgated in our own times by the Emperor Nicholas, which is the result of the labours of ten commissions, during a period of a hundred and twenty-six years. The code of Alexis, which is known by the name of "Ulozhenie," is distinctly acknowledged as the basis of the modern system. It is founded on the principle that every man should be equal in the eye of the law, the adoption of which is remarkable not only for that country but for that age. Alexis was mindful, in general, of the interests of the people. There is a tradition that in his favourite village of Kolomen a chest was placed on the ground opposite his sleeping apartment, and that as soon as the czar awoke he went to the

window and took notice of the supplicants who brought petitions, and placed them in the chest, which was immediately after taken into the house. Some of the first alterations he introduced were in commerce. At that time the complaints of the Russian merchants were loud against the encroachments of the English. In the reigns of Ivan the Terrible and Boris Godunov many privileges had been granted to the English over the native merchants, for the sake of inducing them to come to Russia, amongst others the important one of paying no duties. At first their commerce was confined to Archangel; but in the troubled reign of Michael Theodorovich they had extended their operations to the interior of the empire, and established factories in Moscow, Novgorod, Pskov, Vologda, and Yaroslavl, and by the aid of their privileges and by combining together, according to the allegations of the Russians, to buy cheap and sell dear, they were now fast driving their native competitors out of the field. Alexis found himself in a position to change the policy of his predecessors, by prohibiting the English from carrying on any internal commerce, and by imposing on them the obligation of paying duties even at Archangel, while he also invited, as far as lay in his power, other foreign nations into the market. He at the same time abolished many of the exorbitant dues levied on the interior traffic, which he was the less averse to do that a large portion of them went to the monasteries and to boyars. Alexis also endeavoured to improve the art of war among his subjects; and a work on military exercise (a copy of which is in the British Museum) was published under his patronage at Moscow in 1647, with the object of introducing into Russia the military system of the Germans. In the church extensive reforms were introduced during his reign, chiefly through the agency of his favourite the patriarch Nikon [NIKON], who afterwards became his antagonist. Alexis, who detested drunkenness, likewise adopted several measures for the promotion of temperance, in particular that of confining the distillation of wine and brewing of beer, which had hitherto been entirely unrestricted, to appointed places in the towns and large villages under the superintendence of the government, and prohibiting the sale of ardent liquors except in limited quantities and at certain specified times.

The great event of the reign of Alexis was the war in which he engaged for the purpose of transferring the allegiance of the Cossacks from Poland to Russia. The zeal of the Polish princes to extend the Roman Catholic religion to their Russian subjects of the Greek faith had already given rise to numerous wars and revolts, which terminated unfavourably for the Cossacks. One of the methods adopted for punishing them was

singular: the Greek places of worship were farmed to the Jews, who used to extort exorbitant sums for the permission to celebrate divine service, and for marriages, baptisms, and funerals. Nothing could be more impolitic than the conduct of the Polish government. The Cossacks, up to the beginning of the seventeenth century, had been a strong protection against the Turks and Tartars, and had, though Russian in language and religion, more than once contributed to the triumphs of Poland over Russia. At length, when in 1638 it was decreed in the Polish diet that the Cossacks of Malorussia or Little Russia should henceforth have no further rights than ordinary Polish serfs, the Cossacks applied to Michael Theodorovich, the father of Alexis, to take them under his protection. Michael, who had twice waged war with Poland unsuccessfully, was afraid to accept the offer: his son was more resolute when the opportunity again presented itself. The private wrongs of Bogdan Chmielnicki [CHMIELNICKI], a Cossack leader, drove him to take up arms; in 1648 he proffered to Alexis the allegiance of the Cossacks; and in 1652, finding himself unequal to sustain the contest with Poland, he repeated the offer. Alexis, after having sought to fasten a quarrel on the Poles on the ground of their having in some public documents not given him his proper title, came to the real question in 1653, and promised to overlook these imaginary offences if the Polish government would restore their privileges to the Cossacks. The king, John Casimir, replied with a refusal, and Alexis received the oath of the Cossacks of Malorussia as his subjects, promising in return to allow them to preserve their ancient right of electing their own hetman and officers, subject to the czar's approbation; of maintaining their own tribunals without any interference; and of receiving pay when required to render military service beyond the bounds of their own country. The Poles at once declared war, which began in earnest; Alexis moved in person at the head of the whole forces of Russia against John Casimir, and took Smolensk, Vitepsk, Mohilev, and Polotzk in the first campaign in 1654; in the second, in 1655, Wilna and Grodno. The Poles were the less able to resist, that they were invaded on another side. The assumption of the title of king of Sweden by John Casimir, in virtue of his descent from the branch of the house of Vasa which had lost the Swedish throne by its adherence to the Roman Catholic religion, drew on him the vengeance of the Protestant champion, Charles Gustavus of Sweden, at the same time that his treatment of the Cossacks exposed him to the attacks of Alexis as the defender of the Greek faith. In his first campaign in 1655 Charles conquered all the Polish dominions on the left bank of the Vistula, seized Warsaw and Cracow, and

drove John Casimir into Silesia. Thus pressed, the unfortunate King of Poland concluded a treaty with Alexis at Wilna in October, 1656, by which it was stipulated that after Casimir's death the Tzar of Russia should become also King of Poland, a dignity for which he had been an unsuccessful competitor at the time that John Casimir was elected, and that White Russia and Little Russia should be permanently united with the dominions of Alexis. On these conditions the Russian invader turned his arms against the Swede, against whom war was also simultaneously declared by Denmark, Brandenburg, and the empire. Alexis found his armies no match for those of Charles Gustavus; but, although humbled by a series of almost uninterrupted defeats, he finally concluded a treaty on favourable terms with the Swede, who had too many enemies on hand to pursue his advantages. John Casimir, fatigued with the cares of government, declared his intention to resign the crown, and Alexis seemed about to realise his favourite plan of seeing under his government the two great Slavonic countries. The diet however refused to ratify the convention of Wilna, and a new war was the result, which lasted seven years. During this war, and especially during the first four years, the Poles were triumphant on all sides. The talents of their generals, Sobieski, Czarnecki, Lubomirski, and Wiesnowiecki, found nothing capable of opposing them in the Russian army. The tzar's treasury was exhausted; he was obliged to coin copper money and force it to pass for silver; universal misery was the consequence, and a revolt burst out in Moscow, which was only suppressed with the loss of 4000 lives. The Cossacks, for whom the war had been begun, finding a tax laid on them to support it, were of all the most discontented; and Chmielnicki's successor Doroszenko [DOROSZENKO] proffered his allegiance to the Turkish sultan, Mahmud IV., who showed himself by no means unwilling to accept it. The news of this threatened calamity saved Alexis by bringing the war to an end. The Poles, equally terrified with the Russians, hastened to conclude a peace: it was signed at Andrusov on the 30th of January, 1667, on condition that Malorussia should be divided between the two, Poland retaining the part on the right, and Russia acquiring the part on the left bank of the Dnieper, while the Zaporogian Cossacks were to be under the protection of both, with the obligation of defending the frontier against the Turks and Tartars.

Thus ended a war which, after such various turns of fortune, gave Russia, perhaps for ever, the preponderance over Poland. The objects of the treaty of Andrusov were not effected; the Cossacks who were thus returned to Poland preferred to offer themselves to the

sultan, who invaded Malorussia to take possession, and forced the king, Michael Wiesnowiecki, to yield it up to him by treaty, but finally in a new war was defeated by Sobieski in the great battle of Choczym. The Cossacks, still refractory, again applied to Alexis to be taken under his protection, and finally, in 1674, he declared that he would accept them as subjects. He died on the 29th of January, 1676, while preparing for the war, with both Turkey and Poland, which he anticipated as the necessary consequence of his resolution.

How unruly these new subjects were likely to prove Alexis had already experienced in the revolt of Stenko or Stephen Razin, a Cossack who, at the head of an army it is said of 200,000 men, made himself king of Astrakhan, but whose extraordinary career was finally terminated by the gallows. He had also been troubled with a new false Demetrius, a pretended son of the first false Demetrius, who had been crowned in Moscow. The fate of the new impostor was the same as that of Razin. These were individuals opposing an individual; but during the reign of Alexis there arose a more interesting contest between the secular and the ecclesiastical power in Russia, the tzar and the patriarch, which ended in the triumph of the former. The patriarch Nikon, one of the most remarkable men in Russian history, was deposed for disrespect to the tzar, who was himself a patriarch's grandson. [NIKON.]

During the reign of Alexis, Russia became generally known to foreign powers. He twice sent ambassadors to India to Aurungzebe; he received the singular compliment of an embassy from China; and he sent one thither, which was obliged to return without effecting any good, having been obstructed by the usual forms. He was the only prince in Europe who refused to acknowledge the English Commonwealth and its protector Cromwell. Charles II. sent the Earl of Carlisle on an embassy to him, the account of which contains an interesting description of his court. Another envoy, Mayerberg, sent by the Emperor of Germany, also wrote an instructive work containing observations made during his journey.

Alexis was twice married; first, as has been mentioned, to the daughter of Ilia Miloslavsky, by whom he had twelve children, the ninth of whom, Theodore, was his successor: most of the others died young. The second marriage was also one of affection. Alexis, who was in the habit of familiarly visiting a boyar named Artimon Sergayevich Matvāyev, stopped one day to dine at his house, when he was struck with the beauty of a girl who seemed to form part of the family. On inquiry he learned that she was a poor girl, by name Natalia Kirillovna Naruishkin, a relation of Matvāyev's, who had adopted her from motives of charity, and

now wished to procure her a husband. A few days after Alexis astonished the boyar by himself proposing for her hand. She became the mother of three children, the eldest of whom was Peter the Great. (Ustrialov, *Russkaya Istoriya*, ii. 200—255. ; S. Glinka, *Russkaya Istoriya*, vi. 79—150. ; Leclerc, *Histoire de la Russie Ancienne*, iii. 40. 97.)

T. W.

ALEXIS PEDEMONTA'NUS. [ALESSIO PIEMONTESE.]

ALEXIS PETROVICH, the unfortunate son of Peter the Great, emperor of Russia, was born at Moscow on the 28th of February, 1690, by the new style, or the 18th by the old, which was then retained in England as well as Russia. His mother, Eudocia Theodorovna Lopukhin, with whom Peter had been united in the seventeenth year of his age, was unfortunate enough to show some well-founded jealousy of the tzar's attachment to Anna Moens, a beautiful Fleming, then at Moscow; on account of which, and also of her strong aversion to the revolution in Russian manners effected by Peter, she was divorced, sent to a monastery at Suzdal, and there in 1699 compelled to become a nun. The young Alexis, left till this period in the hands of his mother, was taught to regard the alterations introduced by his father with feelings of horror. The tzar took little notice of him till he had attained his thirteenth year, when he committed him to the care of a Westphalian named Huyssen, who was directed to conduct his education on the plan laid down in Fénelon's "Telemachus." Huyssen, in a letter which was printed at the time in the German periodical called "Die Europäische Fama," spoke of the talents of his pupil in the highest terms, and mentioned at the same time the unusual nature of the studies to which his inclination led him. "He has already read the Scriptures six times through, five times in Slavonic and once in German, and diligently looked through all the Greek fathers and other religious and secular works which have been published in Slavonic at Moscow and Kiev, and in Wallachia." Alexis had indeed not only read all the Greek fathers, but made marginal notes in the copies he used. He avoided the festivals of the court, or conversations on affairs of war and state, and was never so happy as when engaged in discussion with a priest on subjects of church history, such as the early heresies. Huyssen endeavoured to give the mind of his pupil another direction, and would probably have succeeded, but that after a short time he was sent to Germany as ambassador, and the care of Alexis's education was entirely committed to Peter's favourite, Menshikov, the whole extent of whose literary acquirements consisted in the faculty of writing his name. To this superintendent the favourite occupations of the bookish prince appeared sheer folly: he

viewed him with contempt on that account, and with hatred as an obstacle to the rise of his patroness Catherine, who had now succeeded to the affections of the tzar. He is suspected to have abstained, with a view of widening the breach between father and son, from all real effort to change the character of the opinions and predilections of Alexis, which were perhaps already unalterably fixed. The court buffoon of Peter the Great was of this opinion, for he took a sheet of paper, folded it strongly, and presenting it to his master, said, "Now, man of genius, take out that fold if you can."

Peter made Alexis keep him company in several campaigns in Poland and Livonia; but the prince showed so little inclination for military exertion, that at the time when Peter made his triumphal entry into Moscow, he had risen to no higher rank than that of a private soldier, and walked in the procession as such. In 1711, however, when Peter set out on his campaign against the Turks in Moldavia, he appeared disposed to try the effect of placing confidence in his son, and named him regent during his absence. The news of the appointment was no sooner made public than the partisans of the old order of things, who had long been looking to the accession of Alexis to power as a signal for a change in the course of affairs, sent in their statements of grievances and petitions for redress to the regent. Alexis, who was convinced in his own mind of the justice of their complaints, ventured to state his opinion to the tzar, and to support in his despatches the prayers of the petitioners. Peter was incensed; and when, surrounded by the Turks on the banks of the Pruth, and in momentary expectation of being cut to pieces with all his army, he wrote a farewell letter to the senate, he concluded with these words:—"If I perish, choose the worthiest among you for my successor." By the dexterity of Catherine he was rescued from his dangerous situation; and he determined, in gratitude to her, to render public the marriage which he had privately contracted with her so far back as the year 1707. The son of his divorced wife, who was still living in her convent, could hardly be supposed to look with complacency on this new alliance. He was expected, however, to give another proof of obedience. The tzar had conceived an idea that the only method of improving his mind, and converting him thoroughly to the new order of things, was to marry him to a foreign princess. The ancient custom of the tzars of Russia had been to select a bride from among their own subjects, of whom the most beautiful were gathered together from the whole empire, and marshalled before them for that purpose. Alexis, however, who since the letter to the senate entertained fears respecting his succession to the throne, appeared to be not unwilling to

please his father in this respect, and in October, 1711, was married at Torgau to the bride whom Peter had selected, a princess of Wölffenbüttel, the second daughter of Duke Rudolph of Brunswick, and younger sister to the Empress of Germany. The princess is universally spoken of as having been an excellent wife, but the marriage was not happy. Alexis, after some time, neglected her, and openly showed his attachment to a Finnish girl of the name of Euphrosyne. His father was displeased, and did not conceal his displeasure; though if his son had ventured to recriminate, the history of his neglected and repudiated mother might have furnished him with ample materials. It has been said that Alexis not only treated his wife with brutality, but thrice attempted her life with poison. It may be safely believed that had there been any truth in the charge, it would have been brought forward at the subsequent trial of Alexis, when none of his faults were forgotten. His indifference and contempt were sufficient to destroy her happiness, and finally her life, for there seems to be little doubt that the melancholy caused by her situation brought on her death. She died on the 2d of November (N. S.) 1715, leaving two children by Alexis; a girl, named Natalia, and a boy, named Peter. Seven years afterwards a Polish adventuress, who was living at Paris, finding that a French officer named D'Aubant who had served in Russia was struck by her resemblance to the Princess of Wölffenbüttel, laid hold of the idea of passing herself off as the wife of Alexis, and imposed upon D'Aubant with a story that the report of the princess's death had only been spread to enable her to escape from the brutality of her husband. D'Aubant married her, and died in the belief that his wife was the widow of Alexis; but subsequent investigation after the death of both demonstrated the falsity of her tale.

The compassion which has hitherto been bestowed upon the wife of Alexis must now be transferred to the prince himself. A series of transactions commenced between him and the czar, of so extraordinary and deeply interesting a nature that they demand to be narrated somewhat at length. Immediately after the funeral of the princess, Peter went in person to the prince, and delivered to him a letter of the most startling description. It commenced with reminding him of the labours his father had undergone in the war to possess himself of the seaports necessary for Russia, but formerly in the power of the Swedes. It then went on to complain, in a strain of unmitigated harshness, of the prince's aversion to the toils of war, and to point out that it was not sufficient for a sovereign to have able generals under him unless he understood something of the art of war himself. It concluded thus:—

“ I am a man and mortal. To whom shall

I leave the care of preserving and finishing what I have begun?

“ Call to mind your obstinacy and depravity. How many times have I exhorted you, how many times have I punished you, and how many years have passed in which I have disdained to speak to you at all? All this has been fruitless. It seems as if you had no other pleasure than to remain in your apartments, plunged in idleness and stretched on the softest cushions. The only thing which can please you is what ought to make you blush.

“ It is time to let you know at length my ultimate determination. I am willing to wait still some time to see if you will amend: if not, I will exclude you from my succession as a man cuts off a mortified limb.

“ Do not imagine, because I have no other son, that I only write to intimidate you. If I do not spare my own life for the good of my country and the welfare of my subjects, why should I spare yours, of which you refuse to make yourself worthy? I would rather intrust my empire to a stranger who deserved it than to a son who did not.”

This terrible letter was followed in eight days by the birth of a son to Peter from his favourite Catherine. It was not till then that Alexis returned an answer, and it was of a kind that showed the impression made upon him. “ I have read the letter which your Majesty gave me on the 27th of October, 1715 (O. S.), after the funeral of my wife. I have only one answer to make: if your Majesty wishes to deprive me of the crown on account of my incapacity, your will be done. I even urge you to it, for I see, myself, that I am unfit to govern. My mind is much weakened, and he who would conduct the affairs of a state should have it in all its strength. My last illness has taken away my powers both of mind and body, and I am become incapable to govern so many nations: such a task demands a healthier and a stronger man than me. After the death of your Majesty, therefore, even if I had not a brother, as I now have one, to whom I wish constant health, I should not seek the succession to the throne. Never will I demand it,— I take God to witness, I swear it on my soul,— and to show it I write and sign this with my own hand. I recommend my children to your Majesty. For myself I ask nothing beyond a simple maintenance, leaving everything else to the judgment and good pleasure of your Majesty.”

This letter plainly shows that Alexis, affrighted, as well he might be, by his father's threats, and convinced that the birth of a second son portended him no good, was willing, at whatever sacrifice, even that of his birthright, to purchase safety. Perhaps a less submissive answer might have served him better; for his father, conscious, perhaps, how differently he would himself have acted

in a similar case, distrusted his sincerity, and grew still more stern in a second letter of reproach. "My indisposition," he begins, "has prevented me from declaring my sentiments on your reply to my previous letter. I observe that you speak of the succession to the throne as if I had asked your consent in a matter which depends on myself alone. I informed you of my dissatisfaction at your conduct, and you pass that over in silence, though I urgently demanded an answer on that point. By this I see that the exhortations of your father do not penetrate to your heart. I have therefore resolved to write to you this once for the last time. If, during my lifetime, you despise my advice, what respect will you pay it when I am no more? Is it possible to confide in your oaths, when you show a heart of stone? . . . Though you should at present intend to keep your promise, the long-beards who surround you" (this phrase alludes to the nobles who were attached to the ancient customs) "would manage you at their pleasure, and force you to break your oaths. . . . I do not observe in you that gratitude which you owe to a father. I have good reason to believe that you will overturn everything if you survive me. I cannot abandon you to your caprices. Change your conduct; render yourself worthy of the throne; or enter a monastery. Owing to you, I cannot feel at ease, especially now when my health is growing weak. When you receive this letter, answer at once, either by writing or in person. Unless you do so, I will treat you as a culprit."

The reply of Alexis to this letter was short. "I received early yesterday your letter of the 19th of this month; my bad health prevents me from returning a long answer. I wish to assume the monastic habit, and I ask your consent to that effect. Your Majesty's servant and unworthy son, Alexis."

This answer did not satisfy the czar. He was conscious, perhaps, that in the event of his death nothing more would be necessary than the production of this correspondence to obtain Alexis as easy an absolution from his vows in public opinion as he would be likely to grant himself as head of the church; or perhaps some touch of parental feeling might cross his heart. He visited Alexis, whom he found apparently ill in bed, and allowed him a delay of six months to reconsider his choice. The same day he set off for Germany, and it is said that Alexis rose immediately from his sick bed and went to a jovial dinner: but it must be remembered that this statement appears in the narrative of the czar.

Six months elapsed, and the czar, who was then at Copenhagen, wrote by an express courier to his son, to remind him that the time for determination was come, and to require his answer. He commanded Alexis, in case he had resolved to render himself worthy of the succession, to set out in a week

for Copenhagen to be present at the opening of the campaign against the Swedes; but if he still preferred a monastic life, to send him word of the monastery he meant to enter, and the very day on which he would take the vows. The letter concluded thus:—"I again tell you that I absolutely insist that you determine upon something, for otherwise I shall judge that you seek only to gain time to spend it in your customary laziness."

Alexis, in the interval that had been granted him, had taken the most prudent resolution that lay in his power, which was to make his escape from his father's dominions and seek refuge in some corner of Europe till circumstances should be more in his favour. He took advantage of the summons to Copenhagen to quit Russia without exciting suspicion, and at Königsberg met one of his friends named Kikin, a nobleman strongly opposed to Peter's alterations, by whose advice he determined to put himself under the protection of the emperor Charles VI., who had married the sister of Alexis's wife. His sudden disappearance from Königsberg excited the surprise of Europe, and general curiosity as to the course he had taken. The czar, who was at Amsterdam when he received the intelligence of his flight, soon found, however, that he had made application to the court of Vienna, by whom he was first concealed in a castle in the Tyrol, and, after the discovery of this retreat, sent to the castle of St. Elmo at Naples, then subject to an Austrian viceroy. At the same time that the czar assailed the perplexed court of Vienna with strong remonstrances against the support they gave a disobedient son, he sent two of his trustiest myrmidons, Rumiantsov and Tolstoy, to Naples, to try their utmost to induce Alexis to return. They took with them a letter from the czar, not the least extraordinary in this extraordinary correspondence. It ran as follows:—

"My dear son, your indocility and your contempt of my orders are known to all the world. Neither my remonstrances nor my corrections have had power to make you conform to my will. As soon as I had parted from you you deceived me, and at last, in contempt of your oaths, you have carried your disobedience so far as to take to flight. You have put yourself, like a traitor, under foreign protection, an unheard-of thing not only in our family but even among our nobles. What sorrow you bring on your father! What an injury you do to him, and what a dishonour to your country!

"I write to you for the last time. I order you to do all that Tolstoy and Rumiantsov tell you from me and in my name. Do you fear me? I assure you, and I promise in the name of God, and by the last judgment, that I will not inflict any punishment upon you, and that I will love you even more than before, if you submit to my will and return. If

you do not, then, as your father, and in the exercise of the power that God has given me, I pronounce upon you my everlasting curse for the injury and dishonour you have done to your father ; and, as your sovereign, I declare you a traitor, and swear that I will find a way to punish you as such ; in doing which I hope for the aid of God on account of the justice of my cause."

Alexis was staggered by the receipt of this letter, all the arguments of which were enforced in the strongest way by the messengers of the tzar, who declared that he might return in perfect safety. His mistress Euphrosyne, who had accompanied him from Königsberg, was gained over by the envoys, and joined in persuading him to seize so favourable an opportunity of a reconciliation. The viceroy of Naples, who had received an intimation from the emperor that the court was embarrassed by the demands of Peter, threw the weight of his recommendations into the same scale. Won over by all these inducements, but especially by the distinct promise of entire pardon in the letter, Alexis returned.

The prince arrived on the 13th of February, 1718 (N. S.), at Moscow, where on the same day he had a long interview with his father, and a report spread throughout the city that they were reconciled and all was forgotten. The next morning all the soldiers were ordered at break of day to stand to their arms and take possession of the gates. The great bell of Moscow was rung, the boyars and privy councillors were ordered to assemble at the Kremlin, and there, to their astonishment, they beheld Alexis brought in as a prisoner before his father. He fell at Peter's feet, and presented to him a paper in which, imploring clemency, he confessed that "he had infringed the duties of a son and a subject in putting himself under the protection of the emperor and asking his assistance." This paper was signed "Your Majesty's submissive and worthless slave, unworthy to be called your son, Alexis." The tzar replied that he gave him his life, but that by his conduct he had forfeited the right of succeeding to the throne, and must publicly renounce it. The wretched Alexis accordingly signed a declaration to the effect that he acknowledged that he had justly forfeited the right to the throne ; that he solemnly swore he would never seek nor desire nor accept the succession at any time and in any manner, and that he recognised for the true and legitimate heir his brother Peter Petrovich, the infant child of Catherine. After this, a declaration by the tzar was read, in which, after enumerating his causes of complaint against his son, he declared that Alexis, by becoming the enemy and calumniator of his father, had rendered himself worthy of death ; that nevertheless, moved by a truly paternal clemency, he forgave him his crime, but could not in conscience leave

him the right of succession to the throne, and therefore demanded that all present should then and there take a solemn oath recognizing Peter Petrovich as the heir of Russia. The oath was taken, and the whole assembly then went in procession to the cathedral, where a similar oath was administered to the clergy, who had been ordered to collect there. The tzar then addressed Alexis in terms of reproach for his alleged crimes ; and at the end of the speech, instead of dismissing his disinherited son, informed him that it was a condition of his pardon that he should reveal all the circumstances of his flight, all who had advised it, and all who had been cognizant of it, and that the least reserve on any of these subjects would render his pardon null and void. Alexis swore on the cross to conceal nothing, and the assembly broke up.

The tzar drew up a series of questions to be put to Alexis, determined to carry out to the utmost his plan of forcing that son to whom he had been talking so loftily of virtue to the last extreme of baseness. For four months following, Alexis was obliged to answer a series of interrogatories by which he was certain to draw into misfortune all who had ever shown him any signs of friendship ; and he was more than once required to search into his own mind to find out fresh subjects of accusation against himself, under the threat that the slightest concealment would forfeit his pardon. The most important circumstance brought forward against him was that of his having written a draft of a letter from Vienna to the senators and archbishops of Russia, in which, after complaining that it was wished to treat him like his mother, and shut him up in a convent, he said, "I am under the protection of a great prince, and I entreat you not to abandon me now." The word "now" had been drawn through with the pen, then re-written, then drawn through a second time, and the letters had never reached their destination, having been kept back by the court of Vienna. The other grounds of accusation were drawn from the confessions of Alexis himself, who seemed to exert his ingenuity in contriving them. During the absence of Alexis, a slight revolt had taken place of a portion of the Russian army: the tzar in his interrogatories remarked that the prince had expressed pleasure at this event, and added, "I believe you had some view in this, and that you would have declared for the rebels, even during my lifetime." Alexis replied, "If the rebels had invited me, even during your lifetime, I dare say I should have joined them, supposing they had been strong enough." The prince also acknowledged that he had once confessed to a priest named Yakov that he wished for the death of his father ; and the priest had replied, "God will pardon you : we all wish the same thing." The unfortunate Yakov was arrested, owned the truth of the prince's

statement, and was put to death. The other charges were less important even than these, though the Finnish girl Euphrosyne was brought as a witness against the father of her children to depose to what he had uttered in moments of confidence.

At the time that these proceedings were going on, it was discovered that Eudocia, the mother of Alexis, had been cognizant of his flight, and that she had thrown off the religious habit she had been compelled to assume and taken some measures which seem to prove that she was really disposed to rebel against the tzar. She was tried and sentenced to the knout, her accomplice and alleged paramour Gläybov was impaled alive; and when he was in the agonies of death the tzar thought fit to put to him some questions to lead him to betray his accomplices. The dying man replied by spitting in his face. The numerous confessions of Alexis produced the fruit that might have been expected in an extensive slaughter of his friends, but the tzar still thought that he had not fully revealed everything, and therefore had forfeited his pardon. On the 15th of June (N. S.) he summoned the heads of the clergy to attend the senate. Alexis was brought before them; the letters of the tzar to the prince, his answers, and all the evidence which had been taken, were read aloud, and the tzar pronounced Alexis guilty. The prisoner was then removed, and a declaration was read to the clergy, which began, "You have now been sufficiently informed of the crime of my son against us, his father and his sovereign, a crime almost unheard of in the world." It went on to say that though fully entitled to pronounce judgment, the tzar felt unwilling to decide on the punishment to be inflicted in his own case, the more especially as he had twice, first by writing and then by word of mouth, promised pardon to his son in case he sincerely declared all his faults. "But he has rendered himself unworthy of this pardon," it proceeded, "by keeping back several circumstances of the greatest importance, and above all, his design of revolt and rebellion against his father and sovereign." The tzar therefore requested the clergy, as the interpreters of the word of God, to show him from the text of the Scriptures what punishment the enormous crime of his son deserved, adding that it seemed to him much to resemble the crime of Absalom. An almost similar declaration was read to the secular judges, which finished with these words:—"I beg of you to examine this affair seriously and with attention, and decide, without flattering me, or apprehending that if you award only a slight punishment it will be disagreeable to me; for I swear to you, by the great God and his judgments, that you have absolutely nothing to fear on that head. Forget, also, that you are judging the son of your sovereign; decide with justice, and destroy neither

your souls nor mine, that we may be without blame in the terrible day of judgment, and that our country may enjoy an unshaken repose."

The reply of the clergy, delivered in public after several days' deliberation, contained all the passages from the Old and New Testament which they conceived to bear upon the subject, and concluded with a recommendation for mercy, which they made as plain as their fear of the tzar, in spite of all his declarations, would allow. Alluding to the example of Absalom, they did not venture to point out the difference between his open rebellion and the disobedient thoughts of Alexis never carried into effect, but they referred to the example of David, who had given orders to Joab not to kill his son. "The father," they said, "wished to spare him; the justice of God did not spare him. The heart of the tzar is in the hands of God; may he choose for the best." This document was signed by eight prelates, three archimandrites, and two doctors. The first name on the list was that of Stephen, the archbishop of Riazan, who was himself under accusation for having formerly spoken in praise of Alexis in a sermon, it was now supposed with sinister designs.

The reply of the secular judges, a hundred and forty-four in number, chosen by the tzar for this occasion, was a unanimous sentence of death. They declared that they came to this decision "after mature consideration, without fear or flattery, or respect of persons, in their consciences as Christians, and having before their eyes the law of God." An English writer remarked at the time that in England, out of one hundred and forty-four persons whose opinion should be requested on the case, he was confident that not one would be of the opinion which the Russians pronounced unanimously. Levesque goes farther, and states his belief that not one of these hundred and forty-four would have pronounced the sentence they did if they had been free, and dared to obey the voice of their conscience. The first name in the list is that of Menshikov.

Alexis was brought before the senate on the 6th of July, 1718 (N. S.), the sentence of death was read to him, and he was conducted to prison. The morning after, news was brought to the tzar that from the effects of terror his son had fallen into apoplectic fits; in a few hours a second messenger announced that the illness was dangerous; and soon after a third, that he could not survive the night, and that he wished to see his father. Peter went to see him, accompanied by his boyars, and was so affected that he shed tears. Alexis besought him to revoke his curse pronounced upon him at Moscow, and to give him his blessing; the tzar complied, and retired. At four o'clock in the afternoon another messenger came to say that Alexis,

now in the agonies of death, was desirous of seeing him once again. Peter with some reluctance set out to comply with this request, but received on his road the intelligence that Alexis was no more. A public funeral was assigned him, and the czar walked in the procession, weeping all the way.

Such was the account of the death of the heir of Russia sent to the different courts of Europe. It was then received with general disbelief, but it has since been considered worthy of credit by Buhle and some other writers, whose strongest argument appears to be that the czar would hardly have incurred all the odium of the public condemnation of his son, if he had been willing to rid himself of him secretly. The reports that got in circulation, and were credited by Büsching, Coxe, and others, that Peter beheaded his son in prison with his own hand, appear indeed to be unworthy of serious notice. There is however an anecdote related by Bruce, a German officer of English descent in the service of Peter, which outweighs all negative evidence. Bruce relates that he was sent on the day of Alexis's death by Marshal Weyde, who had charge of the prince's person, to a certain chemist for a potion for the prince, with directions that it should be "made strong;" that the chemist on hearing these orders turned deadly pale and staggered like a drunken man, and that Weyde exhibited the same signs of horror and confusion on receiving the draught. The veracity of Bruce is undisputed, and it is difficult to avoid drawing the conclusion that the "strong potion" was poison.

In an estimate of the conduct of Peter it will however not make much difference if we consider him to have destroyed his son by poison or by the terror of a violent death acting on an enfeebled mind, which by his own statement was the fact. In either case, can it be reasonably doubted that a more deliberate instance of tyrannical perversion of justice, aggravated by every form of brutality and hypocrisy, and by perjury of the worst description, was never laid to the charge of any one than is proved by his own public statements against Peter the Great? He has however not wanted defenders: in Russia the recent history of that country by Glinka, and the still more recent one by Ustrialiv, pass lightly over the wrongs of Alexis, and speak of his sacrifice as an effort of patriotism honourable to his father. Von Halem and Buhle use almost similar language. Voltaire in France, and Sir John Barrow in England, are half inclined to take the same view of the question at first, but find their sense of justice too strong in the end to allow them to overlook so monstrous a perversion of it. Leclerc and Levesque speak the language of honest indignation, and Levesque with an eloquence and force that place him high in the list of historians.

The ground on which the proceedings against Alexis are defended — the necessity of protecting the infant institutions of Russia against an heir who was inimical to their existence — might justify perhaps the disinheritance of Alexis, but no more. It is said that his step-mother Catherine entreated Peter to confine his measures to this, but in vain. The death of the little Peter Petrovich, her son, in 1719, left the succession to the children of Alexis. A decree was issued in 1722, by which it was made the law of Russia that the reigning sovereign might always nominate his successor, a law which existed till after the accession of Paul, and during that interval had a great share in producing the almost constant struggles which took place on the demise of the sovereign. In pursuance of this law Peter nominated Catherine for his successor, and on her death in 1727, without children, Peter the son of Alexis ascended the throne. He ordered a commission to reconsider the trial of his father, liberated his grandmother Eudocia, who was still in prison, recalled from Siberia the exiles whose connection with Alexis had caused their banishment, and exiled those who had been most active against him on the trial, in particular Menshikov.

Two impostors took advantage of the doubts which prevailed on the death of Alexis to give themselves out for that prince, and excited revolts in the provinces, on the death of Peter the Great. They were both taken and executed in November, 1725. (*The Trial of the Czarewitz Alexis Petrowitz, published by order of His Czarian Majesty, and now translated into English.* London, 1725, 8vo.; Levesque, *Histoire de Russie*, v. 1—70.; Leclerc, *Histoire de la Russie Ancienne*, iii. 419—502.; Voltaire, *Histoire de Russie*, part ii. chap. 10.; *Family Library, Life of Peter the Great*, by Sir J. Barrow, p. 279—306.; Von Halem, *Leben Peters des Grossen*, ii. 205—254.; article by Buhle in Ersch und Gruber, *Allgemeine Encyclopädie*, iii. 64—72.; Glinka, *Russkaya Istoriya*, vii. 174—177.; Ustrialov, *Russkaya Istoriya*, iii. 145—149.) T. W.

ALEXIS (Ἀλέξιος) of SAMOS, a Greek historian, who wrote annals of the history of his native island (Σαμίων ἑσποι), of which the second and third books are mentioned by Athenæus (xii. 540. xiii. 572.) In another passage (x. 418.) Athenæus mentions a work of one Alexis "On self-sufficiency" (Περὶ αὐταρκείας): but as we know nothing about the life of the historian Alexis, it cannot be decided whether the two works belong to the same or to different authors. L. S.

ALEXIS or ALEXIUS I. COMNENUS (Ἀλέξιος or Ἀλέξιος Κομνηνός), emperor of TREBIZOND (Trapezus). This is the prince whom Ducange calls a duke, and who is mentioned by Gibbon in the following terms: "By the indulgence of the Angeli he was appointed governor or duke of Trebizond; his birth

gave him ambition, the revolution independence; and without changing his title, he reigned in peace from Sinope to the Phasis, along the coast of the Black Sea. That Comnenian prince was no more than duke of Trebizond, and the title of emperor was first assumed by the pride and envy of the grandson of Alexis." Such were the opinions respecting this Alexis, until professor Fallmerayer published his excellent critical history of the empire of Trebizond, from which this notice is chiefly taken.

After the fall and death of Andronicus, the last Comnenus who sat on the throne of Constantinople (1185), Isaac II. Angelus, his successor, resolved to exterminate the whole race of the Comneni. John, the eldest of the two sons of Andronicus, had his eyes put out, and died under the operation; his brother, the moderate Manuel Sebastocrator, was likewise blinded in his prison, and his name was heard of no more (1186). Prince Manuel, however, left two sons; Alexis, who was then only four years old, and David, the younger son. These children were saved by a daughter of the late emperor Andronicus, a princess whom Fallmerayer calls Thamar, but whose name is not mentioned by Ducange. Moved by pity, and perhaps by some political views, the Princess Thamar saved the two children, upon whom reposed all the hopes of the Comnenian party, and with them and her treasures she fled to Trebizond on the Black Sea, in the eastern corner of the Byzantine empire. The town and the country of Trebizond, then exposed to continual attacks of Thamar, the queen of Georgia, and after her death, of her son and successor George, was feebly defended by the emperors of Constantinople. If, therefore, the Princess Thamar succeeded in maintaining herself there only for some time, it is very probable that she did so under the protection of the Queen of Georgia. For eighteen years, her and the young princes' fate remained unknown to history, although it appears that the Comnenian princes were not always safe at Trebizond, but lived several years in Georgia.

After the conquest of Constantinople by the crusaders in 1204, the Greeks were forced to bear the yoke of a Latin prince, Baldwin of Flanders, and troubles and rebellion broke out in the empire. In the same year, but before Constantinople had surrendered, an army commanded by Alexis, who was then twenty-two years of age, and his brother David, left the kingdom of Georgia, crossed the Phasis, and invaded the eastern part of the Byzantine territory. Alexis soon took Trebizond, Cerasus, Mesochaldion, Jasonis, and all the coast of the Black Sea as far as Amisus. At the same time David advanced to the Halys, took Sinope, occupied Paphlagonia, and appeared on the shore of the Propontis. Full of hatred against their Latin conquerors, the inhabitants of these provinces did homage

to Alexis, who, surrounded by the fugitive aristocracy of the old Byzantine court, and sustained by the adherents of the Comnenian family, assumed the title of emperor in the month of April, 1204. This happened before the coronation of Baldwin (9th May, 1204). However, Alexis did not call himself emperor of the Romans, but of Anatolia; his complete title was found by Tournefort in an inscription in a convent at Trebizond: Βασιλεὺς καὶ Αὐτοκράτωρ πάσης Ἀνατολῆς, ὁ Μέγας Κομνηνός, "Emperor and Autocrat of all Anatolia, the Great Comnenus." Alexis was therefore not only a duke or a governor of Trebizond, but he was recognized as emperor; and this circumstance, which has given occasion to many historical disputes, has been cleared up by Fallmerayer so as to leave almost no doubt of the fact. If Nicetas, Pachymeres, Acropolita, Nicephorus, and other Byzantine historians, refused that title to Alexis, they did so because they were the humble servants of the Latin emperors of Constantinople, or of Theodor Lascaris, the emperor of Nicæa. The reign of Alexis was troubled by perpetual wars with the Turks, with Theodor Lascaris, and with the Caucasian nations, although the invasion of the Mongols prevented the Caucasian nations from becoming dangerous to Alexis. David, the brother of Alexis, commanded the army against Theodor Lascaris; but notwithstanding his courage and military skill, after a struggle of ten years he was obliged to sue for peace, after his ally Henry of Flanders, emperor of Constantinople, had made peace with Theodor in 1210. Peace was concluded between Theodor and Alexis in 1214: the Emperor of Trebizond lost all his western provinces as far as the range of mountains which, stretching from south to north, runs out in the promontory of Carambis. David Comnenus died soon after without leaving any issue. In the same year, as Fallmerayer shows, the emperor Alexis was made a prisoner by Ghayáth-ed-dín, the sultan of Koniah, and did not recover his liberty till he had ceded to the victor the district and the town of Sinope, which were occupied by the Turks on the 13th of May, A.D. 1214. Thus the empire of Trebizond was confined to the country along the Black Sea, between the Phasis in the east and the Thermodon in the west. Alexis I. died in the month of February, 1222, at the age of forty. His successor was not his nameless son, as Gibbon states, but his son-in-law, Andronicus I. Guido, or Gidon, of a branch of the Comneni, who, thirteen years later, was succeeded by John I. Axuchus, the son of Alexis I. No coins of the emperors of Trebizond are known to us. (Fallmerayer, *Geschichte des Kaiserthums von Trapezunt*, p. 34—101., who cites Parnaretus MS. and Bessarion, *Εἰς Τραπεζοῦντα* MS.; Comp. Gibbon, *Decline and Fall*, vol. xi. c. 61. p. 254, 255. ed. 1797.; *Histoire des Empereurs Français de Constantinople*, lib. ii.

p. 20. ; Le Beau, *Hist. du Bas Empire*, liv. 96. ; De Sauley, *Essai de Classification des Suites Monétaires Byzantines*, Metz, 1836, p. 413—424.) W. P.

ALEXIS or ALEXIUS II. COMNENUS (Ἀλέξιος or Ἀλέξιος Κομνηνός), emperor of TREBIZOND, was born in 1282. He was scarcely fifteen years of age when he ascended the throne in 1297, after the death of his father, John II. Andronicus II. (Palæologus), emperor of Constantinople, his guardian, wished to marry him to the daughter of one Chumnus, a Greek nobleman and prefect of the Canicleus ; but Alexis, anxious to get rid of all control, chose for his wife the daughter of an Iberian prince. The Emperor of Constantinople assembled his clergy in order to obtain from them the nullification of his ward's marriage ; and Eudoxia, the mother of Alexis, who was then at Constantinople, having promised to persuade her son to repudiate his wife, Andronicus allowed her to go to Trebizond for that purpose. No sooner had she arrived there than she advised her son not to repudiate the young empress, and thus all connection between the two Greek courts was broken off. Meanwhile the Turkomans made an invasion into the Trebizond territory ; they conquered the district of Chalybia, and they besieged Cerasus, the second town in wealth after the capital. Alexis drove them back into the mountains of Armenia, and his success enabled him to humble the pride of the Genoese merchants. As early as the beginning of the fourteenth century these enterprising Italians had established themselves at Trebizond, and as they were exempt from duty for their goods in Constantinople, they claimed the same privilege at Trebizond, and threatened to leave the place with all their wealth unless they obtained their demand. The emperor, who knew that the Venetians intended to make his capital a centre for their commerce with the countries on the Black and the Caspian seas, was indifferent about these menaces ; but as the Genoese carried them into effect, he claimed the duty for the merchandise which had been brought on shore without being paid for. The foreign merchants refused to pay, and while the imperial troops were preparing to prevent the merchandise from being re-embarked, the Genoese attacked them, and set fire to the town. Unfortunately for them, sixteen storehouses filled with their own property were destroyed in the conflagration ; and at last they submitted to the emperor's terms (1303). In 1319 and 1320 Alexis was attacked by the army and fleet of the Turks of Sinope, who ravaged the country and burnt the suburbs of Trebizond ; but the strong fortifications of this town, and the unskilfulness of the Turks in navigation, saved the capital from destruction. Alexis spent the rest of his life in oriental luxury,

and died in 1330, after a reign of thirty-three years. His successor was Andronicus III.

In 1329 Pope John XXII. urged Alexis in a letter to put an end to the schism of the Greek church. The pope addressed the Emperor of Trebizond as "Your Excellency." Alexis did not answer the pope, — a fact which proves that in the beginning of the fourteenth century the existence of the empire of Trebizond was not in danger. If that had been the case, the emperor would certainly have seized the opportunity of entering into defensive alliances with the western princes, and the pope's mediation would have been useful for that purpose. During the reign of Alexis II. an Egyptian embassy arrived at Trebizond, which also went to Constantinople, and was accompanied by jugglers and rope-dancers, such as had never before been seen by the Greeks. Nicephoras Gregoras, who has devoted a whole chapter to them, has taken great pains to describe their tricks and gymnastic performances. (Fallmerayer, *Geschichte des Kaiserthums von Trapezunt*, p. 158—167., who cites Panaretus MS. fol. 290. recto. ; Nicephorus Gregoras, viii. 10. ; Pachymeres, ix. 27. x. 16. xi. 28. ; Petrus Bizarus, *Hist. Rer. Gest. S. P. Q. Genuensis*, Antwerp, 1579, p. 735. ; Ducange, *Familia Byzantina*, p. 193.) W. P.

ALEXIS or ALEXIUS III. COMNENUS (Ἀλέξιος or Ἀλέξιος Κομνηνός), emperor of TREBIZOND, was only eleven years old when he succeeded the Emperor Michael I. in the month of December, 1349. He was the son of the Emperor Basilus II., who died in 1339. Two years after his accession Alexis married the Princess Theodora, of the imperial house of the Cantacuzeni at Constantinople ; but on account of his youth he reigned under the guardianship of several nobles, each of whom endeavoured to become sole regent. Thus troubles and civil wars arose among the rivals, and the imperial authority was disregarded until young Alexis, accompanied by his mother, Irene, the Empress Theodora, and the Archbishop of Trebizond, left his capital at the head of an army, and defeated those who had been most conspicuous in their disobedience. He then turned his arms against the Turkoman hordes which ravaged the country ; but he sustained a complete defeat, and he narrowly escaped : Panaretus, the author of the MS. Chronicle, was present at this battle. The war with the Turkomans, who were masters of many strongholds and small fortified towns in the mountains, lasted for twenty years, and Alexis was unable to drive them out of his empire. Having invaded the mountainous country of Chalybia in the midst of the winter, he was again defeated, and only reached his capital after many perilous adventures. In 1380 a feud arose between the Emperor Alexis III.

and one Megollo Lercari, a merchant of Genoa, the descendant of an old and noble family. Megollo, having received a box on the ear from the emperor's favourite, tried in vain to obtain satisfaction. He went to Genoa, armed two vessels, entered the Black Sea, and ravaged the coast of Trebizond. A small imperial fleet of four vessels fell into his hands; he cut off the noses and ears of the prisoners, and sent a sack of them to the emperor, who, on receiving them, delivered up his favourite to Megollo. But the haughty Italian refused to take revenge upon a "woman," and sent the favourite back to Trebizond. At last the emperor was obliged to come to terms with Megollo, by which he gave important commercial privileges to the Genoese, and built a magnificent palace for their exclusive use. The increasing power of the Turks led to matrimonial alliances between their chiefs and the Emperor of Trebizond. Maria, the sister of Alexis, was married to Kutlu-Bey, the chief of the White Horde, two years after the accession of her brother: six years later he was obliged to give his second sister, Theodora, to his former enemy, Hajymir (Hájí-Emir), the chief of Chalybia; his own daughter married another Turkish emir, named Jatines, or Zetines. His second daughter, Anna Comnena, was given in marriage to a Christian prince, Bagrat VI., king of Georgia, from whom is descended the princely family of Bagration in Russia. A third daughter, Eudoxia, renowned for her beauty, became the wife of Tahartan (Zahrahtan), emir of Arsinga; but after the death of this prince, returned to Trebizond. She afterwards went to Constantinople, where she was to be married to Manuel, the son of the emperor, John Palæologus; but the old emperor was so fascinated by her beauty that he took her for his wife. From this time Constantinople and Trebizond were on friendly terms, which had been broken off since the beginning of the reign of Alexis II. (1297). The last war of Alexis took place in 1382 against the Tzanes, who lived in the snowy mountains east of Trebizond; but the issue of the campaign was unfortunate for the Greek arms. With little talent for military affairs, Alexis cultivated the arts of peace with zeal and success. He devoted himself entirely to the clergy: a magnificent convent was built at his expense on Mount Athos, and he restored the convent at Trebizond in which Tournefort found the inscription which has enabled Fallmerayer to prove the imperial title of Alexis I. [ALEXIS I., emperor of TREBIZOND.] His reign was troubled by aristocratical ambition, while that of his predecessor had been disturbed by democratical factions. Alexis II., who was related to all the Christian and Mohammedan princes from the Caspian Sea to Constantinople, died at the age of fifty-two, after a reign of forty-one

years (1390?). Manuel III., his only legitimate son, succeeded him on the throne. (Fallmerayer, *Geschichte des Kaiserthums von Trapezunt*, p. 192—213., who cites Panaretus MS.; Petrus Bizarus, *Hist. Rer. Gest. S. P. Q. Genuensis*, p. 745.; Ubertus Folietta, *Hist. Genuensis*, lib. viii. p. 493.) W. P.

ALEXIS or ALEXIUS IV. COMNENUS (Ἀλέξιος or Ἀλέξιος Κομνηνός), emperor of TREBIZOND, succeeded Manuel III. in 1412. The year of his birth is not known. Jihán-Shah, the second son of Kárá-Yúsuf, prince of the Turkomans of the Black Horde, having invaded Trebizond, Alexis purchased peace by an annual tribute, and by giving one of the princesses of his house to the Mohammedan prince, while his daughter Maria became the third wife of John Palæologus Porphyrogenitus, emperor of Constantinople (September, 1427).

Alexis had three sons, Calo-Joannes, Alexander, and David, the eldest of whom, Calo-Joannes, was made co-regent by his father. Suspecting his mother, a princess of the imperial house of the Cantacuzenes of Constantinople, of living in adultery with the protovestiarius of the empire, Calo-Joannes considered this circumstance a favourable occasion for placing himself on the throne. He killed the protovestiarius, and threw his mother together with the emperor into prison, with the intention of murdering them (1426). The supplications of the archon of Trebizond prevented this crime; and the people having taken up arms, the prince fled from the town, and took refuge at the court of the King of Iberia. As soon as the emperor was set free, he chose as co-regent his second son Alexander, whom he married to a daughter of Gatteluzzi, prince of Lesbos. During the reign of this emperor, the influence of the Genoese was transferred to the Venetians. [ALEXIS III.] Alexis IV. was the first to uphold the sinking power of Trebizond by alliances with the western states of Lesbos, Constantinople, Venice, and even with the warlike prince of Servia, George Brankowicz, to whom he gave one of his daughters in marriage. Towards the end of his reign he had to sustain the first attack of the Turks-Osmanlis, and it was only the strong walls of his capital and the unskilfulness of the Turks in navigation which saved Trebizond from being taken by Amürad I.

Alexis lost his life under the following circumstances: Calo-Joannes, his banished son, after having spent some years in Iberia, went to Kaffa, where he hired a Genoese ship which he armed and manned with a chosen band. He then sailed to Trebizond and landed his soldiers in the neighbourhood of this town, having previously gained a party among the guards of his father. Thus he boldly advanced and occupied Achantus, a suburb of Trebizond; and no sooner had he appeared in sight of the capital, than two soldiers, who were

bribed by the rebellious prince, killed the emperor, whom they surprised in his bed. Calo-Joannes, who thus became emperor, though pleased with the murder, put the murderers to death, and erected to his father a magnificent tomb in the cathedral of Trebizond. This happened between the beginning of 1445 and October 1449. (Fallmerayer, *Geschichte des Kaiserthums von Trapezunt*, p. 245—250., who cites Panaretus, MS.; Phranzas, ii. 1.; Laonicus, lib. v.; Leo Allatius *De Consensu Utriusque Ecclesiæ*, p. 954.; Marino Sanuti apud Muratori, *Script. Rer. Ital.* tom. xxii. p. 900.; Ducange, *Familie Byzantine*, p. 246.) W. P.

ALEXIS or ALEXIUS V. COMNENUS ('Αλεξίς or 'Αλέξιος Κομνηνός), a nominal emperor of TREBIZOND, was the son of Calo-Joannes IV., on whose death in 1458 he was only four years old. He was dethroned by his uncle David. After the fall of Trebizond, in 1462, he was carried off to Constantinople, where he was afterwards put to death by order of Sultan Mohammed II. [DAVID I., emperor of Trebizond.] W. P.

ALEXIUS, ALEXANDER. Alessandro Alessio was born at Padua, and practised as a physician at Este in the early part of the seventeenth century. He wrote the following works:—1. "Consilia Medica, et Epitome Pulsuum," 4to. Padua, 1627. The "Consilia" consist of nineteen cases, with the author's prescriptions for their treatment. The "Epitome" is a very brief essay, imperfect even for the time in which it was written: according to Haller it was printed separately in 1627. 2. "De Syrupo Rosato solutivo," 8vo. Padua, 1630. 3. "Cratylus Morborum, sive, de peculiarium Corporis Humani Morborum Appellationibus, Essentia, et Curatione," 4to. Padua, 1657; a short system of medicine and surgery, collected chiefly from Hippocrates, Galen, and Avicenna. 4. "Preservazione dalla Peste, e' Historia della Peste di Este," 4to. Padua, 1660. (Mazzuchelli, *Scrittori d'Italia*; Haller, *Bibl. Med. Prac.*, t. ii. p. 549., "Alexius Alexius;" Alexius' Works.) J. P.

ALEYN, CHARLES, a poetical writer, formerly of some reputation, though now forgotten, was probably born before the end of the sixteenth century. After studying at Sidney College, Cambridge, he came up to London, and was engaged as usher in the very celebrated grammar school established and presided over by Thomas Farnaby, in Goldsmith's Rents, behind Redcross Street, St. Giles's, Cripplegate. This appointment may be taken as sufficient evidence of his scholarship. Afterwards, it is stated, he was received into the family of Edward Sherburne, Esq., clerk of the ordnance, to be tutor to his son. Sherburne seems to have resided in Goldsmith's Rents, and his son, who was born in 1618, or, according to another account, in 1616, had perhaps been

a pupil of Aleyn's at Farnaby's school. This son, afterwards Sir Edward Sherburne, and the author of several literary performances, maintained during his life a reputation for classical learning which reflects credit on his early instructor; and he has left evidence on record of the friendship and admiration he continued to entertain for Aleyn after he had grown up, in some verses addressed to him in 1638. Aleyn is said to have died about the year 1643, and to have been buried in the parish of St. Andrew's, Holborn. He is the author of two poems published together at London, in an 8vo. volume, first in 1631, and again in 1633, under the title of "The Battles of Crescey and Poitiers, under the Fortunes and Valour of Edward the Third of that Name, and his Son Edward Prince of Wales, named the Black;" and of another poem published also at London in 8vo. in 1638, entitled "The Historie of that wise and fortunate Prince Henrie, of that name the Seventh, King of England; with that famed Battaille fought between the said King Henry and Richard III., named Crook-back, upon Redmore, near Bosworth." All the three poems are written in stanzas of six lines, consisting of a quatrain with alternating rhymes, closed by a couplet in the common heroic measure; and they are distinguished by some compactness and vigour of expression, and by some dignity of moral reflection; but the cold and formal genius of the author withholds him from mounting high into the regions either of invention or emotion, and his efforts after the imaginative and pathetic for the most part only amount to the struggles and contortions of an elaborate awkwardness. Some extracts from his forgotten epics are given in Hayward's *British Muse*, published in 1739; and Oldys, the learned antiquary, gets quite rapturous in descanting upon their beauties in the *Biographia Britannica*. Besides some commendatory verses before the works of other poets signed by or ascribed to Aleyn, Oldys states that he published with his name, in 8vo. in 1639, "The History of Eurialus and Lucretia," which he says is a translation, and the story of which is to be found among the Latin epistles of Æneas Sylvius. Whether this work be in verse or in prose does not appear. (Winstanley's *Lives of the Poets*, 1687; *Biographia Britannica*.) G. L. C.

ALEYN, JOHN, a barrister of Gray's Inn, in the reign of Charles I., was the author of a volume of Common Law Reports, entitled "Select Cases in B. R. 22, 23, and 24. Car. I. Regis, reported by John Aleyn, late of Gray's Inn, Esq." Aleyn's Reports were first published under the licence of Sir Francis North, in 1681, and appear to have been reprinted, or re-issued with a new title-page, in 1688. They consist of loose notes of cases argued and determined in the court of King's Bench and at Nisi Prius in the three last years of the reign of Charles I., when the

proceedings of courts of justice were interrupted, and in great measure suspended, by the troubles of the time. During the whole period to which these Reports apply, Rolle and Bacon were the only judges of the court of King's Bench, and in one term the former judge sat alone. Reports of legal decisions under such circumstances cannot of course be of much authority. Of the reporter himself nothing is known. He is characterised in the licence of Lord North, prefixed to the volume, as "a learned and judicious author;" but his notes are indifferently executed, and his name does not appear in any of the reports of the time; from which latter circumstance it may be inferred that he had not attained to much eminence in his profession. D. J.

ALF ABDA'L BALKHI, a Persian poet who flourished about the end of the fifteenth century. He was born at Balkh, hence his "takhallus" or poetic name "Balkhi." He was in high estimation at the court of Sultán Ya'kub, the then ruler of Azerbiján. About A. D. 1500, Sháh Ismaíl, the founder of the Sufí dynasty, became master of that province, and the poet about the same time removed to Ispahán, where he passed the remainder of his life. The author of the *A'tash Kadah* says of him, that he was "a man of sweet discourse;" but there is no mention made of the nature and extent of his writings. Von Hammer, in his "*Geschichte der schönen Redekünste Persiens*," p. 366., states that Alf Abdál wrote many satires and burlesque pieces. We are not aware whether any of this poet's works have yet reached this country. (*A'tash Kadah*; and Von Hammer, as above.) D. F.

ALFANDARI, R. CHAJIM BEN JACOB, (ר' חיים בן יעקב אלפאנדארי), a rabbi who exercised the rabbinical office at Constantinople in the beginning of the eighteenth century. He wrote "*Magid Mereshith*" ("Declaring from the beginning") (*Isa.* xlv. 10.), which is a collection of "*Sheeloth Uteshuvoth*" ("Questions and Answers"): it was printed at Constantinople by Naphtali ben Azariah of Wilna, and Jonah ben Jacob, A. M. 5470 (A. D. 1710), fol. The volume also contains some answers by his son R. Isaac Alfandari, and at the end "*Derek Hackodesh*" ("The Way of Holiness"), which is a commentary on the passage of the book "*Kelim*" ("Vessels") of the Talmud, which begins with the words "*Tacan eser kedoshoth hen eretz Israel*" ("It is reckoned that there are ten holinesses of the land of Israel"): the author's name is not appended to this last treatise. Chajim Alfandari, if not arch-rabbi, seems to have been a principal rabbi in the synagogue of Constantinople, as we find his "*Censura*" at the beginning of many of the rabbinical works published by his contemporaries; among the rest, to the "*Eduth bi Joseph*" of R. Joseph

Almosnino, printed at Constantinople A. M. 5476 (A. D. 1716), fol., and to the "*Bene Jaacob*" of R. Jacob Sason, printed at the same place A. M. 5474 (A. D. 1714). (Wolfius, *Biblioth. Hebr.* iii. 252.) C. P. H.

ALFANDARI, ELIJAH BEN JACOB (ר' אליהו בן יעקב אלפאנדארי), a Constantinopolitan rabbi, the brother of R. Chajim Alfandari. He died in the early part of the eighteenth century: his works are—1. *Seder Elijahu Rabba ve Zutha* ("The greater and lesser Order of Elijah"); which is followed by, 2. "*Sheeloth Uteshuvoth*" ("Questions and Answers") to the number of fifteen, on various subjects: they were printed in one volume folio, at Constantinople, by Jonah ben Jacob, A. M. 5479 (A. D. 1719), edited by the author's son-in-law, R. Mordecai ben Shabtai Alfandari. (Wolfius, *Biblioth. Hebr.* iii. 97.) C. P. H.

ALFA'NI. The name of two Italian painters of Perugia, whose history is somewhat confused, DOMENICO DI PARIS ALFANI, and his son, ORAZIO DI PARIS ALFANI, not brother, as he has been called by some writers; the father was born at Perugia about 1483, and was still living in 1536; the son was born in 1510, and died in 1583. The surname of Alfani, according to Morelli in his "*Descrizione delle Pitture e Scolture della Città di Perugia*," was an honorary distinction conferred upon Orazio di Paris, in consideration of his merits, by the family of the Alfani in Perugia.

Domenico was, at the same time with Raphael, the scholar of Pietro Perugino, and he also enlarged upon his master's style: he was invited by Raphael to repair to Rome and assist him in some of his great works; it does not appear, however, that he ever did so. Domenico was an excellent painter for his period, but it is only latterly, through Mariotti, that his due share of praise has been awarded him; his works have been generally attributed to his son, in whose reputation his own was lost. In the tribune of the Florentine gallery there is a good picture of the Virgin and Child with St. Elizabeth and St. John, much in the earlier style of Raphael, which is assigned to Domenico di Paris Alfani. There are also others in Perugia, it appears, now correctly assigned to the father, which were formerly attributed to the son.

Orazio Alfani visited Rome, but after Raphael's death, and when he first saw the Transfiguration he is said to have burst into tears. His style bears, perhaps, more resemblance to that of Raphael's second manner than any of the Umbrian or Roman painters; there are pictures by him in Perugia, says Lanzi, which may be mistaken for works by Raphael, and there are some of which it is disputed who was the author, whether Alfani or Raphael, especially some Madonnas in various galleries; but the colouring of Alfani

is less forcible than that of Raphael ; it has something of the tone of Barocci's pictures. There are in Perugia, a Birth of Christ at San Francesco, and a Madonna and Child at the Augustine convent, which are much praised; there is also at the Conventual Friars a picture of a Crucifix between St. Apollonia and St. Gerome, painted by father and son conjointly, very highly spoken of by Mariotti. They both painted in oil and in fresco. Orazio was the first president of the Academy of Arts of Perugia, instituted in 1573.

Titi in his account of the pictures in Rome mentions an Emmanuele Alfani who in the time of Clement XII. painted a Magdalen for the church of SS. Celso and Giuliano in Rome. (Mariotti, *Lettere Pittoriche Perugine*; Lanzi, *Storia Pittorica della Italia*.)

R. N. W.

ALFARA'BIUS is the Latinized surname of a celebrated Arabian philosopher named Abú Nasr Mohammed Ibn Mohammed Ibn Auzlagh Ibn Tarkhán Al-turkí and Al-farábí, because he was a native of Faráb, now Otrár, in Mawar-an-nahr or Tranxoxiana. He was a Turcoman by origin, but quitted his country in order to acquire a more perfect knowledge of the Arabic language, and to study the works of the great philosophers. He studied principally at Baghdád, under an Aristotelian professor named Abú Bashr Matti, who was a Christian by origin, as well as under Yuhanná Ibn Jeylán, another celebrated professor of the same creed. In a short time he surpassed all his fellow-scholars, and acquired great reputation by his writings. After a visit to Egypt, where he went in A. H. 330 (A. D. 941-2), Alfarabius settled at Damascus, where the Sultan Seyfu-d-daulah Ibn Hamadán, founder of the dynasty called the Bení Hamadán, took him under his patronage and conferred upon him many honours and emoluments. Yet, either from his love of science, or from a natural gloominess of temper, Alfarabius could seldom be persuaded to accept the favours of his sovereign; he preferred solitude and an abstemious life to comforts and luxuries. Ibn Abí Ossaybi'ah says that although through the liberality of Seyfu-d-daulah, Alfarabius was entitled to a very considerable pension upon his treasury, he would never receive any sum beyond what he judged necessary for his daily support and the purchase of books, namely, four dirhams of silver. The same writer adds, that when Alfarabius presented himself before Seyfu-d-daulah for the first time, the latter wishing to amuse himself at the expense of the philosopher communicated his intention to one of his favourites in Turkish; but he was much surprised when Alfarabius told him that he understood what he had said, and could, if necessary, address him in seventy different languages. The conversation then turned on the sciences in ge-

neral, when Alfarabius delivered his opinion with such learning and eloquence that the literary men present were struck with astonishment, and began eagerly to note down every word he said. He then took a lute and played a tune of his own composition, which so delighted Seyfu-d-daulah and the rest of the assembly that they involuntarily left their seats and surrounded him. Alfarabius lived in great intimacy with Seyfu-d-daulah until he died in A. H. 339 (A. D. 950); his death was so much felt by that sultan, that on the day of his funeral he walked behind his bier with the principal officers of his court. Alfarabius wrote upwards of sixty different works on philosophy, dialectic, physic, metaphysics, music, optics, astronomy, &c. He had a great predilection for Aristotle, whose Metaphysics, he himself informs us, he had read forty times in the original without understanding them. The works of Alfarabius were very popular among the Arabs as well as among the Jews, who began about that time to study the Aristotelian philosophy. Some of them were translated into Hebrew, and thence into Latin. Two works seem principally to have established the reputation of Alfarabius among his countrymen: one is the "Ihssá-l-'olúm" ("Review of the Sciences"), a species of cyclopædia, of which there is a copy in the library of the Escorial (No. DCXLIII.); the other is a parallel of the philosophical systems of Plato and Aristotle. He wrote also a work on music, entitled "Istikasát 'ilm Músike" ("Elements of Music"), in which he treats of the principles of the art, the union of voices and instruments, and the various kinds of musical composition, together with the musical notes of the Arabs, and upwards of thirty figures of their musical instruments. (*Bib. Esc.* No. 906.) The description of this valuable manuscript, given in Casiri (*Bib. Arab. Hisp. Esc.* i. 347.), suggested to Andres (*Origine è progressi d'ogni Letteratura*, ix. 122.) and to Laborde (*Essai sur la Musique ancienne et moderne*, i. 177—182.) the idea that the old mode of teaching music, by what is usually called sol-fa-ing, was borrowed from the Moors of Spain, whose notes, it is asserted, were called *la, mi, ré, fa, pé, mi, sol, fa, ut*. The life of Alfarabius is given at length in Ibn Abí Ossaybi'ah, who counts him among the Arabian physicians.

Two short treatises of Alfarabius, one on what students ought to know before they undertake the philosophy of Aristotle, the other entitled "'Oyúnu-l-masáyel" ("Fontes Quæstionum"), were published, in 1836, at Bonn, with a Latin translation and notes by Dr. Augustus Schmoelders, 8vo. (*Documenta Philosophiæ Arabum ex Cod. MS. edidit, &c.*; Abú-l-faraj, *Hist. Dyn.* p. 315.; Ibn Abí Ossaybi'ah, *'Oyúnu-l-anbá fí tabakáti-l-atabá*, or *The Lives of the Arabian Physicians*, MS. British Museum, No. 7340. fol. 159. verso ;

Casiri, *Bib. Arab. Hisp. Esc.* i. 190.; D'Herbelot, *Bib. Orient.* voc. "Farabi," "Saifol-daulat;" Rossi, *Dizionario Storico degli Autori Arabi*, p. 71.) P. de G.

AL-FARAZDÁK is the surname of a celebrated Arabian poet, whose name was Abú Firás Hamám, or Humeym Ibn Ghálib, who lived in the seventh century of our æra. His father Ghálib was the chief of the tribe of Temím, who had their domicile near Kúfah. He is considered by the Arabs one of their best poets, and was the master of another poet of the same tribe named Jerír Ibn 'Atiyah At-temímí. He wrote several poems, which after his death were collected into a díwán, but which are only known to us through the extracts given by Ath-tha'a'lebí in his "Yatímatu-d-dahr," or Lives of the Arabian Poets, (*Brit. Mus.* No. 9578.) and by Ibn Khallekán in his Biographical Dictionary of Illustrious Men. Being a zealous partisan of the house of 'Ali, whom he praised in several of his poems, Al-farazdák was exposed to much ill treatment on the part of the Bení Umeyyah, who had usurped the khalifate. Upon one occasion Suleymán, the seventh khalif of that race, having observed whilst in the temple at Mecca that the crowd of pilgrims who filled the avenues of the Ka'bah were respectfully making room for a man modestly dressed, but who was no other than Zeynu-l-'abadín, the grandson of 'Ali, he inquired of one of his courtiers who the man was who seemed to be the object of so much veneration. Whilst the courtier, who did not know Zeynu-l-'abadín, was trying to ascertain his name and condition, Al-farazdák approached the khalif and delivered extempore a long ode, which is considered one of his finest productions, in which he told him who Zeynu-l-'abadín was, and in which he did not fail to hint that the khalifate belonged by right to him as the descendant of 'Ali. Suleymán was highly displeased, and sent the poet to prison. Al-farazdák died at Basrah between A. H. 110 and 114 (A. D. 728-33.) Farazdák is the plural of "Farazdakah," a dumpling, and Abú Firás was so named because he was short and fat. (Ibn Khallekán, *Biog. Dict.* Tyd. Ind. No. 788.) P. de G.

ALFARO, FRANCISCO, a celebrated Spanish silversmith, who lived at Seville in the latter part of the sixteenth century. In 1586 he made a tabernacle of silver, gilt, for the parochial church of St. John in the city of Marchena, for which he was paid fourteen hundred pounds: it was still preserved in that church in the time of Bermudez, in 1800. In 1596 Alfaro made the magnificent silver tabernacle, partly gilt, which is placed over the great altar of the cathedral of Seville; it is of an oval form, with columns round about it, and statues of angels and the prophets, and on the door of the sanctuary is a bas-relief representing the Israelites gather-

ing the manna. He made also the two silver desks or stands for the communion service; on that for the Gospels is a medal with a representation of the Lamb upon the book of the seven seals; on that for the Epistles is one containing a representation of the conversion of St. Paul. All these works of Alfaro, says Bermudez, are designed with great taste, and executed with the utmost delicacy. (Bermudez, *Diccionario Historico de los mas Ilustres Profesores de las Bellas Artes en España.*) R. N. W.

ALFARO Y GAMEZ, DON JUAN DE, a celebrated Spanish historical and portrait painter, born at Cordova in 1640; he first studied with Antonio del Castillo in Cordova, and afterwards went to Madrid and entered the school of Velazquez, whose style in portraits he imitated. Velazquez also procured him the permission to copy some of the masterpieces in the royal gallery in the palace of Madrid, where Alfaro made several copies after Rubens, Titian, and Vandyck, by which means he acquired a great facility and brilliancy of colouring, but his acquirements went no further. Shortly after he had made these copies he returned to Cordova, where his first performance of any extent was a series of pictures illustrating the life of San Francisco in the cloister of the convent of that saint. In the composition of these pictures he availed himself of the assistance of some prints, yet he wrote very conspicuously upon each "Alfaro pinxit;" a piece of vanity which so much disgusted his old master Castillo that he procured permission to paint a picture in the same cloister, and wrote upon it in the same manner "Non pinxit Alfaro," which created much mirth in Cordova, and it became a proverb amongst its painters.

He painted also at Cordova, an Incarnation for the oratory of the barefooted Carmelites; and the portrait of the Bishop Juan de Alarcon, and made copies of the portraits of his predecessors for that prelate. Alfaro now married and returned to Madrid, where he met with great encouragement both in history and in portrait painting; his best historical piece was a guardian angel painted in a chapel in the church of San Isidoro. He lived in the house of his patron, Pedro de Arce, whose portrait he painted, and that of his wife. He painted also for him portraits of the famous Pedro Calderon de la Barca, and of other poets and writers who were in the habit of frequenting the house of Arce; besides other pictures, copies and originals. Calderon's portrait was placed over his tomb in the church of San Salvador; but this was after Alfaro's death. Calderon died in 1681.

Alfaro had another valuable patron in the admiral of Castile, with whom he also lived, and who honoured him with his confidence and friendship. When, however, the admiral

was disgraced and banished in 1677, Alfaro declined to accompany him in his banishment, and returned to Cordova, where he married a second time, and executed several private and public works. He repaired however again to Madrid in 1680, when the admiral was again restored to favour, and hastened to visit his former patron, but the admiral refused to see him; a disappointment which had such an effect upon Alfaro, already suffering under nervous irritability, that it caused his death very shortly afterwards, in 1680, in the fortieth year of his age. Alfaro was a man of considerable literary acquirements, and a poet. As a painter his chief merit consisted in a brilliancy of colouring, and his most excellent works were his small portraits in oil, which are still held in esteem. He paid little attention to drawing, but Bermudez says that in the degenerate time for the arts in which Alfaro lived, an attractive brilliancy of colouring was all that a painter required, to become famous. Palomino y Velasco compiled his lives of Becerra, Cespedes, and Velazquez, from manuscripts of Alfaro. (Palomino, *El Parnaso Español Pintoresco lauredo, con las Vidas de los Pintores y Estatuarios eminentes Españoles*; Bermudez, *Diccionario Historico*. &c.) R. N. W.

AL-FATAH or AL-FA'ATH IBN KHAKA'N (Abú Nasr Mohammed Ibn 'Obeydillah Al-kaysí), a celebrated philologist, was born at Seville in Spain, about the close of the eleventh century of our æra. Few particulars of his life are known, except that he visited Cordova and other cities of Spain, and that he crossed over to Africa, where he resided at the court of 'Ali Ibn Yúsuf, the second sultan of the Almoravides, and that he was put to death at Marocco in A. H. 529 (A. D. 1134-5), by the command of Abú-l-hasan 'Ali Ibn Yúsuf Ibn Táshefín, the reigning sultan. He wrote a work entitled "Mattmahu-l-anfus wa masrahu-t-tánnus fí milhi-ahli-l-andalus" ("Spot of Recreation for the Eyes, and Field for Familiarity and Acquaintance: On the witty Sayings of the Andalusians, or Spanish Moslems"), which is a biography of eminent poets, natives of Spain, with copious extracts from their poems. The work is divided into four "aksám," or parts: the first treating of the kings and princes, seven in number; the second, of the vizírs, in all thirty-seven; the third, of the kádhis, theologians and doctors, containing twenty-three articles; the fourth, of twenty-four poets and literary men not belonging to any of the above classes. Al-fáth wrote another work, entitled "Kaláyidu-l-'ikiyán fí maháseni-l-'ayán" ("Gold Chains: On the laudable Actions of the Illustrious"), which is an abstract of the former, the only difference being that the "Mattmah" contains more lives than the "Kaláyid," and that the latter work is confined to those poets who lived in the author's time,

whilst the former contains the lives of many who lived as early as the tenth century. Which of the two was written first is a fact not ascertained, but it is probable that the "Kaláyid," or smaller work, was written first, and that Al-fáth, seeing its success, determined upon enlarging it. Both were dedicated to Abú Is'hák Ibrahim Ibn Yúsuf Ibn Táshefín, brother to the sultan at whose court Al-fáth was residing.

The work of Al-fáth has in itself little or no historical value, being mostly composed of extracts from the works of eminent poets born in Spain, preceded by short notices of their lives. Even these are almost destitute of such data as might throw light upon the history of the times; the birthplace, profession, and age of the poet being often omitted, and most of the articles containing nothing but extravagant praises of the individuals to whom they are consecrated. As a literary production, however, it is considered by the best Arabian critics to possess undeniable merit; and Ibn Khaldún, in his *Historical Prolegomena*, in the chapter treating of the cultivation of letters among the western Arabs, pronounces it to be the best work of its kind. It is written throughout in rhymed prose, strewn with metaphorical expressions, which make its perusal a matter of great labour and difficulty: it is nevertheless a valuable production for those who wish to acquire a profound knowledge of the Arabic language, or to inquire into the state of poetical literature among the Arabs and Moors of Spain. As-safadí, in his "Wáfí bi-l-wafíyyát" (a Biography of illustrious Moslems of all countries), describes Ibn Khakán as a man of great talents and merits, as a poet and a grammarian, but of dissipated habits and low morals. He says that when he had fixed upon the composition of his work, he addressed himself to all the eminent poets, distinguished authors, and learned men of his time, announcing to them his intention of writing a book, and begging them to send him such of their compositions as they wished to have inserted. Fearing his satirical propensities, most of them complied with his request, and sent him, with their verses, a present in money, by which means they ensured his praises: those who did not openly bribe him, he treated in the most severe manner. There are copies of the "Kaláyid" in almost every public library in Europe, the work having always been, and being still, in great repute all over the East. (*Bib. Par.* 734.; *Bib. Bodl.* 706.; *Bib. Lugd. Bat.* 1450.; *Bib. Esc.* 436.) There is likewise a splendid copy of it in the Radcliffe library, Oxford, which belonged formerly to Sale, the translator of the Korán. The copies of the "Mattmah" are not so common, and we only know of a very indifferent one in the British Museum (*Add. MSS.* No. 9580.). Some valuable extracts from the "Kaláyid" have

been published in Arabic and Latin, by H. E. Weyers, who has added some excellent notes of his own: "Specimen criticum exhibens locos Ibn Chakanis de Ibn Zeiduno," Leyden, 1831, 4to.; as well as in the "Journal Asiatique" for December, 1833, p. 500. (Ibn Khallekán, *Biog. Dict.*; Abú-l-fedá, *Ann. Musl.* iii. 485.; Casiri, *Bib. Arab. Hisp. Esc.* ii.; Hájí Khalfah, *Lex. Ency.* sub voc. "Káláyid" and "Mattmah.") P. de G.

ALFE'I, FRANCESCO DI BARTOLOME'O, an Italian painter of the fifteenth century, probably of Siena, known only through two documents concerning him published in Dr. Gaye's Unedited Correspondence of Artists (Carteggio inedito d' Artisti.) One is a letter addressed by him from Asciano to the Signoria of Siena, complaining of the ungenerous treatment he received from the vicar of Asciano whilst executing some works there for the Signory of Siena; the other is a record regarding the execution of some other work for the Signory, from which document it appears that he was, in his day, a painter of established reputation at Siena, although there are apparently none of his works in existence. The letter is dated Sciano, October 24. 1482.

R. N. W.

ALFEN, EUSEBIUS JOHANN, a Danish painter who in the eighteenth century acquired a great reputation in his own country and in Germany for his works in miniature, in enamel, and in crayon painting; his portraits are very spirited and very brilliant in colouring. He lived some time in Vienna: he died in 1770. (Füssli, *Allgemeines Künstler Lexicon*; Nagler, *Neues Allgemeines Künstler Lexicon*.)

R. N. W.

ALFENUS VARUS, a Roman jurist, one of the ten pupils of Servius Sulpicius enumerated by Pomponius; who adds that Alfenus and Aulus Ofilius had the greatest reputation of all the pupils of Servius, and that Alfenus became consul, but Ofilius remained in his equestrian rank. Servius Sulpicius was about the same age as his friend Cicero, and therefore was born about B.C. 106. he died in the camp of M. Antonius before Mutina, B.C. 43. This is all the information that we have as to the period of Alfenus, except the fact, generally assumed, that Alfenus is the P. Alphinius or Alfenus Varus of Dion Cassius (Lib. 55. Index), who was consul in the year A.D. 2.; but the time of this consulship, compared with the dates of the birth and death of Sulpicius, renders it doubtful if this was Alfenus the jurist. Accordingly it has been conjectured that the consul Alphinius Varus may have been the son of Alfenus, and that Alfenus may have been Consul Suffectus.

The scholiast Acron on Horace (Sat. i. 3. v. 130.) has the following story about Alfenus:—That he was originally a shoemaker in Cremona; that he came to Rome, had the in-

struction of Servius Sulpicius, and attained such knowledge of the law that he was both made consul and honoured with a public funeral. It has been maintained that the scholiast derived his information solely from Horace; and that finding here the name Alfenus, he applied it to the distinguished jurist; also that Alfenus survived Horace; and that the word "erat" in the expression of Horace (sutor erat), could not appropriately be applied to a person then living. But the scholiast could only derive so much of his information from Horace as refers to Alfenus being a shoemaker or barber (tonsor, according to some editions); he must have got the rest elsewhere: also, the assertion that Alfenus survived Horace depends on the assumption that he is the consul of the year A.D. 2 mentioned by Dion Cassius, which may be false; and, lastly, the argument derived from the word "erat" is not conclusive. It is obvious that nothing can be safely inferred from the brief notice of Horace, for the Alfenus mentioned by him may have been another of the name: there is nothing in the passage of Horace to indicate that this Alfenus was a jurist. The lines of Horace and the remark of the scholiast have been the occasion of much critical discussion.

Alfenus wrote forty books of Digesta. A passage from the thirty-fourth book is quoted by Gellius, who remarks that Alfenus had paid some attention to antiquarian matters; but he finds fault with his explanation of the word "putum," in the phrase "argentum purum putum." Extracts from the Digest of Alfenus, from the second to the seventh book, occur in the Digest of Justinian; and extracts as far as the eighth book from the Epitome of the Digest of Alfenus, which was made by Paulus. Alfenus is often cited by the other jurists. The Excerpts show that he was acquainted with Greek, and that he wrote in a clear and easy style. A curious passage (Dig. v. tit. 1. s. 76.) which shows the philosophical spirit of the Roman jurists, has given rise to a discussion whether he was a Stoic or an Epicurean. In the passage of Gellius above cited, he quotes the thirty-fourth book of the Digest of Alfenus and the second book of the Collectanea or Conjectanea, an expression that renders it doubtful whether the Collectanea was the same work as the Digest, or another work which contained the same passage. It has been conjectured that the Collectanea was the great collection of one hundred and forty books made by Aufidius Namusa of the writings of eight of the scholars of Servius. (Gellius, vi. 5.; Dig. i. tit. 2. s. 2. § 44.; Bynkershoek, *Observationes*, viii. 1.; Wieland, *Horagens Satiren übersetzt*, note on Sat. i. 3. v. 130.) G. L.

AL-FERGA'NI'. [ALFRAGAN.]

ALFEZ, R. ISAAC BERABBI JACOB, (ר' יצחק ברבי יעקב אלפסי) one of the most celebrated Jewish writers, who is called

by Hebrew abbreviation Hareph (ה"ר"), which signifies Harab Jitzchack Phes (the Rabbi Isaac Fez). He was born in the year of the world, according to the Jewish computation, 4773 (A.D. 1013), at a village called Kelaa Chamad (קלעא חמאד), not far from Fez in Africa, whence he derived his surname אלפסי (Alphesi), the Alfezite. After passing a long life in his native country, where he was employed until the age of seventy-five in teaching the Talmudic institutions and traditions to his Hebrew countrymen, and foreign Jews, who flocked from all parts to the city of Fez to benefit by his instruction, he was constrained by the intrigues of an adversary called Calpha ben Allaagab, and to the great grief of his numerous disciples and friends, to forsake his native land, and to seek a new home. Crossing the Straits of Gibraltar, he landed in Spain, and travelled to the city of Cordova, then the capital of the Moorish kingdom of Cordova, and the great seat of Jewish learning, where he arrived A.M. 4848 (A.D. 1088). He was received with great honour by Rabbi Joseph ben Meir ben Sartamigas, who was at that time Resh Gelutha (prince of the captivity, or head of the Jewish nation and synagogue in that city). Here he continued for some time, lecturing on the various books of the Talmud. He attracted a crowd of admiring disciples, but his superior talents also excited envy. In order to enjoy that tranquillity in search of which he had already abandoned his country, he removed from Cordova to the neighbouring town of Alusina, most probably the modern Luçena, where he established a college and synagogue. The fame of his great learning attracted disciples from all parts of the Peninsula. Here he continued to lecture on the oral law of the Jews for nearly sixteen years, and here he closed his long and laborious life, in the year A.M. 4863 (A.D. 1103), having attained the age of ninety years. According to Abraham ben Dior, this event took place on a sabbath day in the month Nisan (March); but at the end of the third volume of the folio edition of his works printed at Venice, A.D. 1521, his death is thus recorded: "The Holy Ark, the great Master (Rab), the Prince of the Captivity, Ariel, our Master Isaac Alfesi of blessed memory, was veiled or hidden on the sabbath day the eleventh of the month Ijar (April), in the town of Alusina, in the year of the Creation 4863." After this follows his epitaph, which is translated in the Latin version of the "Tzemach David," by Vorstius, p. 133., but more correctly rendered by Carpzovius in his notes to Shickard's "Jus Regium Hebræorum," cap. 2. p. 88.

To do justice to the great reputation of Isaac Alfez, and the high estimation in which he has always been held by his nation, without fatiguing the reader with the endless eulogiums of almost all the Jewish writers

by whom he is mentioned, we here insert a short extract from the Nomologia of R. Immanuel Aboab, who thus speaks of Alfez and his great work:—"The most excellent Rabbi Isaac Alphesi, who came over from Fez into Spain in the year 4848, being of the age of seventy-five, by whose arrival the academy of Cordova became more illustrious, which at that time was famous for its learned men, and especially for four of his own name, Isaac. . . . The Señor Rabbi Isaac Alphesi above-named we commonly call Rab Alfez, and we study his works in our schools (Jeshiboth) universally. In the perfection of pure doctrine, and in everything conformable to the Talmud, he resolves every question with clearness and decision, omitting those things we do not make use of in our captivity, as those precepts which concern the Temple, the holy sacrifices, and other like matters, and treating on those things of which we do make use with marvellous perfection, embracing, discussing all which the "Geonim" and wise men his predecessors have declared concerning them so fully, that his books are called the Lesser Talmud, and he is, therefore, the one among our doctors whom we most consult and study. This excellent and holy man lived ninety years, at the end of which he departed to enjoy eternal glory, in the year four thousand eight hundred and sixty-three of the Creation, in the town which is now called Luçena, distant from Cordova ten leagues, on the sabbath day, the eleventh of the month Yiar."

The great work of Rab Alfez, which is also called the "Lesser Talmud" by Abraham ben Dior in the "Sepher Hakkabbala," is sometimes called simply "Alphesi" ("The Alphesite"), sometimes "Hilcuth or Halacoth Rab Alfez" ("The Institutions of Rab Alfez"), and in some editions "Sepher Rab Alfez" ("The Book of Rab Alfez"). It may be considered as a compendious abbreviation of the Talmud, omitting only those portions which are inapplicable to the present political state of the Jews. This work of Rab Alfez was read and taught in all the synagogues and schools of the Jews in Spain, who were prohibited by the Catholic kings from reading the Talmud. It thus soon came to the hands of R. Solomon Jarchi, who was contemporary with Alfez, and who immediately wrote a commentary on it. The "Sepher Rab Alfez" was first printed at Constantinople A.M. 5269 (A.D. 1509) in folio, and is very rare. The edition of A.M. 5254 (A.D. 1494), cited by Wolff and other bibliographers, is spurious, as is proved by De Rossi in his "Annali Ebreo-Tipogr. del Secolo xv." The second edition was printed at Venice, three large folio volumes in one, by Daniel Bomberg; vol. i. A.M. 5281 (A.D. 1521), and vols. ii. and iii. A.M. 5282 (A.D. 1522). The First volume contains, in a large square Hebrew letter, the Mishna

and Ghemara, as abridged by Rab Alfez, and by the side of it, in the usual Rabbinical type, the "Perush Rashi," or Commentary of R. Solomon Jarchi; and in another column is a diffuse commentary on the "Beracoth" ("Blessings"), which is the first book of the Talmud: this commentary extends to p. 48. After this comes "Mordecai," which is another commentary on the same book, so called from the name of the author, R. Mordecai Berabbi Hillel Ashkenazi (the German), who was put to death at Nürnberg, A. M. 5070 (A. D. 1310): this extends to p. 54. Then follow the "Tosaphta," or additions of R. Hoshiaja and R. Chija, to this and the other ten books of the order Zerajim. After these come the "Halacoth Ketanoth" ("Short Institutes"), with the exposition of R. Joseph Chabib, called "Nemuke Joseph" and "Leckutim Mepiske Harosh" (selections from the Decisions of Rabbenu Asher), both which latter are commentaries on the Alphesi, to which are added "Perushe Rashi." The "Halacoth Ketanoth" are five:—1. "Halacoth Tumah," which treats of legal uncleanness, with the "Nemuke Joseph" and "Piske Harosh." 2. "Halacoth Sepher Torah" ("The Institutes of the Book of the Law"), with "Rashi," "Harosh," and "Nemuke Joseph." 3. "Halacoth Mezuzah," which treats of the "Mezuzah" or slip of parchment inscribed with the words "Hear, O Israel, the Lord thy God is one Lord," which was fastened to the lintel or doorpost of the true believer, according to the command delivered to Moses (*Deut.* vi. 9.). 4. "Halacoth Tephillin," which treats of the Tephillin, called in Greek Phylacteries, which were small square pieces of parchment worn on the forehead and right arm, very ingeniously constructed so as to contain in their four corners four cells, in which were inserted minute rolls of very fine vellum, containing texts of the Law, namely, 1st. *Exod.* xiii. 1—11. 2d. *From ver.* 11—17. 3d. *Deut.* vi. 4—10. 4th. *Deut.* xi. 13—22. It was these Tephillin worn on the head to which our Saviour alluded in his rebuke of the Pharisaical hypocrisy, *Matth.* xxiii. 5., "They make broad their phylacteries." 5. "Halacoth Tzitzith," a treatise on the Tzitzith, or fringes, which depended from the corners of the priestly and Rabbinical garments, which were considered as a great help to, and sign of holiness (*Numb.* xv. 38., *Deut.* xxii. 12.) These too are the "borders of the garments" alluded to by our Saviour in *Matthew*, xxiii. 5. All these "Halacoth" are accompanied by the commentaries above cited. After these follow the "Mordecai" on these "Halacoth Ketanoth." At p. 98. begins the second order (Seder) of the Talmud, with the "Masseketh Shabbath" ("Book of the Sabbath"), with the commentaries of Rabbenu Nissim and Rashi, which are followed by "Mordecai" and the "Tosaphta" on this book.

At p. 189. begins the book "Irubin" ("Minglings"), with the commentary of Rabbenu Jochanan Haccohen and Rashi. Then follow the other ten books of this order, with the "Tosaphta," and various commentaries on them. The Second part, or volume, contains the "Seder Nashim," or order "Women" of the Talmud, which comprises the whole of the revealed and oral law with regard to women. It begins with the book called "Jebomoth" ("Wives of two Brothers"), which treats of the law by which the surviving brother was bound to marry the widow of a brother who died childless. This and the other six books of this order are accompanied by the commentaries of Rashi and Nissim, the "Nemuke Joseph," "Mordecai," and "Tosaphta," as in vol. i. The Third volume contains the order "Nezikim" ("Losses or Injuries"), which treats of offences against man and God, and their punishment: all the books of this order are printed in an abridged form, with their various commentaries as in the other parts. At the end of the volume is a treatise by R. Isaac Ben R. Ruben, called "Shaare Shebnoth" ("The Gates of Oaths"), which treats of oaths judicially required, and taken by those guilty or suspected of certain crimes, before the judges; it is divided into twenty chapters, and with this the Venetian edition of the work of Rab Alfez concludes. After this edition appeared another at Sabionetta in Italy, which contains several things not in the Venetian edition, as the controversial passages on the authors of the "Tosephoth," "Maijmon," "Samagh," "Tur," and other works of the Jurists, who differ from Rab Alfez on certain difficult points of law, with a new commentary by Rabbenu Isaiah Acharon (the latter), to which are added "Shilte Haggeborim" ("The Shields of the Valiant") (*Song of Songs*, iv. 4.), which is a commentary on the whole work of Alfez. There are also added in various parts of the work "Hassagoth" (Notes) on the Alphesi by various distinguished writers, as Baal Ittur (R. Isaac bar Abba), Haravad (Rabenu Jona), and Harosh; with some answers by Rab Alfez himself to questions put to him, and other matters equally interesting to the Rabbinical student. The first volume of this edition begins with a preface by R. Joshua Boaz Bar Simeon Bar Abraham Bar Shem Tob, of the house of Baruch of the Catalonian exiles, in which he states his reasons for undertaking this new edition of the work of Rab Alfez, which was printed at Sabionetta, A. M. 5314 (A. D. 1554), in folio. This is considered by both Bartolucci and De Rossi as the best and most complete edition of this work; the latter says it has served as the basis of all the subsequent editions, among the most celebrated of which are the following: with the commentaries of Rashi, R. Jonah, and R. Nissim, printed at Cracow, by Isaac Ben Aaron Prostitz, A. M.

5357 (A. D. 1597), fol.; and also one without commentaries, at Basle, A. M. 5362 (A. D. 1602), 8vo.; afterwards, with Rashi and "More Makom" (marginal references), at Amsterdam, by Immanuel Benbaniste, A. M. 5403 (A. D. 1643), in 4to.; also at Frankfort on the Main, by Joh. Wust, A. M. 5459 (A. D. 1699), 3 vols. 16mo. Among the early editions Wolff cites one by Antonio Bruin of Trent, A. M. 5318 (A. D. 1558), 3 vols. fol.; and Constantinople, by Isaac Ticktin, A. M. 5357 (A. D. 1597), fol. He also cites, as in his own possession, a curious MS. of the whole Alphesi, with various commentators, partly written on paper and partly on vellum, ending with the following words of the transcriber: "I, the writer, wrote this book of R. Alphesi of blessed memory, with the commentary which R. Nissim b. m. made upon it, and have disposed it according to the books (Mishnaijoth) and institutions (Halacoth), with the observations of Mordecai b. m. and his decisions, as well as the conclusions of Haribach b. m. (R. Joseph Ben Chabib). I wrote it for the use of the wise, great, and very celebrated Meir Mordecai Todros Nathan, now dwelling at Avignon, and I have signed this with my name on the fifteenth day of the month Elul, in the year 214 of the lesser æra (note, p. 7.), which falls in the sixth thousandth from the creation of the world; and which answers to the 18th of the month September of the year 1454 from the Conception (of the Virgin Mary), according to the computation of the Christian rulers, at Arles. Certified by me, Bon Señor Maziph de la Regentiera." De Rossi too had several MSS. of the Alphesi, among which was a superb one of the whole work. Among the MSS. in the Bodleian are four of different parts of the Alphesi: first, No. 135. of the MSS. of Dr. Robert Huntington, which is on paper without date; it is called "The First Part of the Compendium of the Talmud of R. Isaac Alphesi," but is a selection from all three parts, comprising the books Beracoth, Shabbath, Erubin, Pesachin, Jama, Succah, Jomtob, Taanith, Rosh Hashanah, Megillah, Moed, with the five "Halacoth Ketanoth" ("Short Institutes"), and the book Chulin, which treats of clean and unclean animals, and which is the second of the fifth order, "Kodashim" ("Holy Things") of the Talmud. The second is No. 252. of Dr. Huntington's MSS.; it is on paper, written by R. Barcuth Haccohen Ben R. Sar Shalom Haccohen, an. contr. 1617 (A. D. 1305). It contains the following commentaries on the Alphesi: R. Perachia, on the book Shabbath; R. Judah Haccohen on Sanhedrin, Maccoth, and Aboda Zarah; R. Saccai on Gittin; R. Chananiel on Kiddushin; but some pages are wanting at the end. The third is No. 347. of Dr. Huntington's MSS.; it is called "Masseketh Shabbath min Seder Moed" ("The Book

Sabbath of the order Moed"), and contains the single book above mentioned from the Alphesi, with some marginal observations. The fourth is No. 106. of the MSS. of Dr. Edward Bernard. It is on paper, written in a fine character, dated an. contr. 1649 (A. D. 1337), and contains the following books of the Talmud, from the compendium of R. Alfez: Bavabathra, Sanhedrin, Maccoth, Shebath, Aboda Zarah, which differ in many parts from the printed copies; to which is added an Arabic commentary on the book Horaijoth, by R. Moses Maimonides. Among the printed books in the Bodleian are the following editions of the Alphesi: Venice, 1521-2; ibid. 1552; an edition without comment, which appears to be the 8vo. edition of Basle, 3 vols. s. l. 1602; also that with Jarchi and "Nemuke Joseph," Amsterdam, 1643, 4to. R. Oppenheimer's library was also rich in the works of this author, both printed and in manuscript. R. Azariah, in the "Meor Enajim," book iii. p. 86., says that Abtalion of Modena offered him an original MS. of the Alphesi, from which it appeared to him that many things in three of the "Halacoth" have been inserted in the printed copies which were not the work of the author. In the catalogue of the library of Thuanus, printed at Hamburg, Alfez is called by mistake Eliphas. (Bartoloccius, *Biblioth. Mag. Rabb.* iii. 905-908.; Wolfius, *Biblioth. Hebr.* i. 660-662. iii. 568. 577. iv. 882.; De Rossi, *Dizion. Stor. degl. Aut. Ebr.* i. 45, 46.; Id., *Annali Ebr. Tipogr. del Sec. XV.* 169.; *Annali Ebr. Tipog. della Città de Sabionetta*, p. 15.; Hottinger, *Biblioth. Orient.* cl. ii. p. 14.; Buxtorfius, *Biblioth. Rabb.* art. "Alphesi" in libr. "De Abbreviaturis," 273, 274.; Id., *Synagoga Judaica* à Jo. Buxtorfio fil. 160. 185.; Plantavitius, *Biblioth. Rabb.* No. 57.; Id., *Florilegium Rabbin.* 554.; Urus, *Cat. MSS. Orient. in B. Bodl.* p. 33. 35. 41.; Hyde, *Cat. Libr. impr. B. Bodl.* i. 35.; R. Imman. Aboab, *Nomologia*, p. 273.; *Alphesi*, Venet. 1521-2, passim.) C. P. II.

ALFIE'RI, COUNT BENEDETTO, architect at the court of Sardinia, was born at Rome in 1700, and there studied drawing and mathematics at the Jesuits' college. Having advanced so far in his education, he went to Turin to study law and prepare himself for the bar. He practised for some time as an advocate, but devoted all his leisure to his favourite pursuits of architecture and the fine arts. At what time he first began to furnish designs for buildings to be erected, although he might render his services gratuitously, is not known; for, as Milizia has entirely omitted him, he has either been passed over in other biographical works, or so briefly mentioned that very little information can be gathered from them relative to himself or his works. Nevertheless more is now known of his personal character than of that of many architects who occupy a much

larger space in biography; and for this knowledge we are indebted to the few but interesting particulars recorded of him by his nephew, the celebrated Vittorio Alfieri, in his own memoirs. The poet there speaks of his uncle Benedetto as a most amiable and worthy man, devotedly attached to his profession, and full of enthusiasm for his art,—a worshipper of Michel Agnolo and the antique (which, by the bye, is rather a contradiction), though obliged to relax his own severe taste in order to bend to that of his own day.

One of Count Benedetto's earliest works—that, in fact, which served to bring him into notice as an architect—was the façade of a palazzo in the square at Alessandria, designed by him for the Marquis Ghilieri, which so caught the attention of Charles Emmanuel III. that he resolved to intrust Alfieri with rebuilding the Royal Opera House at Turin, after the former structure had been burnt down; and, preparatory to this undertaking, he sent him to examine some of the principal theatres in different parts of the Continent. The result was satisfactory, for that erected by Alfieri has generally been considered one of the noblest and most convenient structures of the kind in Italy. He also built, in 1752, another theatre in Turin, that called the Carignano, which was burnt down in 1787. Among his other works in that city may be mentioned the palazzi Barolo and Marozzo. The façade of St. Peter's at Geneva, the church at Carignano,—a whimsical structure, fan-shaped in its plan,—the saloon of the palace at Stupenigi, and the roof (“volta dottissima ed audacissima,” as his nephew calls it) of the royal riding-house, and the tower of St. Anne's at Asti, are also by him. Had his royal patron, observes Vittorio, possessed a deeper purse, Benedetto would have been enabled to display his talents on a larger scale, and with more frequent opportunities, and perhaps to have realised some of many noble architectural projects which he left behind him upon paper. He furnished many of his friends and of the nobles of Turin with designs, which he had made for them gratuitously, for refronting and otherwise improving their mansions; and so far he contributed to a taste for, and to a better style of architecture in that city. The title of count was bestowed on him by Charles Emmanuel. He died December 9. 1767. (Vittorio Alfieri, *Vita*; *Biogr. Univ. Supp.*)

W. H. L.

ALFIERI, OGERIO, a native of Asti, of a noble family, lived in the second half of the thirteenth century, and wrote a chronicle of his native town in Latin, “Chronicon Astense extractum e chronicis Astensibus,” which comes down to the year 1294. He has inserted in it the charters and privileges granted by various emperors to the

community of Asti, and the treaties of peace and alliance entered into by the citizens of Asti with the neighbouring towns and feudal barons. The author says in the title that he gathered the materials from other chronicles, which, however, have not come down to us. The chronicle of Alfieri was continued down to the year 1325 by Guglielmo Ventura, and the two are inserted in the eleventh volume of Muratori's great collection, “Rerum Ital. Scriptores.” Count Napione of Cocconato, in his “Piemontesi Illustri,” vol. iv., speaks at length of Alfieri and Ventura, and of their chronicles.

The family of Alfieri, or Alferi, is said to have been of Longobard origin, and from the duchy of Beneventum, whence several branches spread to different parts of Italy, to Piedmont, Lombardy, and Tuscany. One branch remained at Naples, where they became possessed of several fiefs. Various individuals of the Alferi family are mentioned by the biographer and genealogist Fabrizio Palma, as living in the seventeenth century in the kingdom of Naples. Of the Piedmontese branch, Henrico Alferi, a relative of the chronicler Ogerio, was born in 1315, and entered the Franciscan order, of which he became a distinguished member, was made general of his order. He died at Ravenna in the year 1405, and was afterwards canonised by the church of Rome. His tomb with his effigy is seen in the church of St. Francis at Ravenna. (Tiraboschi, *Storia della Letteratura Italiana*; Palma, *Historia della Famiglia Alferi*, Naples, 1694.)

A. V.

ALFIERI, VITTO'RIO, son of Count Antonio Alfieri of Asti in Piedmont, was born in January, 1749. He lost his father when a child. His mother married a gentleman of the name of Giacinto Alfieri, of a different and distant branch of the same family. Alfieri had his early education in his mother's house at Asti, under a teacher who appears not to have been capable of conveying instruction. At nine years of age he was sent to the Accademia or college for young noblemen at Turin, where he went through the various classes with little advantage. The account which he gives in his autobiography of the system of that establishment conveys a pretty accurate notion of the condition of many Italian schools in the last century. “We translated the lives of Cornelius Nepos, but no one among the pupils, and perhaps not even the teacher, knew who those personages were whose biographies we were reading, nor anything about the countries or the times in which they had lived, nor about the forms of government, nor even about the meaning of government. All our ideas were circumscribed, false, or confused; the teacher had no object in view, and the disciples had no inducement for learning.” When twelve years old, he went to attend lectures on philosophy in the university of Turin. The

lectures were delivered in Latin, during which time the pupils used to fall asleep wrapped up in their ample cloaks. He never went so far in geometry as to understand the fourth proposition of Euclid. He studied physics under the celebrated Father Baccaria, but partly through his imperfect knowledge of Latin, in which the course was delivered, and partly through his own want of application, not one single notion remained impressed on his mind. But being gifted with a good memory, he was enabled to go through the customary examinations, and was even praised for his proficiency. When fourteen years old he began to study the law. He had now, by the laws of Piedmont, the disposal of his own income, being no longer under a guardian, but he had a curator or trustee to administer his property until he should be twenty years of age. His income amounted to about one thousand a year, but his curator prudently gave him only one half and accumulated the rest; and as young Alfieri did not know or care much about accounts, he was led to believe that he had no more. He engaged masters in geography, which he liked, French, music, of which he was passionately fond, but which he never learnt by notes, and dancing, which he disliked from the first. The dancing master was a Frenchman full of affectation and conceit, and Alfieri afterwards attributed to this circumstance the origin of that antipathy, carried even unto prejudice, which he felt during the rest of his life towards the French. He began to purchase horses, which became one of his ruling passions. At the age of seventeen he was appointed ensign in the militia regiment of Asti, which in time of peace assembled only for a few days twice a year for the customary inspections and reviews. He soon after applied to the king for permission to travel, and having obtained it with some difficulty, he set out on a tour through Italy, with two other young men, under the care of a travelling tutor, who was an English Roman Catholic. They went to Milan, Florence, Rome, and Naples. At Florence he first perceived that he could not speak Italian, for what he spoke was only a mixture of Italian and Piedmontese words, without grammar or orthoëpy.

At Naples he parted from his travelling tutor, and proceeded with a valet to Venice, and thence by Genoa to France, having first obtained the king's leave to travel for another year. He was very anxious to see Paris, of which he had formed great expectations. "It was about the middle of August, 1767, on a cloudy, chilly, and rainy morning, such as I had never before known in that season of the year, that I entered Paris through the wretched suburb of St. Marceau, and proceeded through muddy streets to a dark dirty inn in the Fauxbourg St. Germain." His disappointment was still greater when, ram-

bling about the town, after having lately seen the splendid edifices of Rome, Florence, Genoa, Venice, and other Italian cities, he beheld nothing but "pompous paltriness, barbarous taste, and filth," for such, with few exceptions, was then the appearance of Paris. He admired, however, the front of the Louvre and the public gardens, but he abhorred the painted cheeks of the women. He staid several months at Paris, losing his time, his money, and his temper. He was presented by the Sardinian ambassador to Louis XV. at Versailles, on the occasion of the levée on new year's day in 1768. The king never spoke to strangers, but with a Jove-like glance measured from head to foot each person who was presented with an impassibility of countenance which appears to have annoyed Alfieri. After the presentation Louis proceeded to the chapel. At the door of the apartment he met the *Prevôt des marchands*, the head of the municipality of Paris, who stammered out the customary compliment of congratulation on the occasion. The king made no reply, but merely tossed his head, and then asked one of his courtiers where were the *échevins*, or attendant officers of the municipality? A voice from the crowd cried out, "*Ils sont restés embourbés*,"—they have foundered in the mud! The whole court laughed, Louis smiled, and passed on. Alfieri remembered the circumstance many years after, when at the beginning of the French revolution he saw another Louis addressed by and answering the Paris municipality in a very different tone.

Alfieri left Paris for England in January, 1768. On landing at Dover he was favourably impressed with the appearance of the country and the facility of travelling. "The roads, the inns, the horses, the women, the general comfort, the bustle and activity of the people, the cleanliness and tidiness of the houses, diminutive as they are, the absence of beggars, a perpetual tide of money and industry flowing through the provinces as well as the capital,—all these real advantages, peculiar to that fortunate and free island, delighted me from the first, and after three more subsequent journeys to England, I have never altered the opinion which I had first conceived of the vast difference between that country and the remainder of Europe." (*Vita di Alfieri*, iii. ch. 6.) On his first journey, Alfieri knew little or nothing of the political institutions of England, but he observed one fact, namely, that the laws were made for all classes and persons, and that no one was above the law; which was not then the case in most other countries of Europe:—"Quì leggi han regno e niun le leggi atterra." He spent several months in England, his time being chiefly occupied in riding and driving, in which last art he became tolerably expert. In June he visited Holland, which

country he says that he liked, and would have liked it still more if he had visited it before England. At the Hague he had his first love adventure with a young married lady. Alfieri was then only nineteen years of age, and the lady appears to have been an easy conquest. But it is worthy of remark that in his autobiography, written many years after, at a mature age, he speaks of this and other love affairs (and all his love affairs were, it seems, with married women) with a sort of indifference as to the injustice or immorality of the act; he views them at most as only blameable for being a waste of time and a source of annoyance to himself; and yet Alfieri had feelings of justice and a sense of right and wrong, and was free from all meanness. The cause of this anomaly is to be found in that inveterate custom sanctioned or tolerated by opinion,—a custom destructive of the decencies and interests of domestic life, but which has long prevailed in the southern countries of Europe, originating probably during the ages of Roman corruption, and sanctioned afterwards by the Troubadours and their licentious “code of love,”—that custom by which a married woman is considered a fit object of a man’s passion. This custom, too, prevails in countries exclusively Roman Catholic, where, according to the canon law, marriage is indissoluble, and no divorce is allowed. After a short time Alfieri was obliged to part from his mistress, who went into the country with her mother, during an absence of her husband. In the despair of boyish disappointment he was near committing suicide, but was prevented by his valet, and in September left Holland to return to Italy. In passing through Geneva he purchased a trunk full of books, including the works of Montesquieu, Voltaire, Rousseau, Helvetius, and other French fashionable writers, and with the help of these he studied what was then called modern philosophy during the winter, which he spent at his sister’s house at Turin. He liked Montesquieu most, disliked Helvetius, read with pleasure Voltaire’s prose, but not his verses, and could not understand Rousseau. He also read a translation of the Lives of Plutarch, and as he became a great admirer of the classical heroism of the Greeks and Romans, he took a dislike to his own country, and shed tears of grief and shame at the thought of having been born in Piedmont, and in times and under institutions which did not allow of any lofty deed. From that time he formed the resolution of dissolving all the ties that bound him to his native country, as he did not choose to perform any of the duties of his social station, though he enjoyed the substantial advantages of it, and was not a little proud of his aristocratic descent. He became what has been happily styled by a contemporary statesman, “a nomadic republican.” With such sentiments he was not

sorry at the breaking off of a match which had been proposed to him by his friends; and being now no longer a minor, he settled his accounts with his trustee, and set out again on his travels in May 1769, after obtaining the king’s permission, without which no nobleman was allowed to quit Piedmont. He visited Vienna, but did not seek to be introduced to Metastasio, because he had seen that poet in the gardens of Schönbrunn making his obeisance to the Empress Maria Theresa “in a servile attitude.” “From my juvenile reading of Plutarch I had learnt to confound reality with abstractions, and I should not have been contented to have friendship or familiarity with a poet whom I considered as being sold to despotic authority. I was by degrees assuming the character of a wild wayward thinker, and this, joined with the passions natural to my age of twenty, formed of my whole being a very original and somewhat ridiculous entity.” (*Vita*, iii. 8.)

From Vienna he repaired to Berlin. In passing through the Prussian states he felt as if he were in an immense barrack, and this increased his dislike of the military profession. He was presented to the great Frederick, for whom he felt no respect. Although an officer in the Piedmontese service, he did not put on his uniform on that day, and being asked the reason by the minister who presented him, he answered that he thought there were uniforms enough at that court. Glad to escape from Prussian military thralldom, he went to Denmark, which country pleased him as somewhat resembling Holland. After spending the winter at Copenhagen, where he began to read some Italian works, with which he had hitherto been little conversant, he proceeded to Sweden in the spring, which in that country is but a continuation of winter. He liked Sweden for its being a mixed constitution, with something of freedom in its institutions. He crossed the Gulf of Bothnia in the midst of floating ice, and went by Abo to Petersburg, where he arrived at the end of May. He was much disappointed with the Russian capital, refused to be presented to Catherine, and hurried away through Riga into Germany again. Passing from Göttingen through Flanders and Holland, Alfieri returned to England about the end of 1770, and there made the acquaintance of the witty Marquis Caraccioli, the Neapolitan ambassador. In London he fell in love with a married lady of rank, with whom he carried on an intrigue, which, being discovered by the husband, led to a duel, in which Alfieri was slightly wounded. He afterwards discovered to his great horror that he was not single in the good graces of the lady, which had been already bestowed upon one of her husband’s menials. Alfieri soon after left England in dudgeon, and proceeded to Paris, where he purchased a collection of the Italian classics, few of which he had yet read. He then went

by Perpignan to Spain, which was then a country more resembling Africa than Europe. He travelled on slowly along the solitary roads of Aragon and Castile, where no post-ing existed, and at the end of fifteen days' journey from Barcelona he arrived at Madrid, where he visited nobody, saw nothing, and lived "like a bear." From Madrid he set out for Lisbon, where he had the good luck to make the acquaintance of the Abbé Caluso, brother of Count Valperga, the Sardinian ambassador at Lisbon, a man of deep learning and of sound judgment, who continued to be Alfieri's friend ever after, and who contributed greatly to reclaim him from dissipation and idleness. Of Lisbon, which he styles an Arabian-Iberian city, he admired, as everybody does, the external view from the Tagus, but he disliked its filth. In the spring of 1772 Alfieri visited Seville, Cadiz, Cordova, Valencia, and then through Barcelona he returned to France. He went rapidly through the south of France to Genoa, and thence to Turin. He there took a fine house, furnished it handsomely, and opened it to his friends, who instituted a kind of humorist club, where the lucubrations, mostly satirical, of the respective members were read every week. It was for this club that Alfieri first tried his pen. He kept moreover twelve horses, and lived the life of a gay young man of fortune. He formed an attachment for a lady of rank and fashion and gallantry, which lasted two or three years. He became a perfect cicisbeo, and from eight in the morning till twelve at night he was perpetually dancing attendance upon the lady; he neglected his horses and his friends, became ashamed and tired of his chain, and yet was unable to break it. In one of his long sittings at the lady's he sketched a scene of a drama which he entitled "Cleopatra." In 1775 he determined to free himself from his thralldom, and he caused himself to be bound with cords to his arm-chair by his valet, that he might resist any sudden temptation of going out of doors. He then wrote a sonnet in commemoration of his deliverance, and sent it together with the Cleopatra to the learned Father Paciaudi, who encouraged him to persevere in his poetical studies. The Cleopatra was performed with applause on the stage at Turin in June, 1775. From this epoch the career of Alfieri as an author begins. Having applied himself in earnest to the study of Italian grammar and prosody, he translated into Italian two tragedies which he had written in French prose; the "Filippo," the subject of which he took from the novel of "Don Carlos" by the Abbé de St. Réal, and the "Polinice," which he took from the "Frères Ennemis" of Racine. Perceiving that he had borrowed whole passages from the latter dramatist, he resolved not to read any more plays on those subjects which he intended to treat himself. In the course of fourteen years from this time he wrote

about twenty tragedies, which became the first stock of regular tragedies from which the Italian stage was thenceforth supplied.

Before Alfieri's time Italy cannot be said to have had a stock of tragical dramas forming part of its national literature, like those of Shakspeare in England, Corneille and Racine in France, and Calderon and Lope de Vega in Spain. There were dramas on tragical subjects, composed in strict obedience to the unities, but they were chiefly feeble imitations of the ancient drama, lifeless, without interest or semblance of truth. This has been acknowledged by Italian critics, and particularly by Calzabigi in his well-known letter to Alfieri on the subject of the drama. Alfieri felt this void in Italian literature, and he purposed to fill it up. While in Tuscany he heard an account of the murder of Don Garzia, reported by some chroniclers as having been stabbed by the hand of his own father, Duke Como I., which account, Alfieri says, was found registered in the archives of Florence, and he sketched a tragedy on the subject. The truth of the story, however, is doubted by the historian Botta and others. On another subject of Tuscan history Alfieri, through his republican prejudices, has absolutely misrepresented facts in his tragedy of "La Congiura dei Pazzi." He represents the Pazzi as patriots animated by a pure love of liberty to assassinate Giuliano and Lorenzo de' Medici. It is now universally acknowledged, on the evidence of authentic documents, that ambition and jealousy led them to that crime, and that their object was to succeed to the dictatorship of Lorenzo, with this difference, that Lorenzo's power, however unconstitutional, was supported by the great majority of the citizens, whilst the Pazzi relied mainly upon foreign assistance, and would have placed their country under the dependence of Pope Sixtus IV., who hated the two brothers Medici from personal and selfish motives. Machiavelli, Poliziano, Ammirato, Adimari, and other historians of the sixteenth century, have shown the conspiracy of the Pazzi in its true colours. Pignotti, a liberal Florentine writer of our own age, calls it a horrid crime, hardly equalled in history. (*Storia della Toscana*, iv. 14.)

These two plays, together with the "Filippo" and the "Maria Stuarda," are the only tragedies of Alfieri the subjects of which are taken from modern history. The "Rosmunda" belongs to the Longobard period. Two more, "Abele" and "Saulle," are taken from the Bible history. The rest are classical subjects: their titles are, "Antigone," "Polinice," "Agamennone," "Oreste," "Alceste," "Mirra," "Timoleone," "Merope," "Agide," "Virginia," "Sofonisba," "Cleopatra," "Ottavia," "Bruto Primo," "Bruto Secondo." The same vehement republicanism, the same exaltation of classical aspira-

tions without critical discrimination, the same hatred of kings, whether good or bad, pervade most of his plays. As dramatic compositions they have been variously judged. Alfieri is a dramatist of the classical school; his plays are circumscribed by a strict deference to the unities of time, place, and action; the plot is simple even unto barrenness, with few characters and without episodes or subordinate plots; it proceeds with unvarying vehemence, supported by a powerful comprehensive diction and an intensity of deep dark passion, to the catastrophe. There is a spell over his plays, when acted by competent performers, which rivets the attention of the spectator, and which is produced chiefly by the energetic sincerity of the poet, who has embodied his own passions and feelings in his verse. His "Philip II." and his "Saul" are the most admired among his tragedies. Alfieri has rejected the use of the confidants which fill up a great portion of the French plays, and he makes his own leading characters tell their purpose. The occasional harshness and stiffness of his verse is studied, in order to impart expression and force to the dialogue, as he himself explains in his Autobiography, iv. 2.

Sismondi, Geoffroy, and other French critics have spoken of Alfieri's plays with great praise. A. W. Schlegel treats them rather severely. He says that they neither resemble the classical models of the ancients nor the modern French tragedies; that they bear no type of any peculiar age or nation, no impression of local manners; that their personages are mere abstractions; that owing to the paucity of his characters the author deprives the kings and heroes of their splendid retinue; that a dismal solitude pervades his scenes; that the lofty subjects of the Greek tragedy lose in the hands of Alfieri all their heroical pomp, and assume a modern and citizen-like appearance; and that in his dramas taken from modern history he has not painted any particular people, not even the Italian. We leave the examination of these and other strictures to critics; but some of Schlegel's remarks at least show that Alfieri's plays have a character of their own, and are not servile imitations of other dramas. Among Italian critics Calzabigi and Professor Gherardini have taken up Alfieri's defence, especially Gherardini, who has replied to Schlegel in his notes to his Italian translation of Schlegel's "Course of Dramatic Literature," as well as Professor Marré of Genoa, who has written a dissertation "Sul Merito Tragico di Vittorio Alfieri," Milan, 1821. Monti, Ruffa, Pellico, and others have followed Alfieri's system in their tragedies. Manzoni has since begun a new school by dispensing with the classical unities and introducing choruses.

Whilst at Florence, in the year 1777, Alfieri was introduced to Louisa Stolberg, styled

Countess of Albany. This lady was born at Mons in 1753, and was the daughter of Gustavus Adolphus, prince of Stolberg Gödern, a general in the Austrian service, who was killed at the battle of Leuthen in 1757. Louisa Stolberg was brought up at a convent in Flanders, and in 1772 she married Charles Edward Stuart, known as the young Pretender, who assumed the title of Count of Albany, and they went to reside at Florence. The match was ill suited in every respect: Charles Stuart was more than thirty years older than his wife; he was morose, violent, jealous, and addicted to almost continual drunkenness. After several scenes of violence and personal brutality, the lady applied to the Grand Duke Leopold of Tuscany for protection, and was placed by him in a convent, from whence after a short time she was sent for to Rome by the Cardinal of York, Charles Edward's brother, who gave her apartments in his town house, as he resided generally at Frascati. This happened in 1780. Alfieri, who had conceived a respectful attachment for the lady, followed her to Rome, where he visited her, but, as he avers, without trespassing the boundaries of strict propriety. While at Rome he had one of his tragedies, the "Antigone," performed by a party of amateurs among the nobility. The success encouraged him to print some of his tragedies in 1783, and he presented a copy of them to Pope Pius VI., who received it most graciously. Soon after, finding that his visits at the Countess of Albany's gave rise to slander, although he says "the conduct of the lady was much more circumspect and blameless than that of most married women throughout Italy," he thought best to leave Rome; and after travelling about Italy he set out for England, where he purchased fourteen horses, with which he returned to Turin in 1784, crossing the Mount Cenis, the passage of which was then very different from what it is now; and he gives a curious account of the difficulties he experienced in taking his fourteen horses over the mountain. At Turin he saw his Virginia performed on the stage. He had already rendered himself independent of his native government, by making a donation of all his landed property to his sister in exchange for an annuity, because by the laws of Piedmont no subject could publish any work either in his country or out of it, without permission from the censorship, under heavy penalties, and also because no feudal vassal could leave the country without the king's permission. Meantime the Countess of Albany having obtained the pope's leave to go to the waters of Switzerland and Germany, Alfieri followed her thither, and after some other wanderings and separations, they both went to reside at Paris, where Alfieri undertook the printing of all his tragedies by Didot. He had written, besides, other works consisting of satires, odes, and other minor poems, and two political treatises

in prose, entitled "Del Principe e delle Lettere," and "Della Tirannide," which, as they could not have passed the ordeal of the Paris censorship, he caused to be printed at Kehl, on the German side of the Rhine, where a printing-press had been established by Beaumarchais for printing the works of Voltaire and other French writers, the copies of which were afterwards easily circulated into France; but Alfieri kept to himself the whole edition of his works printed at Kehl, and did not publish them. At the beginning of 1788, Charles Edward Stuart died at Rome; and his widow being now free and without children, the assiduity of Alfieri became less objectionable, and they ended by living together. Some say that they were privately married; but this is denied by others. The breaking out of the French revolution caused fresh anxieties to Alfieri: both he and the countess had placed the greater part of their fortune in the French funds. Alfieri had, some years before, sold a part of his annuity for a sum of 100,000 Piedmontese livres, which were paid down to him by his sister's husband. In 1791 he and the countess visited England, from whence they went to Holland, and then back to Paris, where political affairs were getting worse and worse. A change now came over Alfieri. Disgusted with the turn the revolution had taken, with the "military licentiousness, popular ferocity, ignorant sophistry, perpetual babbling, stupidly set down as foundations of national liberty," he began to think of leaving France; but the impossibility of realising his property, which was represented by "assignats," or paper money, which was daily losing in value, retained him. At last the 10th of August 1792 came, and with it the downfall of the kingly power. Alfieri, after writing to his friend Caluso a characteristic account of that transaction, which is inserted in his autobiography, made hasty preparations for his departure. Having with great difficulty obtained passports for the countess and himself and attendants, they set off, but were stopped at the barrier by a crowd of sans culottes, who cried out that they were aristocrats leaving France with their treasures, while Alfieri was exhibiting his seven passports, and vociferating as loud as any in the crowd that they were foreigners going to their own country, and that no one had a right to stop them. At last, by making a show of boldness, and by the interference of some national guards, they were allowed to proceed. Two days after, a party of municipal officers repaired to their house in Paris, and seized their furniture, horses, books, and everything else which they had left. Their dividends were likewise stopped, under the pretence that they were emigrants. Alfieri never recovered any part of his property.

Through Germany Alfieri and the countess travelled on to Florence, where they

took a small house, where Alfieri resided till his death. He now applied himself to translate Sallust and other Latin classics, and to write a number of sonnets of invective, intermixed with prose, against the French revolutionists. This collection, entitled the "Misogallo," he had begun in 1790, and he ended it with the year 1798, when, after the peace of Campoformio, the French entered Rome, and expelled the pope. It is full of bitterness, and even scurrility; but there is also at times much power and lofty indignation. In 1797, being then near fifty years of age, he began to study Greek, in order to read the dramatists; and he succeeded so far as to be able, in the following year, to make translations of some of the plays of Euripides, Sophocles, and Æschylus, which he sent to his friend Caluso in Piedmont. He received a very polite note from Ginguené, who was then ambassador of the French republic to the court of Turin, offering him his good offices to endeavour to recover for him his books seized at Paris, which he had seen in a national dépôt. Unfortunately the list made out by Ginguené mustered only 150 volumes, all inferior works, out of 1500 which Alfieri had left behind. Alfieri thanked Ginguené for his kind offer, but declined availing himself of it. (*Vita*, iv. 27.) At the beginning of 1799, the French, after having invaded every other part of Italy, threatened to invade Tuscany also, notwithstanding the submissiveness of the grand duke. Alfieri, who detested their unprincipled system of universal conquest and plunder, printed ten copies of his *Misogallo*, which he distributed secretly among several friends to be published after his death. He also wrote his own epitaph and that of the countess, which he transcribes in his autobiography. Having engaged a country house near Florence, they left that town just before the French entered it on the 25th of March of that year. The usual seizures of public property, forced contributions, and arrests of obnoxious persons took place; but Alfieri was left unmolested until the victories of Suvórov in Lombardy having obliged the French to evacuate Florence in the following July, Alfieri and the countess returned to their house in town. Soon after he learnt to his great annoyance that a Paris bookseller was publishing the whole of his works, including those printed at Kehl, the edition of which had been seized in his house at Paris. He immediately inserted an advertisement in the newspapers, abjuring all those works which were published without his sanction. In the autumn of 1800, in consequence of the battle of Marengo, the French again occupied Florence, and the general commandant, wishing to make Alfieri's acquaintance, sent to know when he could find him at home. Alfieri wrote in reply that if the general, in his quality of commandant of Florence, required his presence, he should

immediately repair to his residence in obedience to the ruling authority, whatever that may be ; but that if the general's wish to see him proceeded merely from private curiosity, he begged to be excused as being of a very reserved disposition, and having resolved not to form any new acquaintances. The general complied with his wish, and let him alone. Alfieri also declined to be annexed to the Academy of the Sciences of Turin, which had now assumed the title of National Institute, after the model of that of Paris ; and he stated as one of his reasons to his friend Caluso that he would not belong to a society which had just ejected from its bosom such distinguished men as Cardinal Gerdil, Count Balbo, and the Chevalier Morozzo, on the plea that they were Royalists in their opinions. "And I," said Alfieri, "who have never been a Royalist, will have nothing to do with republicans of the present fashion, for my republic is not like theirs. . . . And I don't like to be addressed as 'citoyen;' not because I care about my old title of count, but because I am Vittorio Alfieri, free many years since of my own choice, and no freed-man. If there can be no counts without a countship, there can be no citizens without a civitas."

In 1801, Tuscany being given up by Bonaparte to Ludovico, prince of Parma, under the name of the kingdom of Etruria, the French evacuated Florence, and Alfieri felt more at ease. In 1802 he received a visit from his kind friend the Abbé Caluso. He wrote several comedies, three of them being satires on the various systems of government, the "One," the "Few," the "Too Many," and a fourth, entitled the "Antidote," being "a mixture of the three poisons." He also continued his autobiography down to May, 1803. But his health had long since been seriously impaired ; his digestive organs were worn out ; he suffered from the gout, and his continual application and his rigid diet hastened his end. He died on the 8th of October, 1803, in his house at Florence, attended to the last by the Countess of Albany. His remains were buried in the church of Santa Croce, where the countess caused a splendid monument to be raised to him by Canova, by the side of the monuments of Machiavelli, Michelangelo, and Galileo, with the simple inscription—"Victorio Alfieri Astensi Aloisia e principibus Stolbergis Albanie Comitissa, m. p. c. an. MDCCCX." The monument was completed and open to public view in 1810.

The Countess of Albany continued to live at Florence, and her house was frequented by men of learning, artists, and other distinguished persons. She died in 1824, and left the bulk of her property to M. Fabre, a French artist, including the MSS., books, and paintings belonging to Alfieri, who had bequeathed them to her. The autograph

MSS. of Alfieri were given by M. Fabre to the Laurentian library at Florence.

Alfieri's printed works have been collected and published in 22 vols. 4to., Pisa, 1808, and reprinted at Padua by Bettoni, 1809-10. Besides the works already noticed in the course of this article, the collection contains an Italian translation of Sallust, which is esteemed ; an imitation of Pliny's panegyric of Trajan ; the "Satires," some of which consist of remarks made during Alfieri's travels, and the autobiography published after his death. This last is perhaps the most interesting of all the works of Alfieri. It is written with the utmost sincerity. The first part of it is instructive as a specimen of the education and life of men of the higher classes as they were in the last century in a large part of the Continent ; and it serves to explain the subsequent conduct of many of those men when they were overtaken by the storms of the French revolution. Alfieri's pride, supported by pecuniary independence, prevented his going down with the stream. He loved personal liberty above all things, which was much less respected in the revolutionary republics established by the French than it had been under the former easy worn-out despotisms. Always extreme in his sentiments, he conceived a political hatred against whole nations and generations without distinction of individuals. He had not many disciples, for his sentiments clashed with the sympathies and prejudices of the Italian mind ; but his example was not without some effect in exposing the time-serving policy of others, and his name is ever pronounced with respect by his countrymen. (*Vita di Vittorio Alfieri scritta da esso* ; Lombardi, *Storia della Letteratura Italiana nel Secolo XVIII.*) A. V.

AL-FIRU'ZABADI' (Mohammed Ibn Ya'kúb Ibn Mohammed Ibn Ibráhím), surnamed Abú-dh-dháher and Majdu-d-dín (glory of the faith), a celebrated Arabian philologist, was born at Karezún, in the province of Shiráz, in A. H. 729 (A. D. 1328-9). His family were originally from Firúzabád, a town of Persia. After first studying in his native town, Al-firúzabadí was sent by his parents to Shiráz, where he entered himself as a pupil of Kawámu-d-dín Ibn Mahmúd, under whom he learned rhetoric and composition, and made considerable progress in other sciences. From Shiráz, Al-firúzabadí removed to Baghdád, where he sought and frequented the society of literary men, and improved his learning by conversing with them. He did the same at Damascus, Aleppo, Antioch, and other cities of the East, as well as at Cairo, where he resided some time, and at Mecca, whither he frequently went as a pilgrim. Being gifted with a prodigious memory, Al-firúzabadí treasured up all the information collected in his travels, and wrote several entertaining works, which

made him the idol of princes. In this manner he attracted the notice of the conqueror Timúr, who on his passage through Shiráz sent for Al-firúzabadí, and being pleased with his conversation and personal appearance, made him a present of one hundred thousand dirhams. In one of his journeys to Arabia, Al-firúzabadí was introduced to the Sultán of Yemen (Abú-l-'abbás Isma'íl Ibn Rasúl), who prevailed upon him to settle at his court, Zebíd; appointed him to the office of kadhí-l-kodhá or supreme judge of Yemen, and loaded him with honours and distinctions, going so far as to take one of Al-firúzabadí's daughters for a wife. It was at the request of this prince that Al-firúzabadí composed his celebrated dictionary of the Arabic language, entitled "Al-kámúsu-l-mohítt," ("The Ocean,") which was printed at Calcutta in 1827. "The Qamoos," an Arabic dictionary, by Madjdooddeen Moohummud etc. Feeroozabadee, collated with many manuscript copies of the work, and corrected for the press by Shykh Ahmud-obnoo-Moohummud-ool-yu-menee-yoosh-shirwanee. There is another edition printed at Constantinople in 1818, fol. Al-firúzabadí died at Zebíd in A. H. 817 (A. D. 1414-15). Besides his dictionary he wrote a history of Ispahán, another of Táyeef, a province of Arabia, and several more, the titles of which may be read in Hamacker, "Specimen Cod. MSS. Orien. Bibl. Ludg. Bat." p. 177, &c. The Arabic and Latin Dictionary by Antonio Giggei (Milan, 1632) is mostly borrowed from the "Kámús." (De Sacy, *Journal des Savants*, Decenb. 1819, p. 726.; Rossi, *Diz. Stor. voc.* "Firuzabadi;" D'Herbelot, *Bib. Or. voc.* "Camus," "Firuza-badi," "Lami," &c.) P. de G.

ALFON, JUAN, a Spanish painter of Toledo of considerable merit for his time; he painted in 1418 some relic cases in the ancient chapel of the sacristy in the cathedral of Toledo. (Bermudez, *Diccionario Historico*, &c.) R. N. W.

ALFONSO DE ALCALA' (אלפונסו דאלכאלא), (Alfonsus Complutensis), a Spanish physician of Alcala de Henares, who, having been originally a Jewish rabbi, was employed Cardinal by Ximenes, together with Alfonso de Zamora and other learned men, in the revision of the celebrated Complutensian Polyglott Bible which was printed at Alcala de Henares (In Complutensi Universitate) (A. D. 1514 to 1517) in 6 vols. folio. This Polyglott, which was undertaken and executed by command of and at the sole expense of Cardinal Ximenes, is the first ever published, and is extremely rare, which is now become its sole recommendation. The Polyglott of Bishop Walton has superseded all others, being far more complete and correct than those of Ximenes, Montanus, and Le Jay. (Wolfius, *Biblioth. Hebr.* i. 193.; Le Long, *Biblioth. Sacra*, i. 9.) C. P. H.

ALFONSO I., king of ARAGON and Navarre, surnamed "el Batallador" (the Battler)

owing to his warlike habits, succeeded his brother Pedro I. in 1104. Soon after his accession Alfonso conceived the project of extending the frontiers of his little kingdom as far as the Ebro, and he began even to make immense preparations for that purpose. Unfortunately his marriage with Urraca, the daughter of Alfonso VI. of Leon, and the dissensions and wars to which that marriage and his own ambition gave rise, delayed the execution of his plans; but no sooner had the death of that princess and the subsequent elevation of her son Alfonso Raymond to the throne of Leon extinguished his hopes in that quarter [ALFONSO VII. of LEON], than he devoted all his attention to the extension of his territory at the expense of the Infidels. After several incursions into the dominions of Abú Ja'far Ibn Húd, sultan of Saragossa, Alfonso passed the Ebro in 1114 to besiege that capital. The Moslem king however, having collected considerable forces, harassed the camp of Alfonso, cut off his provisions, and by avoiding an engagement kept him in constant alarm. Weary of this mode of warfare, Alfonso sent a division of his army to surprise Tudela, the ancient Tutela, whilst himself with the main body marched against Abú Ja'far. Burning to repel the aggression, the Moslem ruler advanced against his enemy; but having imprudently attacked the Aragonese, who had chosen a very strong position near Saragossa, he was defeated with great loss, pursued by the Aragonese, and put to death by a common soldier, who was not aware of his rank. In the mean time the general despatched against Tudela, having dexterously drawn the enemy from the place by means of a small detachment of cavalry, whilst he lay in ambush with the rest of his forces, charged them suddenly, routed them, and both pursuers and fugitives entered the city. 'Abdu-l-málik, surnamed 'Imádu-d-daulah (the pillar of the state), who succeeded his father 'Abú Ja'far, in the kingdom of Saragossa, was ill qualified to defend his territory against so formidable an enemy as Alfonso. Perceiving that his fortresses were falling one by one into the hands of that conqueror, and that the capital itself, if invested, would surrender to him, he sent an embassy to Africa to implore the assistance of 'Ali Ibn Yúsuf, sultan of the Almoravides, who granted his request. In 1116 Modhdelí, the governor of Granada, having received orders to march against Alfonso, penetrated into Aragon and laid waste the Christian territory; but he was at last defeated and slain near Lerida, which city fell likewise into the hands of Alfonso. Another army commanded by Temím, the brother of 'Ali, was similarly dealt with; and in the spring of 1118, Alfonso, after receiving considerable reinforcements from France, no longer hesitated to invest Saragossa. At first the city, which was strongly fortified, was bravely defended

by the garrison, and Alfonso's French auxiliaries, despairing of success, abruptly returned home. Though weakened by their desertion, Alfonso declared that he would not raise the siege until the city was his. In vain did the Moslems of Saragossa implore the aid of their brethren of the Peninsula, and even despatch messengers to Africa to inform 'Ali of their dangerous position: the troops sent to their assistance were invariably repulsed, and on the 18th of December, 1118, the city surrendered by capitulation, after a siege of eight months. 'Imádu-d-daulah was permitted to reign over a small district as tributary to the Aragonese, and he fixed his court at a place called Rotah Al-yáhúd (Roda). The following year Alfonso made Saragossa the capital of his dominions. Not satisfied with these important successes, Alfonso, who had now assumed the title of emperor, resolved upon following up his conquests. In 1120 he defeated near Daroca an army of the Almoravides, commanded by the wáli or governor of Valencia; and he reduced Tarazona, the ancient Turiaso, and other fortresses of the neighbourhood; he next besieged and took the important fortress of Kal'at-Ayúb or the castle of Ayúb, now called Calatayud by the Spaniards, and made destructive inroads into the neighbourhood of Valencia.

Elated by success, Alfonso now conceived the vast project of driving the Almoravides into Africa. For some time the Mu'ahidin or Christian population of Granada had flattered the king with the hope of obtaining that city, and had even promised to join him whenever he should appear before its walls. Accordingly, about the beginning of Sha'bán, A. H. 515 (October or November, A. D. 1121), Alfonso left Saragossa at the head of a considerable body of troops, without acquainting any one with the object of his expedition. He proceeded to Valencia, which he besieged; but finding the place too strong to be carried by assault, he marched to Alcira, and from thence to Murcia, passing by Denia, and Xativa. From Murcia Alfonso marched across the valley of the Almanzora to Guadix, where he took up his quarters at a village of the neighbourhood called Alkasr (Alcazar). Here Alfonso was joined by thousands of the Christian population of those parts, who urged him to undertake the siege of Granada, which he did; but finding that the garrison were prepared for resistance, and that the Moorish population were all up in arms against him, he commenced his retreat on the 25th of Dhí-l-hajjah (March 6. A. D. 1122). Before returning into his dominions, however, Alfonso took the direction of the coast for the purpose of fulfilling a vow which he had made of eating fish caught on the coast of Granada. Having arrived at a small port called Shallubániah, now Salobreña, he embarked on board a small craft and had some fish caught, which

he ate on the beach. On his return towards Aragon, Alfonso was followed and harassed by the cavalry of the Almoravides commanded by Temím Abú Táhir; but having defeated their general at a place called Fahssu-d-danisúl, he continued his march unmolested, and arrived in the capital of his dominions in April, 1222, after an absence of about five months, and after having traversed in his march the greater part of the Peninsula. Alfonso reaped no advantage from this campaign; his territory was not in the least increased, and although he brought back with him thousands of the Mu'ahidin, whom he settled chiefly at Saragossa, those who remained were well punished for the defection of their brethren. By the order of 'Ali, such as were suspected of corresponding with Alfonso were mercilessly put to death, and the remainder either dispersed in the interior of Mohammedan Spain, or transported to Africa, where they were compelled to reside at Mequinez, Salé, and other places.

Alfonso's succeeding campaigns against the Mohammedans were attended with better success. In 1133 he invested and took Mequinenza, an important fortress on the frontiers of Catalonia. He next, in 1134, laid siege to Fraga, a city situated on the river Cinca, into which an Almoravide chieftain named 'Abdullah Ibn Mardanish had hastily thrown himself with a chosen body of troops; but although the garrison made frequent sallies, and defended themselves with the utmost courage, they were on the point of surrendering, when Ibn Ghániyyah advanced to relieve the place with 10,000 Almoravides. A battle ensued, in which the Aragonese had at first the advantage; but being taken in flank by the garrison of Fraga, they were thrown into confusion, and defeated with considerable loss. King Alfonso was among the dead according to the best accounts, although a contemporary historian says that he escaped from the field, and retired to the monastery of San Juan de la Peña, where he died of grief. Thus died one of the greatest kings that the Peninsula ever produced, after gaining thirty-nine successive victories, and wresting from the Mohammedans a greater extent of territory than he had inherited from his ancestors. He left no children, and bequeathed his dominions to two military orders, the knights of St. John and Jerusalem, and to the Templars. (Zurita, *Anales de Aragon*, vol. ii.; Carbonell, *Chronica de Espanya aci no diuulgada*, &c. (in the Lemosine dialect), edit. 1547, fol. lib. i.; Tomich, *Conquistas e Historias de los Reyes de Aragon*, Barcelona, 1519, fol. cap. xv.; Abarca (Pedro), *Reyes de Aragon*, Mad. 1682, 4to. i. 240.; Ibnu-l-khattíb, *History of Granada*, MS.) P. de G.

ALFONSO II. of ARAGON, son of Raymond V., count of Barcelona, and of Petronila, daughter of Ramiro II., ascended the

throne of Aragon in 1163. On the death of his father Raymundo, which happened in 1162, Petronila, at his desire, divided his dominions between their two sons. She assigned the French provinces to Pedro, the younger, whom she placed during his minority under the guardianship of Henry II. of England, as Duke of Aquitaine. To Alfonso, the eldest, she gave the county of Barcelona, naming her late husband's nephew, the Count of Provence, regent. The government of Aragon she kept in her own hands, as the only daughter of Ramiro II. (the Monk), king of that country, who in 1137 resigned his dignity and entered the cloister. In 1163, however, Queen Petronila abdicated in favour of her son Alfonso, who thus united the kingdom of Aragon to his ample estates in Catalonia. In 1167, upon the death of his cousin, the Count of Provence, Alfonso claimed and possessed himself of that county, to the exclusion of the natural heiress, Dulce, the daughter of the deceased count, which step involved him in war with the Count of Toulouse, whose son Dulce had espoused. Shortly after Alfonso succeeded by inheritance to the county of Roussillon, which, as well as Provence, long remained united to the crown of Aragon. Equally anxious as his predecessors to extend his dominions at the expense of the Infidels, Alfonso made in 1169 a successful incursion into the dominions of Ibn Mardanish, lord of Valencia and Murcia, who, being then at war with the Almohades, could ill provide for their defence. In this manner he gained possession of Teruel and several fortresses south of the Ebro, lying towards the Valencian frontier. In 1177 he assisted Alfonso IX. of Castile, whose niece he had married, in reducing the important city of Cuenca, for which service he and his successors were for ever exempted from the homage which the kings of Aragon paid to the Castilian for their possessions west of the Ebro. Towards the end of his reign, Alfonso was engaged in hostilities with Sancho I., king of Navarre. He died at Perpignan on the 20th of April, 1196, in the forty-fourth year of his age, and after a reign of thirty-two years and six months, leaving Aragon, Catalonia, and Roussillon to his eldest son, Pedro; and Provence to Alfonso. His reign is remarkable for the suppression of the Spanish æra in Catalonia, the example being soon followed by other states in Spain. (Hyeronimi Blancas, *Rerum Aragonensium Commentarii*, Zaragoza, 1588, 4to.; Zurita, *Anales de Aragon*, lib. ii. cap. 50.; Moret, *Anales de Navarra*, lib. xviii.; Diago, *Historia de los Victoriosissimos Antiguos Condes de Barcelona*, lib. ii. cap. 113—147.; Carbonell, *Chroniques de Espanya*, fol. 51.)

P. de G.

ALFONSO III. of ARAGON, son of Pedro III., succeeded his father in 1285. At the time of his father's death Alfonso was

absent from Aragon, having sailed with a fleet to Mallorca, for the purpose of dethroning his uncle Jayme, king of the Balearic islands, who, in the wars which his brother Pedro had to sustain against Philip de Valois, had embraced the cause of the latter. Alfonso had just landed on the coast of Mallorca when he heard of his father's death; but he refused to return to Aragon until he had dethroned his uncle, which he easily accomplished, as Jayme was not much beloved by the inhabitants of those islands, whom he had offended by his exactions. Some time after however, Alfonso, upon the mediation of the pope and the kings of France and Navarre, restored his conquest to Jayme, on condition that that prince would hold it, together with Montpellier, Conflans, and his other possessions in France, as a fief of the crown of Aragon. During his stay in the Balearic islands Alfonso had assumed the title of king, contrary to an ancient custom, which forbade the princes of Aragon to do so until they had sworn before the assembly of the states to observe the customs, privileges, immunities, and laws of the realm. No sooner therefore had Alfonso landed at Valencia than the nobles sent him a deputation to inquire the cause of his having assumed the title of king without the previous sanction of the states. Alfonso justified himself by replying, that the crown belonged to him by right of succession, and that there would be time enough to guarantee the constitutions of the realm at his coronation. Accordingly when that ceremony took place in the cathedral of Saragossa, Alfonso took the usual oath; but in the states which were held on that occasion, the nobles, whose turbulent spirit had begun to show itself under the reign of Alfonso's father and predecessor, demanded the right of appointing not only the ministers, but even the officers of the royal household. Alfonso resisted this as an encroachment upon his prerogative; but, although he transferred the states from Saragossa, where the aristocratic spirit was predominant, to Huesca, he gained little by the change. He was threatened by the nobles with open rebellion unless he agreed to satisfy their demands, and to sanction the supreme judicial authority of the justicia. Alfonso, seeing that the discontented nobles would not draw the sword in the impending war with France, granted their request, and in 1287 signed the two celebrated ordinances entitled "Privileges of the Union," by which his subjects were authorised to resort to arms upon the least infringement of their liberties. Alfonso in fact may be said to have transformed the kingdom into a republic; for the union not only appointed a council to watch and control all his movements, but during the whole period of its existence, until its privileges were abolished by Peter IV. in 1328, it may be said to have dictated laws to the land.

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The negotiations with his prisoner, Charles, prince of Salerno, and with the pope, for a final settlement of their conflicting claims respecting Naples and Sicily, were the only remarkable events of Alfonso's short reign. These negotiations were conducted through Edward I. of England, whose daughter was betrothed to Alfonso. In 1288, in an interview between Alfonso and Edward at Conflans, and in the presence of the papal legate, Charles consented, as the price of his liberty, not only to renounce all claims on Sicily, but to use his best endeavours to induce the King of France and the pope to consent to the agreement, and, in case of not succeeding in his applications, to return to his imprisonment. Charles, however, having been unable to obtain the pope's sanction, the question remained unsettled until Nicholas, at the persuasion of Edward, consented to a congress, which was held at Tarascon in 1291, in which it was agreed that all ecclesiastical censures should be repealed, that Charles should renounce the title of king of Aragon, which he had assumed at the instigation of the pope, and that Naples and Sicily should be divided; Naples remaining to the Angevin family, and Sicily to King Jayme, Alfonso's brother, and to his mother, Queen Constanza; and that so far from aiding his brother to retain possession of that kingdom, he should, if necessary, assist in the conquest. These conditions are humiliating to the character of Alfonso, who was bound to support his brother, especially as Jayme was the choice of the Sicilians. Alfonso died suddenly at Barcelona, in June, 1291, without issue, and the crown devolved on his brother Jayme, king of Sicily. (Abarca, *Reyes de Aragon*, Madrid, 1682-4, ii. 8.; Zurita, *Anales de Aragon*, lib. iv. cap. 96.; Blancas, *Commentarii*, &c. p. 334.; Carbonell, *Chroniques de Espanya*, p. 87.; Mariana, *Hist. gen. de España*, lib. xiv. cap. xiv.; *History of Spain in Lardner's Cyclopædia*, iii. 90.)

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ALFONSO IV., second son of Jayme II. of ARAGON, succeeded his father in 1327, his eldest brother, Don Jayme, having previously, with the consent of the states assembled at Saragossa, renounced his birthright, and parted with his wife, to enter the order of the knights of Calatrava. During his father's reign, Alfonso had distinguished himself in the conquest of the islands of Sardinia and Corsica. In 1324 he had taken Cagliari from the Pisans, and two years later, in 1326, he had obliged them to abandon the island. Alfonso took little part in the general affairs of the Peninsula; and his internal government was disturbed by the quarrels of his eldest son, Pedro, with his step-mother, Leonor of Castile, and her children, towards whom the heir-apparent thought his father rather too prodigal in his grants. The queen, at whose instigation considerable domains of

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the crown had been bestowed upon her son Alfonso, cherished a deep resentment against her step-son; but Pedro despised her anger, and having seized on the town of Xativa, which had been assigned to her on her marriage with his father, proclaimed his intention of revoking every grant of the king as soon as he should succeed to the throne. Alfonso was unable to stop these dissensions, which not only embittered his peace but aggravated a chronic disease to which he was subject. He died at Barcelona in 1336. (Zurita, *Anales de Aragon*, lib. vii.; Abarca, *Reyes de Aragon*, vol. ii.; Blancas, *Commentarii*, &c. p. 400.; Mariana, *Hist. gen. de España*, lib. xv. cap. xix.; Carbonell, *Chroniques de Espanya*, &c. p. 8.)

P. de G.

ALFONSO I., surnamed "el Católico" (the Catholic), king of ASTURIAS, succeeded Favila, in A. D. 739. He was the son of Petrus, a Gothic chieftain (dux), originally from Cantabria; others say from Alava. Some of the Spanish chroniclers, and among them Sebastian of Salamanca (*Chron.* No. 13.), make him a descendant of Leovigild, king of the Goths. He had married the daughter of Pelayo. On the death of Favila, who was killed by a boar while hunting in the neighbourhood of the church of Santa Cruz, which he had founded, Alfonso, who had already distinguished himself against the Moors, was elected by the Asturians to the exclusion of Favila's sons, who were no doubt too young to assume the government in such critical times. Alfonso was well suited to the task of preserving the kingdom founded by Pelayo, and which then extended from L'Eó (Rio Miranda) to the frontiers of Biscay. He not only defended his territory whenever it was attacked by the Mohammedans, but made ample additions to it. Lugo, Orense, and Tuy, in Galicia; Braga, Oporto, Viséu, and Chaves, in Lusitania; Leon, Astorga, Simancas, Zamora, Salamanca, and Ledesma, in the kingdom of Leon; Avila, Sepulveda, Segovia, Osma, Coruña del Conde, Lara, and Saldaña, in Castile, were reduced by Alfonso in the space of three years. Although some of these conquests were recovered by the Arabs in the succeeding wars, Alfonso left a kingdom extending from the western shores of Galicia into Aragon, and from the Cantabrian sea to the southern boundary of the Tierra de Campos. But Alfonso was not merely a conqueror; the colonies which he founded, the towns which he repaired, the churches which he built, and the monasteries which he endowed, are signal proofs of his religion and patriotism, and hence the surname of "Católico" (the Catholic) which his subjects gave him. Alfonso died at Canicas (now Cangas) in 756, and was succeeded by his eldest son Froila, or Fruéla. (Mariana, *Hist. gen. de España*, lib. vii. cap. iv.; Florez, *España Sagrada*, xiii. 481.; Sandoval, *Hist. de los*

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cinco Obispos, p. 95.; Morales, *Crónica general de España*, iv. 15.) P. de G.

ALFONSO II., surnamed "el Casto" (the Chaste), ninth king of ASTURIAS, succeeded his uncle Bermudo I., in 791. At the death of his father Fruéla, who was assassinated in 768, his friends took him to the monastery of Sammanos (now Samos), in the diocese of Lugo in Galicia, where, as well as in the district called Subregum, he led an obscure life during the reigns of the usurper Aurelio, of his brother Silo, and of Mauregato. On the death of Mauregato in 788, Alfonso offered himself as a candidate for the throne; but the nobles who had been concerned in the murder of his father (Fruéla) were desirous to exclude him, lest he should revenge his death. Accordingly, although Alfonso had many votes in his favour, the opposite party prevailed, and Veremundus (Bermudo), son of Aurelio, surnamed "el Diacono" (the Deacon), because he had previously received holy orders, was elected to the vacant throne. At last, in 791, Bermudo, who was Alfonso's uncle, abdicated in his favour; but in 802 a formidable conspiracy of his nobles deprived him of his throne, and he was seized and confined in a monastery. His confinement, however, did not last long. A few months after, some of his faithful vassals, headed by a chief named Theuda, or Teudis, hastened to his retreat, and brought him in triumph to Oviedo, where he fixed his court. Alfonso is celebrated for his wars with the Mohammedans, over whom he gained greater advantages than any of his predecessors. Profiting by the troubles which at that time agitated the Cordovan empire, whose forces, moreover, were mostly engaged on the north-eastern frontier against the Franks, he made several incursions beyond the Douro, sometimes into Lusitania, and sometimes into Leon, and considerably extended his dominions. Always ready to take advantage of the embarrassment which frequent rebellion caused to the kings of Cordova, he made an alliance with Mohammed Ibn 'Abdi-l-jabbár, the revolted wáli or governor of Merida, to whose assistance he sent a body of troops, and when, after the reduction of that city by 'Abdu-r-rahmán II., the rebellious governor was obliged to fly, he offered him an asylum in his territory, and gave him lands near Lugo, where he might settle with his followers. Mohammed, however, ill repaid the favours conferred on him. Having assembled a great number of outlaws and adventurers, he seized upon the castle of Santa Christina, near Lugo, whence he made predatory incursions, robbing alike the subjects of his master and those of his benefactor. Alfonso's troops soon defeated him; he was slain, and his castle razed to the ground. After a prosperous reign of upwards of fifty years, Alfonso died in 842. The surname of "Casto" (the Chaste) has procured him

great veneration; but whether his continence arose from mistaken piety, or from physical causes, is not ascertained. He made Oviedo the capital of his kingdom, erected it into a bishopric, enlarged that city, and embellished it with magnificent buildings, among which the church of San Salvador and those consecrated to Tyrsus and Julianus, are particularly mentioned by the chroniclers of the time. The reign of Alfonso "el Casto" is also celebrated for the pretended discovery of the body of St. James, supposed to have been found in 808, not far from the town called Iria-Flavia. (Lucas Tudensis, *Chronicon Mundi*, apud Schottum, *Hisp. Illust.* vol. iv.; Rodericus Toletanus, *Rerum in Hispania gestarum Chronicon*, lib. iv.; Mariana, *Hist. gen. de España*, lib. vi. cap. ix.; Alonso el Sabio, *Crónica general de España*, part iii. cap. x.) P. de G.

ALFONSO III. of ASTURIAS and Leon, surnamed "el Magno" (the Great), succeeded his father Ordoño I. in 866. The beginning of his reign was troubled by rebellion, owing to the want of a law which should fix the order of succession to the throne. A count of Galicia named Fruéla, who was the son of King Bermudo I., and consequently of the royal blood of the Goths, seized on the throne, and compelled Alfonso to fly into Alava; but shortly after a reaction took place, the usurper was assassinated, and the rightful king triumphantly escorted to the capital. Another rebellion raised in Alava by two counts named Eylon and Zenon was speedily put down by Alfonso himself, who marched against the insurgents, took their chiefs prisoners, and conveyed them to Oviedo. No sooner was Alfonso firmly seated on his throne than he began to extend his territory at the expense of the Mohammedans. The throne of Cordova was then occupied by Mohammed I., a prince well qualified to check the rising power of the Asturian kings, if the rebellion of Músa Ibn Músa, the governor of Saragossa, of 'Omar Ibn Hafssún, and several others, with which his whole reign was troubled, had not engrossed all his attention and required the constant employment of his best troops. Alfonso profited by these dissensions; he secretly assisted the rebels with money and troops when successful, and invariably forsook them when the sultan of Cordova was victorious. In this manner he maintained a secret correspondence with Ibn Lob (the Abenlope of the Spanish chronicles), a chief who had made himself master of Toledo; but when, after the taking of that city, the rebel was compelled to seek refuge in the Christian territory, Alfonso availed himself of the talents and influence of Ibn Lob to extend his conquests into Castile. From 870 to 901, Alfonso's expeditions into the Moslem territory were invariably attended with success. In 901 he destroyed, near Zamora, a formidable army led by a fanatic named

Ahmed Ibn Umeyyah, who gave himself out as the Mahdí or leader announced by the Prophet. Having collected a host of fiery proselytes, Ahmed, whom the Arabian writers generally designate by the nickname of Ibnul-kitt, or the Kitten, invaded the dominions of Alfonso, then at peace with Cordova, and penetrated as far as Zamora, which he besieged. Alfonso hastened to the relief of the place, and a battle ensued in which Ahmed himself and ten thousand of his followers remained on the field. In 881 he penetrated into Estramadura, crossed the river Anas (Guadiana), and advanced to the Sierra Morena; in short, he enlarged the Christian states nearly one half: to Galicia and the Asturias he added the rest of León, Old Castile, Estramadura, and even a considerable portion of Lusitania, all which conquests were possessed by his successors above a century, until the time of the great Almansúr. But Alfonso's triumphant progress was interrupted by frequent insurrections and conspiracies. In 885 he had well nigh fallen under the dagger of an assassin, who lay concealed in his palace. Even his own sons, aided, it is said, by their mother, Doña Sumena or Ximena de Navarra, rose against him. Aided by his father-in-law, Nuño Fernandez, one of the counts of Castile, as well as by his brother Ordoño, governor of Galicia, Garcia, the eldest, formed the design of dethroning his aged father. He was, however, seized by a detachment of the royal troops and consigned to the castle of Gauzon, where he remained three years. Nuño, however, and his other accomplices, after trying in vain to obtain the release of the prisoner, prevailed on the multitude to arm in defence of Don Garcia. Wearied and disgusted with such conflicts Alfonso resigned his crown to Garcia, giving Galicia as a separate principality to his second son Ordoño. After his abdication he solicited permission from his son to lead an army against the Moslems, when he added another victory to his former achievements. He died at Zamora in 910; leaving behind him the reputation of one of the most warlike, magnanimous, and pious princes that ever sat on the throne of Asturias. Alfonso was the author of a Latin chronicle of Spain, from the invasion of the Moors to the death of Ordoño I., in 856, which was incorporated by Sebastian, bishop of Salamanca, into his own. It was first printed in 1534, fol., by Prudencio Sandoval in his "Crónicas de los cinco Obispos," and subsequently by Florez in his valuable collection entitled "España Sagrada." (Sebastianus Salmanticensis, apud Florez, *España Sagrada*, vol. xiii. No. 487.; Rodericus Toletanus, *Rerum in Hisp. gestarum Chronicon*, lib. iv. cap. 15—19.; Mariana, *Hist. gen. de España*, lib. vii. cap. xvii.—xix.; Masdeu, *Hist. crítica de España*, xii. 143—184.) P. de G.

ALFONSO DE BAENA, JUAN, a Spa-

nish Jew converted to the Christian religion, of whom this only is known, that he was a native of Baena, a city of Andalusia about three miles south-east of Cordova, and that he lived during the reign of Juan II. of Castile (1406-54), whose notary he describes himself to have been. Alfonso de Baena was the author of a "Cancionero," or collection of popular songs and ballads, containing the works of upwards of forty Castilian poets who lived at the court of that prince. The collection contains also some short lyric poems by himself. A splendid copy of this work, probably the same that was written for Juan II., was preserved in the library of the Escorial, but it was brought to this country in 1824, and sold at Condé's sale for 131*l*. It was purchased by Mr. Heber, at whose death it passed to the royal library at Paris. This interesting volume is only known through the extracts published by Rodriguez de Castro in his "Biblioteca Española." Madrid, 1781, 2 vols. fol. (pp. 265—345.); but if we are rightly informed, an edition of it is about to be published at Paris. (Nicolaus Antonius, *Bibl. Hisp. Vetus*, vol. ii. lib. x. cap. 6.; Sanchez, *Coleccion de Poesías Castellanas Anteriores al Siglo XV.* i. 170.; Sarmiento, *Memorias para la Historia de la Poesía*, &c. Mad. 1787.; Velazquez, *Orígenes de la Poesía Castellana*, Malaga, 1797.)

P. de G.

ALFONSO DE BENAVENTE, a writer on jurisprudence and discipline who lived about the middle of the fifteenth century, and is greatly praised by Lucius Marinæus Siculus in his work on Spain, "De Hispaniæ Laudibus," Salam. 1516. He was a native of Benavente in Asturias, but resided chiefly at Salamanca, where he became reader of theology to the university. He wrote several works, of which only the following was printed: "Tractatum de Pœnitentiis et Actibus Pœnitentiarum et Confessionis cum forma Absolutionis et Canonibus Pœnitentiariis," Salamanca, 1502; afterwards reprinted at Burgos in 1516, 4to. The list of his other works may be seen in Nicolaus Antonius (*Bibl. Hist. Vetus*, vol. ii.) P. de G.

ALFONSO DE BURGOS or DE VALLADOLID (אלפונסו די בורגוס או די וואללאדוליד), a converted Spanish rabbi, who before his conversion was called R. Abner (ר' אבנר). He is generally supposed to be a native of the city of Burgos, where he resided as a Jewish physician towards the end of the thirteenth century. The cause of his conversion, as given in his own words, from his "Batallas de Dios," by Alfonso de Spina, in the "Fortalitium Fidei," lib. iii., is very remarkable: he says that in the year in which Sancho IV. king of Castile and Leon died and was succeeded by Ferdinand III., which was in the year 1295, there appeared to the Jews throughout the kingdom of Castile, an apparition of crosses on their dresses; and

he goes on to relate that being at that time practising as a physician, he was frequently consulted by those of his own nation who were troubled with this vision, and came to him for medical advice, supposing it to proceed from some morbid affection of the brain or of the visual organs. He adds that he himself was long in doubt as to the cause of so singular a phenomenon, but at length, seeing the thing with his own eyes, and God enlightening his mind, he believed in this great miracle, to the truth of which he calls heaven and earth to witness. After his conversion he was made sacristan of the cathedral of Valladolid, where he afterwards, in the reign of Alfonso XI., when the court was held in that city, maintained a public disputation with the most learned of the Jewish rabbis, in which, among other things, he convicted them of cursing the Christians in their public prayers: on this account the king issued an edict strictly forbidding the use of that prayer in future. This edict is given at length in the "Fortalitium Fidei," and also in the "Bibliotheca Hebraea" of Wolff. It is dated Valladolid, 25th Febr. anno æræ (Hispanicæ) 1374 (A. D. 1336). Wolff, though he had this edict before him, has given the date of it as A. D. 1374, adding that it proves that Alfonso de Burgos, who is styled in this document the grand sacristan of the church of Valladolid, was living in that year, and had consequently attained a great age. This error is however very manifest, as Alfonso XI. died and was succeeded by his son Peter the Cruel in 1350, and the edict as cited by Wolff himself gives the date as anno æræ 1374. This error is the more singular as Wolff in his fourth volume cites the authority of Paul, bishop of Burgos, who in his "Scrutinium Scripturarum," p. 2., has fallen into a greater error on the opposite side by assigning the reign of Alfonso X. as the period at which Alfonso of Burgos lived and wrote, in which reign he states that Alfonso was baptized in the sixtieth year of his age, and that he died sixty years before he (Paul) was born. Now it appears (according to Nicolas Antonio), from the tomb of Bishop Paul in the church of St. Paul of the Dominicans at Burgos, that he died A. D. 1435, at the age of eighty-three, and consequently was born in the year 1352, which fixes the date of the death of Alfonso of Burgos at A. D. 1292, which would be in the reign of Sancho IV., though we find him named as alive in an edict issued by Alfonso XI. forty-four years afterwards, and which edict he gives at length in a work written by himself at a still subsequent period. Antonio, in his "Bibliotheca Hispana," suggests that for the "sixty years" printed in the "Scrutinium Scripturarum," we should read "six years" before the birth of Paul, which would give the year 1346 as that of the decease of Alfonso, and which would admit of his having

been living in the reign of Alfonso X., who died in the year 1284, of which, indeed, there is no doubt, if, according to his own testimony, he was practising as a physician in the year 1295. His book, which is much quoted by Alfonso de Spina, in the "Fortalitium Fidei," was written in defence of the Christian religion and against the Jews; more especially against the work of R. Joseph Kimchi, called "Milchamoth Hashem" ("The Wars of God"), all the arguments of which he answers. This work, which he wrote originally in Hebrew, he called by the same name, "Milchamoth Hashem," but afterwards translated it himself into Spanish. The original MS. of this translation was, according to Ambrosio Morales, in the Benedictine monastery at Valladolid. R. Shem Tob Shiprut, in his work called "Eben Bochen," notices Alfonso of Burgos, whom he brands with the epithet of "Mumar" (Apostate). (N. Antonius, *Biblioth. Hisp. Vetus*, ii. 102, 103.; Wolfius, *Biblioth. Hebr.* i. 192, 193. iii. 123. iv. 786, 787.; Bartoloccius, *Biblioth. Mag. Rabb.* i. 366, 367.)

C. P. H.

ALFONSO DE CARTAGE'NA. [ALPHONSUS A SANCTA MARIA.]

ALFONSO VIII. of CASTILE*, surnamed "el Noble" (the Noble), and "el Bueno" (the Good), succeeded his father Sancho III. of Castile in 1158. He was only three years old when his father died, and his minority was distracted by the contests of two powerful families, the Laras and the Castros, each of whom contended for the guardianship of the royal infant. His uncle, Fernando of Leon, also claimed the regency, and, taking advantage of the weakness occasioned by internal troubles, seized upon some fortresses belonging to Castile; on the other hand, Sancho IV. of Navarre repossessed himself of some places in Rioja which had been taken by the Castilians under his father's reign. At last, in 1170, upon his coming of age, Alfonso began to reign without control, and soon displayed that vigour of administration which characterised his reign. His first step was to recover the possessions of which his uncle had deprived him, and to refer his disputes with the kings of Aragon and Navarre to the arbitration of Henry II. of England, whose daughter Eleanor he had married: when amity was restored between him and those kings, he turned his arms against the common foe. At first he was successful; in 1177, assisted by the king of Aragon, he reduced the important city of Cuenca, which had been in the hands of the Moslems ever since the conquest, besides Marcon, Iniesta, and other minor places. But in 1189 Abú Yúsuf

* Properly speaking, he was Alfonso III., for he was the third king of that name who reigned over Castile; but during the temporary separation of Castile and Leon after the death of Fernando I. in 1065, the kings of those two states were still numbered together as being of one continuous series.

Ya'kúb, fourth sultan of Africa of the dynasty of the Almohades, brought over so formidable a host from Marocco that Alfonso deemed it necessary to seek the assistance of his Christian brethren. Having with the consent of the Cortes assembled at Carrion, in 1192, concluded a truce with Sancho VIII. of Navarre, called "el Fuerte" (the Strong), and with Alfonso II. of Aragon he solicited and obtained from those two princes the promise of their aid against the common enemy. Abú Yúsuf, however, being suddenly recalled to Africa by a revolt of his subjects, returned to Marocco without achieving anything important; but, in 1195, he again crossed the straits, and proceeded towards the town of Alarcos, where he arrived early in July. There Alfonso was expecting the reinforcement promised him by his allies of Navarre and Aragon; but either he was unwilling to share with them the glory of the enterprise, or, what is more probable, Abú Yúsuf came suddenly upon him: the fact is, that instead of falling back to join his allies, he was rash enough to contend alone with the overwhelming force of the enemy. One of the most signal defeats ever suffered by the Christians of Spain during their struggle with the Moslems was the consequence of this folly; 10,000 Castilians remained on the field, and a still greater number were taken prisoners. [ABU' YU'SUF YA'KUB.] The results of this defeat were disastrous. On his return to Toledo, Alfonso found his ally of Leon, who had just arrived with the promised reinforcement. He upbraided Alfonso for his rash conduct, perhaps in terms not very courteous; for the two kings quarrelled, and separated as enemies. On his return to his dominions the King of Leon laid waste the territories of Castile, and the King of Navarre, following his example, made himself master of some border castles. The consequence was, that Alfonso declared war against both, and for several years after Christian blood flowed in this contest. At last, in 1211, the immense preparations of Mohammed An-násir, sultan of the Almohades, who had succeeded his father Abú Yúsuf Ya'kúb in 1198, recalled the Christian princes to a sense of their common danger; and a peace having been concluded between them by the mediation of their prelates, each armed in defence of the faith. The Pope published a crusade against the Moslems; and Rodrigo of Toledo, the celebrated historian, accompanied by several prelates, went from one court to another to rouse the Christian princes. The result was commensurate with their wishes: bands of adventurers from every kingdom in Europe poured into Spain to assist the native princes in their struggle against the infidel: on the other hand, the preparations of Mohammed are said to have been immense; the *jihad*, or holy war, was proclaimed throughout his dominions, and from the most remote

parts of Africa whole tribes flocked to his standard. Ibn Sáhibi-s-salát, a contemporary historian (*History of the Almohades*, MS.), estimates the forces under Mohammed at 600,000 men, and says that two months were necessary to convey this vast armament across the straits. The Africans opened the campaign by the siege of Salvatierra, which was gallantly defended by the knights of Calatrava. The place held out for several months, and when it surrendered, the season was so far advanced that Mohammed was obliged to put off till next year the execution of his plans of conquest. Early in June the combined forces of the Christian princes advanced towards the south, and, after reducing the castles of Malagon and Calatrava, arrived at the foot of the Sierra Morena on the 12th of July. They found not only the passes but the summits of these mountains occupied by the Almohades. To force a passage through them was deemed impossible, and the Christian kings were deliberating whether they would retreat and take a more circuitous road, when a shepherd offered to conduct the Christian army by a path which would suddenly bring them in sight of the enemy. The offer was accepted, and, to the great astonishment of the Africans, the Christians were seen slowly descending into the plain of Al-'akáb, or las Navas de Tolosa, where Mohammed was encamped. The 16th of July, 1212, will for ever be memorable in the annals of Spain. The centre of the combined Christian army was commanded by Alfonso; the wings by the kings of Aragon and Navarre. The Christians began the attack by a charge of all their cavalry against the enemy's centre; but the Africans withstood the shock, and even repulsed the assailants. At one time indeed the superiority of numbers was so great on their part, that the Castilians under Alfonso began to waver. At this moment the king, addressing the archbishop Don Rodrigo who was with him, said: "Let us die here like Christians," and he spurred his charger to plunge into the ranks of the enemy; but the prelate held him by the bridle of his horse, and represented to him the rashness of his purpose. Shortly after part of the reserve, in which were the vassals of the archbishop himself, advanced to support the Castilians, who, charging with increased fury, broke the centre of the Africans. A spirited charge made at the same time by the two wings decided the fortune of the day, and the enemy fled in the utmost confusion. The negro guard only remained, surrounding like an impenetrable wall the red tent of Mohammed, which was further protected by a deep trench sunk in the earth, and by massive iron chains fixed to wooden posts. The struggle was terrific but short; thousands of negroes fell under the Christian spears; and the sultan himself would have been taken, if an Arab

had not brought him a fleet mare, on which he escaped. [AN-NA'SIR MOHAMMED.] Sancho of Navarre was the first to break down the chains which surrounded the African camp, in commemoration of which feat a chain is borne in the arms of that kingdom. This is without dispute the most signal victory ever gained by the Spaniards over the Moslems. The loss of the Africans must have been immense, since, according to their own accounts, the centre, composed of 160,000 volunteers, was entirely destroyed. But when we are told that only twenty-five Christians fell—such was at least Alfonso's assertion, in the letter which he wrote to the pope, giving him an account of the battle, as well as that of the archbishop Don Rodrigo (lib. xi. cap. 26.)—we can only wonder how so chivalrous a king and so estimable a prelate could be guilty of such a falsehood. The reduction of several towns, from Tolosa to Baeza, was the immediate consequences of this glorious victory, which is still commemorated by the Spanish church as the festival of the Triumph of the Cross. Alfonso did not long survive this glorious triumph. After two successful incursions into the territories of the enemy, he died, October 6. 1214, leaving the crown to his only son Enrique, a boy of eleven, and the regency to his daughter Berenguela, queen of Leon. There are two chronicles of Alphonso VIII., one by Nuñez de Castro, who wrote also those of his father and son, "Coronica de los Señores Reyes de Castilla, Don Sancho el Desseado, Don Alonso el Octavo, y Don Enrique el Primero, &c." Madrid, 1665, fol.; the other by the Marquis of Mondejar, "Cronica del Rey Don Alonso el VIII. llamado el Noble," which was edited in 1783, fol. by Francisco Cerda y Rico. Don Gaspar Mercader y Cerbellon, conde de Cervellon, published at Valencia in 1679, 4to. "Retrato politico del Señor Rey de Castilla D. Alfonso el VIII." ("Political Sketch," &c.), afterwards reprinted in 1700, 4to. (Ibn Sâhibi-s-salât, *Hist. of the Almohades*, MS. Bodl. Lib. Mars., No. 433. fol.; Rodericus Toletanus, *Rerum in Hisp. gest. Chronicon*, lib. xi. cap. 26.; Mariana, *Hist. Gen. de España*, lib. xi. cap. 24.; *Anales Toledanos*, apud Florez, *Esp. Sag.* ii. 404.; Conde, *Hist. de la Dom.* ii. 418.; *The Karttás*, translated by Moura, Lisbon, 1836, 4to. p. 287.) P. de G.

ALFONSO X. of CASTILE and Leon, surnamed "el Sabio" (the Learned), owing to his legislative, scientific, and literary labours, was the son of Ferdinand III., whom he succeeded in 1252. One of the first acts of his reign was so dishonourable that it throws an indelible spot on his character. Being discontented with his queen, Doña Violante of Aragon, because she had no children, he sent his ambassadors to the King of Denmark, stating that he was about to divorce his wife, and requesting him to send him one of his daughters as a bride. The princess

Christina accordingly set out from her father's court, and having traversed France and Germany, arrived at Valladolid. By this time the queen had a daughter, and Alfonso was reconciled to her, and the princess of Denmark, mortified and disappointed in her hopes of an honourable marriage, died a few months after. It is surmised that the ill-usage of Christina was the cause which led Edward, son of Henry III. of England, to Spain; but it is more probable that Alfonso's claim on Gascony, then in the possession of Henry III., which had been promised as a marriage portion to Alfonso IX. of Leon, was the real object of his visit. He was magnificently entertained by that prince, who conferred on him the honour of knighthood, and married him to his daughter Leonor, commonly called Eleonor. Alfonso's claims to Suabia, to which he aspired in right of his mother Beatrix, daughter of Philip, duke of Suabia and emperor of Germany, were the source of the many misfortunes which afflicted his reign. After the death of William, count of Holland, in 1256, and on the exclusion of Conrad as a candidate, the electors of Germany resolved to make choice of a foreign prince. The electors, however, were divided: some fixed on Richard, duke of Cornwall; some on Alfonso, who accepted. If Alfonso had repaired immediately to the diet, he would without dispute have sat on the imperial throne; but in the midst of his preparations for his journey to Frankfort, he was stopped by a commotion which broke out in Castile, in consequence of some unpopular measures adopted at the commencement of his reign, such as the cession of Algarve to Alfonso II. of Portugal, and the adulteration of the coin; and his competitor, Richard of Cornwall, was crowned at Aix-la-Chapelle by the Archbishop of Cologne. On the death of Richard in 1271, Alfonso renewed his application, but Rudolph of Habsburg was elected. In vain did Alfonso, who had assumed the title of emperor, protest against the validity of this new election; in vain did he lavish his wealth to form a party in his own favour; his pretensions only served to involve him in perpetual dispute with the secular princes of the empire, as well as with the pope, who, weary of his importunities, went so far as to excommunicate his adherents. The enormous expense which the ambitious projects of Alfonso entailed upon him, and the adulteration of the coin, to which he is known to have resorted in order to raise money, made him unpopular with his subjects, who began loudly to complain of his expensive follies. This state of things was taken advantage of by a few discontented barons, who formed a league against Alfonso, at the head of which was his own brother the Infante Don Felipe. Having obtained the assistance of Mohammed I., sultan of Granada, who promised to make a diversion in their favour on the frontiers of

Castile, they rose in arms in 1270 ; but upon Alfonso promising them that their grievances should be redressed, they dispersed, and the most turbulent retired to Granada, where they were kindly received by the Moorish king.

In 1275, during the absence of Alfonso on a fruitless visit to Pope Gregory, then at Beaucaire in France, respecting his pretensions to the empire, his eldest son, the Infante Fernando de la Cerda, died. This was the cause of fresh disturbances, for a question now arose whether the offspring of the Infante, who had left two sons by a French princess, was to be preferred to the second son, Don Sancho. By the Roman law, the two sons of Fernando stood the nearest in relation to the king, but by that of the Visigoths the more immediate proximity of the second son was recognised. Don Sancho, however, supported by the kings of Portugal and Aragon, knew so well how to enforce his claims, that the Cortes assembled at Segovia decided in his favour. This decision gave umbrage to Philip of France, whose sister Blanche was the widow of the deceased prince, and the elder of whose children he justly regarded as the rightful successor to Alfonso, and he threatened war in support of their rights. The princess and her two sons, accompanied by Alfonso's queen, Violante, who saw with indignation their exclusion from the throne, escaped from Burgos, and took refuge at the court of the King of Aragon. Don Fadrique, the king's brother, accused of having assisted the fugitives in their flight, was strangled by the order of Alfonso, a deed which must cover this king's memory with everlasting infamy. At last, to satisfy the continual demands of France, Alfonso seriously proposed in the Cortes held at Seville in 1281, to dismember Murcia from his crown in favour of the two sons of Fernando. This proposal filled Don Sancho with indignation, who, unwilling to wait until his father's death should throw his sceptre into his grasp, aspired to arrest it from his feeble hands. While his emissaries gained over to his cause the chief towns of Leon and Galicia, he himself repaired to Toledo, Cordova, Ubeda Jaen, and other towns in Andalusia, whose inhabitants declared in his favour ; only Seville and Badajoz remained faithful to the king, his father. Having then proceeded to Valladolid, the Infante Don Sancho summoned the Cortes of the kingdom in 1282. His uncle, the Infante Don Manuel, then proposed to the assembly that Don Sancho should be proclaimed king ; and although that prince refused to accept the regal title, he had his father formally deposed, and himself appointed regent of the kingdom. In this extremity Alfonso applied to Abú Yúsuf, sultan of Marocco, and requested his aid in money and troops, offering to pawn him his crown. The African crossed the straits at the head of considerable forces ; Sancho, on the other

hand, concluded an alliance with Mohammed II. of Granada, and the civil war which now raged was rendered more than usually destructive and atrocious by the interference on both sides of foreign powers professing a hostile religion. Both parties ravaged the country without gaining any decisive advantage, until at length Alfonso was prevailed upon to pardon his rebellious son, and to restore him to his favour. He died shortly after, in 1284, in the eighty-first year of his age. The character of Alfonso was a curious compound of weakness and vindictiveness, and of the best as well as of the worst qualities of human nature. Upon the whole, fickleness rather than incapacity seems to have been his leading fault. That in the midst of such troubles Alfonso should have been able not only to devote himself to the cultivation of science and literature, but to acquire learning so extensive for the age in which he lived, is really wonderful. Notwithstanding the few moments of rest which his immoderate ambition and the revolt of his subjects allowed him, he conferred such services both upon his own country and upon the world at large, as few royal persons have done. Spain owes to him not only her earliest national history, and a translation of the Scriptures, but the restoration of her principal university, that of Salamanca, the introduction of the vernacular tongue in public proceedings, and the promulgation of an admirable code of laws. Science is greatly indebted to him for the celebrated astronomical tables known by his name, which were still universally used in Europe at the beginning of the sixteenth century. It is probable that Alfonso employed in their construction several Moorish astronomers of Granada, who visited his court for the express purpose of superintending, if not of making them. Their epoch is the 30th of May, 1252, the day of his accession to the throne. They were printed for the first time at Venice, 1492, 4to., and went subsequently through several editions. It has been asserted by Salazar (*Origen de las Dignidades Seculares de Castilla y Leon*, p. 105.) that in the promulgation of the body of laws known as "Las siete Partidas," because it is divided into seven sections or parts, Alfonso had only a small share, that code having been begun in the reign of his father Ferdinand III. But this has since been discovered to be an error. Ferdinand perceived, no doubt, the defects of the Visigothic code, but he never attempted to remedy them, and the task was reserved for his son. The revival of the study of Roman law, which was then taught in the Italian universities, and his wish to appear as a legislator in the hope of obtaining the imperial crown, the favourite object of his ambition, urged him on to the arduous task of legislating for a warlike and chivalrous nation. How cautiously he proceeded in his great design will

appear from the fact that his first compilation for actual use was the "Fuero Real," which consisted of ordinances or laws taken from the local *fueros* or charters, with a few monarchical axioms from the Justinian code, and that neither Alfonso nor his immediate successors, Don Sancho el Bravo and Fernando IV., attempted to enforce them as the law of the land. The *Partidas* were first printed at Seville in 1491, folio, and went through several editions during the sixteenth and seventeenth centuries. In 1807 the Royal Academy of History at Madrid published one in three volumes quarto, with valuable notes and collations from various manuscripts. The "Cronica de España," containing the history of Spain from the earliest times to the death of Ferdinand III., is also attributed to Alfonso. The preface, it is true, informs us that it was written at his command (*que mando fazer*); but from the frequent use of the first person plural, and the king's literary habits, it is reasonable to infer that he had no small share in its composition. It is a compilation from St. Isidore, Isidore bishop of Beja, Sebastian of Salamanca, Sampiro of Oviedo, the monk of Silos, and above all Rodrigo of Toledo, with now and then a passage evidently translated from Arabian sources. It was first printed at Zamora, 1542, folio, as edited by Florian de Ocampo. A paraphrase of scriptural history, and a history of the conquest of the Holy Land, mostly founded on the work of William of Tyre, were also written by Alfonso, or at his command. Alchemy was also a favourite study with Alfonso; and if his assertions in verse are to be relied upon, he several times made gold. Among his other distinctions Alfonso was ambitious of being a poet. Besides his "Libro del Tesoro" ("Book of the Treasure"), in which he reveals to us his alchemical secrets,—although the receipt for making gold is prudently veiled in cipher, the key to which has not yet been found,—he composed the "Cantigas de nuestra Señora" ("Praises to our Lady") in the Galician dialect, and a poem in dactylic stanzas of eight verses each (*versos de arte mayor*), entitled "Libro de las Querellas" ("The Book of the Complaints"), in which he complains bitterly of the ingratitude of his son Sancho. What remains of Alfonso's poetical works has been published by Sanchez, in the first volume of his "Coleccion de Poesias Castellanas anteriores al Siglo XV." Madrid, 1779–90, 4 volumes 8vo. Alfonso's learning, and his connection with Moors and Jews, the freedom he took with the revenues of the church, and his want of respect to the pope, have stamped him with the imputation of impiety; and a saying of his, "that if he had been God's counsellor when he created the world, he could have advised him better," has often been adduced in confirmation of that charge. There is a chronicle of this king, which bears the name of

Miguel de Herrera, but which most likely was only edited (*recopilada*) by him, "Cronica del muy esclarecido Principe y Rey Don Alonso." Valladolid, 1554, fol. The Marquis of Mondejar, to whom the history of Spain is so much indebted, wrote also "Memorias historicas del Rey Don Alonso el Sabio, y Observaciones á su Crónica," edited by Cerdà y Rico, Madrid, 1777, fol. (Joannis Emmanuelis, *Chronicon*, apud Florez, *Esp. Sag.* vol. xxiii.; *Anales Toledanos*, apud eundem, vol. xxiii.; Conde, *Hist. de la Dom.* iii.; Alfonsus à Carthagena, *Anacephalæosis*, cap. 84.; Mariana, *Hist. Gen. de España*, lib. xiii. and xiv.; and the chronicles above mentioned.)

P. de G.

ALFONSO XI., of CASTILE succeeded his father Fernando IV. in 1312. As he was only a year old at the time of his accession, the state was thrown into a series of convulsions by the ambition of the nobles contending for the regency. Besides the widow queen, Constanza, the mother of Alfonso, the competitors were the Infantes Don Pedro and Don Juan, the former brother and the latter uncle of the deceased king, and a powerful baron named Don Juan de Lara. To frustrate the views of the three, Maria, the mother of Fernando, a princess of great abilities, consigned the charge of her grandson to the Bishop of Avila, who placed him under a strong guard in a tower of the cathedral. A Cortes was soon after (1313) convoked at Palencia, for the purpose of deciding to whom the guardianship of the royal infant was to be assigned. Some of the deputies voted for Maria and the Infante Don Pedro, others for Constanza, the queen-mother, and the Infante Don Juan; the question remained as unsettled as it was before, and the two parties armed in support of their respective claims. At last, after protracted hostilities, in which no decided advantage was obtained by either party, Maria proposed to divide the government between them, and the proposition, being accepted by the opposite party, received the sanction of the Cortes of Madrid in 1315. The death of the two Infantes, Don Pedro and Don Juan, who fell in battle with the Moors of Granada, near a mountain which to this day preserves the name of "Sierra de los Infantes," far from allaying the troubles, increased them; and all the factions which had formerly contended for the regency were revived with increased violence. Another Don Juan, surnamed "el Tuerto" (the Crooked), and Fernando de la Cerda, steward of the royal household, took up arms to obtain the regency, which was likewise claimed by the Infante Don Felipe, uncle of the king, and by Don Juan Manuel, also of the royal family; but Maria's firmness and good sense triumphed over all, and she succeeded in re-establishing order and tranquillity in the state. Upon the death of Maria in 1337, the aspect of affairs became more threatening,

and did not seem much improved when, in 1324, Alfonso summoned the Cortes to Valladolid, and assumed the government: but although Alfonso was only fifteen years of age at the time, he displayed such steadiness and courage, tempered by judgment and moderation, that he soon reduced the rebellious barons to submission. Finding that Don Juan el Tuerto persisted in his rebellion, notwithstanding the offers of peace made to him, the young king lured him to Toro, by an offer of his sister Leonora's hand, and upon his arrival in that city, caused him to be assassinated. The next day he summoned an assembly of men of all ranks, and appearing before them in person, justified his violence, upon the plea that Don Juan was too strong for the law. The same fate befell a powerful baron named Don Alvaro Nuñez de Osorio, who had long been Alfonso's favourite, but who had grossly abused his confidence. His conduct towards the turbulent and rebellious Don Juan de Lara was marked with more moderation. After pursuing him from place to place, reducing his strongholds and compelling him to submission, Alfonso restored him his forfeited honours and estates, and admitted him to a share of his confidence. No sooner did Alfonso see himself secure at home, than in conjunction with Alfonso IV. of Portugal, whose daughter Maria he had married in 1327, he turned his arms against the Moors, who during his minority had recovered Gibraltar. In 1333 he laid siege to that fortress; but after investing it for several months he was compelled to retire, owing to the resistance of the African garrison and the arrival of a powerful army under Mohammed IV. of Granada. Again in 1339 Alfonso prepared for war. Hearing that Abú-l-hasan, or Al-boacen, as he is called by the Spanish chroniclers, sixth sultan of Africa of the dynasty of the Bení Merín, was about to cross the strait with considerable forces, he sent orders to his admiral to intercept the armament; but owing to the carelessness of the Christian commander, the Christian fleet was defeated, and Andalusia was overrun by the African troops. Alfonso, seeing himself exposed to imminent danger, looked out for assistance. Having effected a reconciliation with the King of Portugal, with whom he had recently been at war, owing to his unjust detention of his wife Constanza, the daughter of the Portuguese king, he advanced against the enemy, accompanied by that prince, and on the 29th of October, 1340, reached the town of Tarifa, which, being closely invested by Abú-l-hasan, was on the point of capitulating. Having thrown supplies into the place, Alfonso and his ally of Portugal resolved upon attacking the enemy. On the 30th, after confessing and receiving the communion from the hands of the Archbishop of Toledo (Don Gil de Albornoz), Alfonso, at the head of

his Castilians, forded a small river called Río Salado, and engaged the Africans under Abú-l-hasan; whilst the King of Portugal, with the grand masters of Calatrava and Alcántara, attacked Yúsuf I. of Granada. The struggle was fierce and well maintained. After fighting with unabated vigour from morning till noon, the Africans, exhausted by fatigue, and discouraged by their losses, began to give way. At this critical moment the garrison of Tarifa sallied out, attacked the camp of Abú-l-hasan, and seized his harem and treasure. The Africans hastened to defend their tents, leaving Yúsuf to fight alone against the Castilians and Portuguese, who had now joined their forces. Unable to withstand the attacks of his two adversaries, the King of Granada retreated from the field, and the Christians returned to attack the Africans, who after a feeble resistance fled in every direction. The Spanish writers, with their usual exaggeration, have computed the loss of the enemy on this occasion at 200,000 men, whilst their own is modestly reduced to twenty individuals, one of whom was James Douglas, the friend and companion of Robert Bruce, king of Scotland, who was on his way to the Holy Land, to deposit there the heart of that prince. That the loss of the enemy was very considerable cannot be doubted, since a contemporary writer, named Mohammed Ibnu-l-khattib, who lost his father and two uncles in the action, says that there was scarcely a family in Granada who had not to mourn the death of one or more of its members. The reduction of several important fortresses in the neighbourhood of Tarifa was the result of this signal victory. The ensuing year proved equally successful. Gil Boccanegra, the Castilian admiral, met the African fleet at the mouth of the straits, and after an obstinate battle sunk or captured the greater part of the enemy's ships. In 1343 Alfonso besieged Algesiras, and after defeating Yúsuf, who hastened to its relief, took possession of it in May, 1344. The garrisons and inhabitants were permitted to retire with their property, and a truce for ten years was concluded with the King of Granada. Before the expiration of this period, however, Alfonso invested Gibraltar, the possession of which would have enabled him to destroy the communication between Africa and Spain. But after a siege of six months, and just as the place was reduced to extremities, Alfonso fell a victim to a contagious disorder then raging among his troops, on the 26th of March, 1350, in the thirty-eighth year of his age.

The martial qualities of Alfonso, and his generosity after victory, commanded even the respect of his enemies. We are told that as soon as it was known in Gibraltar that his body was to be removed from the camp, orders were given that no sallies should be made, and no annoyance offered to the besiegers, and the governor of the town himself

came out to do honour to the corpse. The King of Granada, moreover, is said to have exclaimed, when he heard of Alfonso's death, "We have lost the best king in the world, — one who knew how to honour the worthy, whether friend or foe." Amidst the troubles of his busy reign, Alfonso encouraged the cultivation of letters, and endeavoured to distinguish himself as a writer in his native tongue, which is not a little indebted to him for its propagation and formation. He passes as the author of a General Chronicle in redondillas, which is either lost or lies still buried in some library. This production is rendered interesting by the circumstance that the king chose for the rhythmic structure of his narrative the easy flowing verse of the romances, instead of the stiff alexandrines or the ungraceful dactylic stanzas in use before his time. Alfonso caused also to be written several works, among which were a sort of Peerage Book, or register of the noble families of Castile, with an account of their hereditary states and possessions, and a hunting book; which last was edited by Gonzalo Argote de Molina: "Libro de Montería del Rey Don Alonso. Sevilla, 1575," fol.

There is a good Chronicle of this prince by Juan Nuñez de Villasan, who wrote it by the command of Enrique II. of Castile: "Coronica del muy esclarecido Principe y Rey don Alonso el Onzeno de este nombre." Medina del Campo, 1514, fol.; reprinted at Valladolid, 1551, fol., and 1563, fol.; and at Toledo, 1595, fol. The last edition, which contains valuable notes and emendations, was published at Madrid in 1785, 4to, by Francisco Cerda y Rico; it forms part of the collection of chronicles of the kings of Castile. (Villasan, *Coronica de Alfonso el Onzeno*; *Chronicon Dni. Joannis Emmanuelis*, apud Florez, *España Sagrada*, vol. ii.; Mariana, *Hist. Gen. de España*, lib. xv. and xvi.; Zurita, *Anales de Aragon*, vol. ii. lib. 7.; Nicolaus Antonius, *Bib. Hisp. Vetus*, ii.; Sarmiento, *Memorias para la Historia de la Poesia y Poetas Españoles*, Madrid, 1787, p. 305.) P. de G.

ALFONSO, Infante of CASTILE, was the son of Juan II. of Castile, and the brother of Enrique IV., who succeeded to the throne in 1451. In 1462, when the queen was delivered of a daughter, who was named, like herself, Juana, but who, from her reputed father Beltran de la Cueva, duke of Albuquerque, is better known in Spanish history by the cognomen of "la Beltraneja," Enrique hastened to exact from the assembled states the usual oath of allegiance to her, as heir presumptive to his crown. The nobles, however, who detested the queen and her minion, having assembled at Burgos, declared this oath of fealty to have been compulsory, and protested against it on the ground of Juana's illegitimacy. They next presented to the king a bill of grievances, in which, among other things, they required him to deliver

his brother Alfonso into their hands to be acknowledged as his successor, and they entered into a covenant, sanctioned by all the solemnities of religion, not to return to their allegiance to the king until he had redressed their wrongs. Instead of crushing this revolutionary movement in its birth, as he was advised by his councillors, Enrique, who was naturally averse to violent or even vigorous measures, resorted to the milder method of negotiation. He consented to hold an interview with the chiefs of the insurgents, in which he was prevailed upon to grant most of their demands, and to consent to the nomination of commissioners on both sides to settle the disputed points; but Enrique having shortly after disavowed the proceedings of the commissioners on the ground of their collusion with his enemies, the confederated nobles, disgusted with his breach of faith, determined to dethrone Enrique, and proclaim his brother Alfonso king. In an open plain, not far from the city of Avila, a scaffold was erected of sufficient elevation to be easily seen from the surrounding country. An effigy of King Enrique, clad in sable robes, and adorned with all the insignia of royalty, was placed on a throne, and after the reading of a manifesto which contained the reasons for the deposition of the king, the effigy was despoiled of its regal insignia, and rolled in the dust amidst the mingled groans and clamours of the spectators. Immediately after, his brother Alfonso was seated on the vacant throne, and proclaimed king. Enrique, however, would not give up his crown without a struggle. Having collected his forces, he met the insurgents on the plains of Olmedo, and after three hours' fight, the combatants were separated by night, without either party having a decided advantage, although the royal troops retained possession of the field of battle (1467). Soon after, on the 5th of July, 1468, Alfonso was found dead at the village of Cardenosa, about two Spanish leagues from Avila. His sudden death was attributed to poison, said to have been given him in a trout on which he dined the day preceding; others attribute it to the plague which then desolated Spain. Alfonso was fifteen years old when he died. His reign, which lasted about two years, cannot be considered in any other light than that of a usurpation, although some Spanish writers, and among them Mariana, regard him as a rightful king, and as such to be enrolled among the kings of Castile. (Castillo, *Crónica de Enrique IV.* (Madrid, 1787), cap. 94.; Prescott, *History of the Reign of Ferdinand and Isabella the Catholic of Spain*, Lond. 1842, i. 160, 175.; Mariana, *Hist. gen de España*, lib. iii. cap. 9.) P. de G.

ALFONSO DE CÓRELLA (Alphonsus Lopez de Corella, or Alphonsus Coreolanus), was a native of Navarre, and probably of the town of Corella. After having been for some

time and with much reputation professor of medicine at Alcalá de Henares, he was invited to return to Navarre to practise medicine at the public expense. He remained there during the remainder of his life, and wrote several works, namely, — 1. "Annotationes in omnia Galeni Opera." Saragossa, 1565, folio, and Madrid, 1582, 4to. 2. "De Morbo Pestilente." Valentia, 1581, 4to. 3. "Enchiridion seu Methodus Medicinæ." Saragossa, 1549, 12mo. 4. "Naturæ Querimonia." Saragossa, 1564, 8vo. 5. "De Natura Urinæ." Saragossa, 1573, 8vo. 6. "De Febre Maligna, ex placitis Galeni." Saragossa, 1574, 8vo. 7. "De Arte Curativa, Libri quatuor." Estella, 1555, 8vo. 8. "Catalogus Auctorum qui post Galeni Ævum et Hippocrati et Galeno contradixerunt." Valentia, 1549, 12mo. 9. "De Tuenda Valetudine." 10. "Secretos di Filosofia, Astrologia, y Medicina, y de las quatro Mathematicas." Valladolid, 1546. 11. "Trezientas Preguntas de Cosas Naturales, en diferentes Materias." 4to. 1546. The last work is not mentioned by Antonio. (Antonio, *Bibliotheca Hispana Nova*; Haller, *Bibliotheca Medicinæ Practicæ*.)

Several other physicians who bore the name of Alfonso or Alphonsus, with a surname derived from their birthplace, are mentioned by Antonio. They are, Alfonso de Burgos, Alfonso de Freilas or de Jaen, Alfonso de Jubera, Alfonso de Miranda, Alfonso Rodriguez de Guevara, Alfonso Romano de Cordova, Alfonso de Santa Cruz, and two named Alfonso de Torres.

Of these, ALFONSO DE JUBERA lived at Ocaña, and wrote a work of some merit, entitled "Decado y Reformacion de todas las Medicinas Compuestas usuales." Valladolid, 1577, 8vo., and another with the title "De las Medicinas simples."

ALFONSO RODRIGUEZ DE GUEVARA was born at Grenada, and was a professor in the university of Coimbra. He published "Defensio Galeni in pluribus ex iis quibus impugnatur ab Andreo Vesalio, &c." Coimbra, 1559, 4to. It is mentioned by Van der Linden, Douglas, &c. as a work "de Re Anatomica."

One ALFONSO DE TORRES was a physician of Placentia, who wrote "De Febris Epidemicæ novæ quam . . . vulgo Tabardillo vocant, Naturâ, &c." Burgos, 1574. The other resided at Talavera, and wrote "Recopilacion de los mas famosos Autores Griegos y Latinos qui trataron de la Excelencia y Generacion de los Cavallos, y como se han se doctrinar, y curar sus Enfermedades, &c." Toledo, 1564, folio; a work containing translations of those parts of the writings of more than twenty Greek authors which relate to the veterinary art. He published it for the benefit of the Spanish veterinarians, who were generally ignorant of Latin and Greek; and it was the first work of reputation on the subject that had ap-

peared in Spain. (The works of the other physicians named Alfonso are given in Antonio and Haller, as already quoted.) J. P.

ALFONSO I. D'ESTE, succeeded in 1505 his father Ercole I., duke of Ferrara, Modena, and Reggio. He was twenty-nine years old, and was travelling in England, when his father died. His life from that period was stormy; during thirty years that he wore the ducal crown he was mostly engaged in the wars which then desolated Italy. In July, 1506, a conspiracy was discovered at Ferrara against Alfonso's life, at the head of which were his younger brother Ferdinand, and Giulio, an illegitimate son of Duke Ercole. Being tried and convicted, the two culprits were condemned to death, but Alfonso reprieved them and kept them in confinement. Ferdinand died in prison in 1540, and Giulio was released after Alfonso's death. Alfonso had already had disputes with his neighbours the Venetians, when, in 1509, Pope Julius II. appointed him gonfaloniere of the Roman church, to carry on the war against the Venetians in concert with the Emperor Maximilian and Louis XII. of France. This was in furtherance of the famous league of Cambrai, which had for its object the overthrow of Venice. Pope Julius had conceived a violent animosity against the Venetians because they would not give up Ravenna, Pesaro, Faenza, and other towns of Romagna. Alfonso, having crossed the Po, took Rovigo, Este, and Montagnana, and went afterwards with his brother, Cardinal Ippolito, to join the Germans and French in an attack upon Padua, which however failed. The Venetians in resentment of the duke's conduct equipped a flotilla, which was sent up the Po to devastate the country of Ferrara, while their troops attacked the city. The ravages and atrocities committed by the mercenary Sclavonian troops in the pay of Venice on the fine country on the banks of the Po have been poetically lamented by Ariosto, who was present with Cardinal Ippolito in that campaign, in the thirty-sixth canto of his "Furioso." Duke Alfonso however, being assisted by a body of French troops, defeated the Venetians, and by means of his artillery sunk or captured most of their vessels, and returned to Ferrara in triumph with a large booty and the Venetian standards, which were hung up in the cathedral. Soon after Pope Julius changed his policy, made peace with Venice, and even allied himself with the Venetians against the French. He then commanded Alfonso to do the same. The duke refused to fight against his ally, upon which Julius declared war against him, and took Modena and Reggio from him. The pope's troops advanced against Ferrara, but were surprised and defeated by Alfonso. The duke, assisted by the French from Milan, defeated also on the banks of the Po

a Spanish force commanded by Don Pedro Navarro, which had advanced from Naples as an ally of Pope Julius. Alfonso was wounded in the battle. Soon after, Gaston de Foix, duke of Némours, who commanded the French in Lombardy, marched with Duke Alfonso to attack Ravenna, where they met the Spanish and papal forces, and a great battle followed, 11th of April, 1512, in which the French were victorious, but Gaston was killed. Alfonso took prisoner Fabrizio Colonna, the papal general, who was wounded, and whom he treated with great kindness, and when cured sent him back to Rome. Soon after the French were driven away from Italy. Alfonso now sued for peace, and even ventured to go to Rome under the safe conduct of Colonna to make his submission to Pope Julius, who received him at first with civility, but soon after determined to arrest him. Fabrizio Colonna however led Alfonso out of Rome in disguise, and the duke contrived to return safe to Ferrara. Julius died in the month of February, 1513, and Leo X., who succeeded him, granted peace to Alfonso, and reinstated him in the dignity of gonfaloniere of the holy church, but did not restore to him Modena and Reggio, which he kept for himself. Then came the new French invasion of Italy under Francis I., whom Alfonso joined as he had joined his predecessor. The pope's policy towards King Francis was vacillating, but at last they came to an open rupture, and the pope joined Charles V., the rival of Francis, and their combined forces drove the French away from Lombardy, A.D. 1521. Leo was threatening to attack Ferrara, but death prevented him. Thus Alfonso was again saved from destruction, and in memory of the event he had a medal struck with the effigy of a shepherd snatching a lamb from the jaws of a lion, with the motto "De ore Leonis." He also recovered Reggio, the citizens of which received him with joy. Adrian VI., the new pope, left Alfonso undisturbed. But Clement VII., who succeeded Adrian in 1523, was as hostile to the duke as Leo X. had been, and resolved upon his ruin. The duke then contrived to ingratiate himself with Charles V., who, after the battle of Pavia, February, 1525, had become all-powerful in Italy, and as Charles soon after quarrelled with Pope Clement, Alfonso took the opportunity of marching upon Modena, which was still occupied by the pope; and being favoured by the majority of the citizens, he recovered possession of that town in 1527. When Charles V. went to Italy to have an interview with Pope Clement at Bologna, he was splendidly entertained by Duke Alfonso at Modena and Reggio, and he promised to act as his mediator with the pope. Clement having consented that the emperor should be umpire between him and the duke, Charles decided that Modena and Reggio, being im-

perial towns, should remain with Alfonso, and that he should retain Ferrara as a fief of the Roman see by paying an annual tribute to the papal treasury. Soon after a conspiracy was discovered against the life of Alfonso, at the instigation of Clement, as Giraldi asserts, and two of the conspirators were tried and put to death. Pope Clement died at the beginning of October, 1534, and Alfonso had already sent envoys to Rome to congratulate his successor Paul III., a friend of the Este family, when he was taken ill, and died on the 31st of that same month of October, being fifty-nine years of age. He was succeeded in the dukedom by his son Ercole, whom he had by his wife Lucrezia Borgia, whom he had married in 1502, in his father's lifetime. Alfonso was a remarkable prince; he had many good qualities, was firm and prudent, equitable and humane towards his subjects, and though not learned himself, he was fond of men of learning. He was expert in war, and especially in the use of artillery; he had foundries for casting of cannon; and he is said to have had some of the largest guns then used. (*Giraldi, Commentario delle cose di Ferrara e dei Principi da Este*; Muratori, *Annali d'Italia*.) A. V.

ALFONSO II. D'ESTE, eldest son of Duke Ercole II. and of his wife Renée of France, daughter of Louis XII., succeeded his father in 1559 as duke of Ferrara, Modena, and Reggio, and count of Rovigo, Comacchio, and Carpi. Alfonso was staying at the court of King Francis II. of France when he received the news of his father's death. Having returned to Italy, he made his public entrance into Ferrara in November of that year. Italy was then at peace, and continued at peace during the remainder of Alfonso's life. The King of Spain was possessed of the duchy of Milan and of the kingdoms of Naples, Sicily, and Sardinia, and of the state dei presidj on the coast of Tuscany. Piedmont was under the dukes of Savoy. The Gonzaga dukes of Mantua were possessed also of the marquisate of Monferrato. Other branches of the Gonzagas were in possession of Guastalla and Sabbioneta. The King of France held the marquisate of Saluzzo, the only part of Italy still retained by the French. Tuscany, that is to say, Florence, Pisa, and Siena, was under the grand dukes de' Medici. Venice, Genoa, and Lucca were aristocratic republics. Parma and Piacenza were governed by the dukes Farnese. Massa and Carrara formed a duchy under the family Cybo-Malaspina. Urbino was under the dukes della Rovere as a fief of the Roman see. Piombino and part of Elba were under the family of Appiani. Spain was therefore the preponderating power in Italy; and, after it, the pope. Next in importance came the Grand Duke of Tuscany, the Duke of Savoy, and the house of Este. The last however

was the oldest and proudest of the Italian dynasties, and its court was the most brilliant and pompous. Alfonso II. was personally fond of magnificence, and under his government Ferrara was at the height of its splendour. In 1560 Alfonso married Lucrezia de' Medici, daughter of Cosmo, grand duke of Tuscany. In September of the same year the Dowager Duchess Renée, Alfonso's mother, who had been kept for years in a sort of confinement by her husband for having embraced the doctrines of the Reformation, left Ferrara to return to France, where her eldest daughter Anne had married François of Guise, duc d'Aumale. In February and March, 1561, on the occasion of Louis of Este, Alfonso's brother, being made a cardinal, there were great public festivals at Ferrara, with tournaments, and games and other pageants, which attracted a number of strangers, among others, William, duke of Mantua, and Francis, son of the Grand Duke Cosmo. In April of the same year, Lucrezia de' Medici, Alfonso's wife, died suddenly. Some years after, Alfonso, having asked and obtained the hand of the Archduchess Beatrix, daughter of the Emperor Ferdinand I. of Austria, went, in the summer of 1565, to Innspruck and Vienna, and after his return to Ferrara the marriage was celebrated with great pomp. Jane, sister of Beatrix, married about the same time Francis de' Medici. Leonora, another sister, was married to William, duke of Mantua. In 1566 Alfonso repaired to Vienna with 300 gentlemen and 600 arquebusiers on horseback, and a number of other armed men, amounting in all to about 4000 men, to assist his brother-in-law, the Emperor Ferdinand II., in his war against the Turks, who had invaded Hungary; but the campaign was interrupted by the death of Sultan Solymán, the great promoter of the war, and Alfonso returned to Italy. In 1572 his wife Beatrix died, without leaving any issue; Alfonso's first wife also left no children. Lucrezia, one of Alfonso's sisters, was married to Francesco Maria della Rovere, who succeeded his father as duke of Urbino in 1574. She afterwards separated from her husband, and returned to Ferrara. Leonora, another sister of Alfonso, remained single, and lived at her brother's court, where she died in February, 1581. This is the Leonora with whom the poet Tasso fell desperately in love, in consequence of which he went through many vicissitudes, and was confined as insane for years by order of Duke Alfonso. The particulars of these transactions, which have been variously represented and commented upon, come more appropriately under the head of Tasso. In 1579 Duke Alfonso married his third wife, Margarita Gonzaga, who also brought him no children. In 1591 Alfonso assisted Pope Gregory XIV. in extirpating the banditti who infested the papal states, and who had formed them-

selves into large companies led by able chiefs, such as Marco Sciarra and Alfonso Piccolomini, and were carrying on a predatory warfare on a large scale. Duke Alfonso sent Count Enea Montecuccoli into the Romagna with troops of both horse and foot, and with field artillery, and in the course of two months that province was freed from the banditti. Piccolomini, being taken, was put to death. In August of the same year Alfonso went to Rome with a large retinue on a visit to Pope Gregory, to obtain from him the faculty of bequeathing the duchy of Ferrara to a collateral branch of his family, as he had no children. Pope Gregory was taking some steps for the purpose, when he died, and was succeeded by Innocent IX., who died also two months after his election, and Alfonso returned to Ferrara without attaining his object.

On the 27th of October, 1597, Duke Alfonso died, leaving by will his dominions to his cousin, Cesare d'Este, son of Alfonso d'Este, second son of Duke Alfonso I. But Pope Clement VIII. refused to acknowledge Cesare's title, and seized upon Ferrara as a fief which had reverted to the Roman see. Cesare was obliged to content himself with the duchy of Modena and Reggio, which were imperial fiefs. Thus ended the line of the dukes of Ferrara. (Muratori, *Annali d'Italia*; and *Antichità Estensi* of the same author.)

A. V.

ALFONSO III. D'ESTE, succeeded in December, 1628, his father Cesare as duke of Modena and Reggio. Alfonso had married, in 1608, Isabella, daughter of Charles Emmanuel I., duke of Savoy. She died in 1626, and partly through sorrow for her death, and partly, as some say, through remorse for having some years before caused Count Ercole Pepoli to be assassinated at Ferrara on account of some feud he had against him, Alfonso determined to leave the world and shut himself up in a convent. His father's death deferred but did not prevent the execution of his purpose, as in July, 1629, he abdicated the ducal crown, after having held it only six months, in favour of his eldest son, Francis, and entered the order of the Capuchins by the name of Brother Giambattista da Modena. He died in 1644, in a convent in the mountains of Garfagnana which he had founded. (Muratori, *Annali d'Italia*; Litta, *Famiglie Celebri Italiane*, "Este Family.")

A. V.

ALFONSO IV. D'ESTE, succeeded in 1658 his father Francis I., duke of Modena and Reggio. He had distinguished himself in his father's lifetime by fighting against the Spanish troops from Milan, who had invaded the territory of Modena. His father, Duke Francis, afterwards joined the Duke of Savoy and the French, who were carrying on the war against the Spaniards in Lombardy on account of the possession of Monferrato.

He formed an alliance with the French court, which was strengthened by the marriage of Alfonso the duke's son with Laura Martinozzi, niece of Cardinal Mazarin, the then all-powerful minister of young Louis XIV. in 1655. Duke Francis was appointed general in chief of the French army, and his son Alfonso served under him. In 1658 Francis died of illness after taking the fortress of Mortara, and his son Alfonso succeeded him in his hereditary dominions, as well as in the rank of generalissimo of the French army in Italy. The peace of the Pyrenees, however, in the following year, 1659, put an end to the war, and Duke Alfonso obtained of the Emperor Leopold the investiture of the principality of Correggio, which he had previously purchased, and added it to his other dominions. Alfonso loved the fine arts, and he founded the gallery of paintings at Modena. But his reign was short; he died in July, 1662, being only twenty-eight years old, greatly regretted for his kind and equitable disposition. He left one son, two years old, who was proclaimed duke of Modena by the name of Francis II. under the guardianship of his mother; and one daughter, Maria Beatrix, who married James II. of England. (Muratori, *Annali d'Italia*.)

A. V.

ALFONSO, JUAN, a Spanish sculptor, and one of those who in 1418 executed the sculpture of the principal façade of the cathedral of Toledo. (Bermudez, *Diccionario Historico, &c.*)

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ALFONSO IV. of LEON, surnamed El Monge (the Monk), succeeded his uncle Fruéla II. in 924. The historian known as Lucas Tudensis or de Tuy, says that Alfonso was the son of Fruéla, but all other authorities make him the son of Ordoño II., Fruéla's elder brother, who reigned from 914 to 924, which is more probable. Alfonso is represented as a prince more pious than ambitious. In the sixth year of his reign, upon the loss of his queen, he resigned his crown to his brother Ramiro to the exclusion of his own infant son Ordoño, and retired to the monastery of Sahagun, on the river Cea, where he took the vows. The following year however (931), being tired of the monastic life, he forsook his cell, and putting himself at the head of considerable forces, hastened to Leon to reclaim the throne. A civil war ensued, and Ramiro, besieging Alfonso in Leon, compelled him to surrender, and again consigned him to his monastery, with the three sons of Fruéla who had assisted him in his attempt. In accordance with the laws of the Visigoths, Alfonso was condemned to lose his eyes. He survived his misfortune about two years and a half, and died in the monastery of San Julian, near the city of Leon, where he had been confined. (Lucas Tudensis, *Chronicon Mundi*, apud Schottum, *Hisp. Illustrata*, lib. iv.; Alonso el Sabio, *Cronica de España*, part iii.)

cap. xvi.; *Chronicon Silense*, apud Florez, *España Sagrada*, xvii. 303, et seq.; Mariana, *Historia General de España*, lib. viii. cap. v.)

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ALFONSO V. of LEON, son of Bermudo II., was only five years old when he ascended the throne in 999. His father had intrusted the regency to Melendo Gonzalez, count of Galicia, who not only preserved internal tranquillity, but co-operated with the other rulers of Christian Spain in checking the victorious career of Al-mansúr, the hájib of Hishám II. of Cordova. In 1002 the forces of Leon, united to those of Navarre, Castile, and Barcelona, gained the celebrated battle of Kal'at An-nosor (Calatañazor), which caused the death of Al-mansúr, and was the forerunner of the fall of Cordova. In 1004, 'Abdu-l-malek, who succeeded his father Al-mansúr in the post of hájib, advanced against Leon, which he took and destroyed; but this advantage of the enemy was more than balanced by the loss of several important towns on the frontiers of Castile, which were taken by the Leonese. In the dissensions which followed the death of 'Abdu-r-rahmán, the brother and successor of 'Abdu-l-malek, and the civil wars between Mohammed and Suleymán, the two competitors for the throne, the Leonese and the Castilians under Count Sancho Garces, took the part of the former, whilst Suleymán obtained the aid of the Barcelonese. As he grew in years, Alfonso endeavoured to repair the disasters which the devastating incursions of the Moslems had caused in his dominions. He rebuilt and repopled his capital Leon, whither he again transferred the seat of his government from Oviedo, restored to the churches and individuals the property of which they had been deprived, and having summoned the Cortes to Oviedo in 1020, made some salutary laws for limiting the jurisdiction of the local counts. Upon the death of Sancho Garces, count of Castile, who had always resisted his authority, and who was succeeded by his son Don Garcia, Alfonso thought the opportunity a favourable one for uniting both countries by a double union between the two houses. He accordingly, in 1026, proposed to marry his eldest son Bermudo to Ximena, sister of the young count, and the count himself to his sister Doña Sancha; he offered at the same time to confer on his brother-in-law the title of king. The proposition was accepted, and Count Garcia repaired to Leon for the purpose of being wedded to Ximena; but soon after his arrival in that capital, in the midst of the rejoicings consequent on such ceremony, the young count was assassinated by the sons of Count Vela, who had been a vassal of his father. In 1028 Alfonso carried his arms into Lusitania and laid siege to Viséo. Having one day approached the walls of that fortress without any defensive armour, he was

wounded by a poisoned arrow from the ramparts, and died a few hours after. His body was conveyed to Leon, and there buried. He left a son, named Bermudo III., who succeeded him. (Alonso el Sabio, *Cronica de España*, part iii. cap. 21—23.; Pelagius Ovetensis, *Chronicon Regum Legionensium*, apud Florez, *España Sagrada*, xiv. 466—470.; Mariana, *Hist. Gen. de España*, lib. viii. cap. x. and xi.; Conde, *Hist. de la Dominacion*, i. 105, et seq.; Al-makkari, *Moham. Dynast.* ii. 197.) P. de G.

ALFONSO VI. of LEON, and I. of Castile, surnamed "el Bravo" (the Brave), ascended the throne in 1065. He was the second son of Fernando I., who divided his dominions among his three sons; and he received the kingdoms of Leon and Asturias as his share. But his eldest brother, Sancho II., to whom Castile had been assigned, considering himself wronged by the partition, resolved upon despoiling Alfonso and his brother Garcia, to whom Galicia and a portion of Lusitania as far as the Douro had been left, of their father's inheritance. Accordingly, in 1068, Sancho invaded the dominions of Alfonso, and after a desultory and undecisive warfare defeated him at Plantaca on the river Pisuerga. A suspension of hostilities followed until 1071, when the two brothers again encountered each other near the river Carrion, at a place called by some Valpeltage, and by others Vulpecularia. The battle was obstinate and bloody, and ended in the defeat of the Castilians; but the Cid (Rodrigo de Bivar) coming up to the assistance of Don Sancho, retrieved the fortune of the day, and almost destroyed the army of the Leonese by surprising them in their camp. Alfonso took refuge in the church of Carrion, whence he was taken and conducted before his brother at Burgos. At the intercession of his sister, Doña Urraca, Alfonso was allowed to retire to the monastery of Sahagun, where he was compelled to take the monastic habit, and thereby become incapacitated for the crown. Urraca, however, fearing that his life was not safe even there, furnished him with the means of escape, and he took refuge in Toledo, at the court of Al-mámún Ibn Dhí-nún, who had always been the friend and ally of his father Fernando. After despoiling Garcia of his dominions in the same manner as his brother Alfonso, Sancho prepared to appropriate the inheritance of his two sisters, Doña Elvira and Doña Urraca. He wrested Toro from the former, and besieged the latter in Zamora. Doña Urraca made a stout defence, but the city was on the point of surrendering to Sancho, when one of that princess's partisans named Vellido Dolfos, under the pretence of deserting to the king, found the means of assassinating him (1073). Immediately after the death of Sancho, the siege of Zamora was raised, and Alfonso was invited from

Toledo to assume the crown of his father's re-united dominions. Alfonso was gladly received by his own subjects, the Leonese, but the Castilians showed some reluctance, and before he was crowned, the Cid at the head, and in the name of the nobles, made him take a solemn oath that he had nowise participated in the treacherous murder of his brother. [RODRIGO DIAZ DE BIVAR]. Undisturbed master of Leon, Galicia, Asturias, and Castile, and even part of Lusitania, — for it would appear that his brother Garcia was not restored by him to his estates, — Alfonso gave all his attention to the extension of his territory. Profiting by the war between Al-mámún of Toledo and Al-mu'tadhed, king of Seville, he armed in defence of his ally, and having invaded Lusitania, at that time dependent upon Seville, reduced the important city of Coria, and took several castles south of the Mondego. When, in 1076, Sancho IV. of Navarre was assassinated by his brother and sister, Don Raymundo and Doña Ermesinda, Alfonso entered that kingdom under pretence of securing the person of the murderers, and united the province of Biscay to his own dominions. As long as his friend Al-mámún and his son and successor Hishám lived, Alfonso continued on terms of amity with them; but on the death of the latter, in 1079, he no longer thought himself bound by gratitude to respect the dominions of Yahya Al-kádir, the son of his benefactor. Accordingly, when the Christian or Musarabic population of Toledo appealed to him to rescue them from the Mohammedan yoke, he took the field against Yahya, and for four consecutive years laid waste the dominions of that prince, until he reduced all the towns north and east of Toledo. At last, in 1083, he formally invested the old Gothic metropolis, which, after a siege of nearly two years, surrendered to him on the 25th of May, A. D. 1085. In the following year he made Toledo an archiepiscopal see, to which he gave the primacy over the whole of Christian Spain; and having afterwards extended his conquests as far as Madrid, he rebuilt and repopled the towns which had been ruined during the war, and formed the whole into an additional province bearing the name of New Castile.

The fall of Toledo struck terror into the Mohammedan rulers of the Peninsula, who, divided and at war with each other, were fast working their own ruin. A sense of their common danger, however, brought them together, and Al-mu'tamed, king of Seville, Ibn Húd, king of Saragossa, and Ibn Al-aftas, king of Badajoz, entered into a league to oppose the victorious Alfonso. All their efforts were in vain; the Christian king defeated their armies, penetrated far into their territories, and compelled them to become his tributaries. At this juncture the Almoravides, commanded by Yúsuf Ibn Táshefín, were subjecting the whole of northern Africa.

[YÚSUF IBN TA'SHEFÍN.] The fame of their conquests having reached Spain, the Moslems resolved to call them to their aid. Accordingly, in A. H. 479 (A. D. 1086-7), Yúsuf crossed the straits at the head of considerable forces, and joined Al-mu'tamed, king of Seville, and his other allies. Alfonso was besieging Saragossa when intelligence was brought him of Yúsuf's disembarkation; the Christian king advanced towards Andalucia, and encountered Yúsuf at a place called Zaláca, between Merida and Badajoz. Alfonso at the head of his cavalry attacked the right wing of Yúsuf's army, where Al-mu'tamed was with the Andalucian troops; and so furious was the onset, that the ranks of the Moslems were thrown into confusion, and they fled in all directions. He was pursuing the fugitives when his attention was suddenly called towards his camp, against which a large force under the command of Seyr Ibn Abí Bekr was then marching. Perceiving the danger of his situation, Alfonso hastened to the defence of his camp; but on his arrival there, he found that the forces which he had left to guard it had been overpowered by the Almoravides, who were masters of the camp. A desperate conflict ensued. Thrice did Alfonso regain possession of his camp, and as many times did the Africans drive him from it. At this critical moment, Yúsuf advanced with the reserve and his own guard, consisting of 5000 slaves, from Súdán, and assailed the Christians in the rear and flanks. This unexpected attack decided the fortune of the day; the Christians fled in confusion, and the victory remained to the Almoravides. Alfonso, who during the action had been severely wounded in the thigh, fled with about 500 of his nobles to a hillock close to the field of battle. He was immediately surrounded by the Africans; but on the approach of night he escaped the vigilance of his pursuers, and with a few followers reached Toledo in safety.

The consequences of Alfonso's defeat proved less serious than might have been feared. Yúsuf was suddenly recalled to Africa by the death of a son, and during his absence disputes arose between his generals and their Spanish allies, which marred the progress of their arms. In the meanwhile Alfonso sought to strengthen himself by alliances. To Raymond, count of Burgundy, he gave in marriage his eldest daughter Urraca, together with the government of Galicia; to Raymond of Toulouse, his daughter Elvira, and to Henry of Besançon, a near relative of his queen Constanza, his illegitimate daughter Teresa with his Lusitanian conquests, and the sovereignty of whatever territory he might win from the Moslems in that quarter. [HENRY OF BESANÇON.] Alfonso was thus enabled successfully to contend with the Almoravides, who during the whole of his reign kept pouring armies upon

the Peninsula; and, although he was unable to make new acquisitions of territory, he lost none of his well-earned conquests. In A. H. 501 (A. D. 1108), 'Ali, who succeeded Yúsuf Ibn Táshefín, invaded Spain at the head of considerable forces. Worn out with age and toil, Alfonso did not lead his army in person, but intrusted its command nominally to his only son Don Sancho, a boy of ten years old, under the guidance of a council composed of seven experienced officers. The two armies met and fought near Uclés; the Almoravides were victorious, and the young prince was slain. Alfonso's grief for the death of his son roused his former energy. He assembled another army, led it in person against the enemy, and drove him into Andalucia. This great king died at Toledo in the year 1109, at the age of seventy-nine, and was succeeded by his daughter Doña Urraca. His reign may be considered as the dawn of Christian prosperity in modern Spain. Toledo, the seat of the ancient Gothic kingdom, was recovered; several of the ancient episcopal sees were re-established, and the foundations of the modern kingdom of Portugal laid. One circumstance happened under the reign of Alfonso, which is well worthy of mention,—namely the substitution of the Romish ritual for that of the old Visigothic church, which, from its having been preserved by the Musarabs of Toledo, was afterwards called the Musarabic ritual. The popes had long attempted the change; but neither their precepts nor the ordinance of a late council held at Burgos had been sufficient to wean the people from the form of prayer used by their ancestors. At last the ordeal and the judicial duel, the only two established processes for settling all difficulties in those times, were resorted to for the purpose of trying the respective merits of the two rituals. If, as asserted, the Musarabic ritual-book came unconsumed out of the flames, whilst the rival volume was reduced to ashes; and the Musarabic champion, one Juan Ruiz of the house of Matanças, triumphed over the Roman champion—the influence of the archbishop of Toledo, Don Bernardo, must have prevailed over the legal decision, for Alfonso commanded, and ultimately effected, the introduction of the ritual then used by other nations in Christendom. There is a Latin chronicle of this king by Pedro, Bishop of Leon, who lived in the twelfth century. In some deeds of the time he is called Emperador (the Emperor), which title he is said to have assumed on the taking of Toledo. (Al-makkarí, *Moham. Dyn.*; the *Karttás*, translated by Moura, 240.; Aschbach, *Geschichte der Spanien und Portugals zur zeit der Herrschaft der Almoraviden und Almohaden*, vol. ii.; Mariana, *Hist. gen. de España*, lib. ix.; Conde, *Hist. de la Dom.*; Masdeu, *Hist. crít. de España*, xii. 369.; Sandoval, *Crónicas de los Reyes de Castilla y de Leon*, Pamplona, 1634, fol.;

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History of Spain and Portugal, in Lardner's *Cabinet Cyclopædia*, ii. 156.) P. de G.

ALFONSO VII.* of LEON, and II. of Castile, usually called "Alfonso Raymond," and "the Emperor," was the son of Raymond, count of Burgundy, and of Doña Urraca, daughter of Alfonso VI. On the death of the Infante Don Sancho at the battle of Uclés, his father, Alfonso VI., having no son left, and only one grandson, who was then an infant, had married his eldest daughter Urraca, the widow of Raymond and mother of Alfonso, to the king of Aragon, to whom he entrusted the defence of Christian Spain against the Moors. Alfonso however and his queen Urraca having a misunderstanding through the imprudent and, it is added, criminal conduct of the latter, since Rodrigo (lib. vi. cap. 13.) asserts that she had a son by one of her vassals, the count of Candespina, the Aragonese king filled the fortresses of the kingdom with troops levied among his hereditary subjects, and confined his criminal wife to the castle of Castellar. The Castilian nobility espoused the cause of their queen, not so much from attachment to her person as from hatred of the Aragonese yoke. Having released her from her prison, they bore her in triumph to Burgos, and declared war against her husband. Whilst Aragonese and Castilians were destroying each other, the people of Galicia, among whom the infant Alfonso was brought up as their future king, entered into a confederacy with Henry, Count of Portugal, and, forming a third party, proclaimed young Alfonso king of Castile and Leon. At length, in 1126, Urraca died, and her son Alfonso, who had then attained the age of manhood, succeeded to the throne. His first efforts were directed towards the recovery of certain fortresses which the king of Aragon still held in Castile. Some of them immediately recognised his authority; but as his rival of Aragon was advancing against him at the head of his forces, he relinquished his enterprise, and went forward to meet him. Just as the two armies were about to engage, the bishops and barons of both nations interfered, and reconciled the two princes. On the death of the king of Aragon, who was killed in battle with the Moslems of Fraga in 1134 [ALFONSO I. of ARAGON], Alfonso marched boldly into Aragon, and rescued that kingdom from the ravages of the unbelievers. On the plea however that the country was not sufficiently provided with troops to repel the attacks of the enemy, he occupied Naxera, Calahorra, Tarazona, and even Saragossa, which he would not give up to Ramiro, Alfonso's successor, until that prince consented to hold them as fiefs of Castile. About the same time Garcia IV. of Navarre did him homage, and the Counts of Barcelona and

ALFONSO.

Toulouse also swore fealty to him. His pride was so flattered by these advantages, that on his return to Leon in 1135 he solemnly assumed the imperial title. Alfonso tried in vain to establish his supremacy over Portugal: the king of that country, Alfonso Enriques, having made an alliance with Garcia IV., king of Navarre, who had married his natural daughter, defended his dominions with success, and established his independence.

In his wars with the Mohammedans Alfonso was as successful as any of his predecessors; and during his reign the frontiers of Castile were removed from the Tagus to the Montes Mariani or Sierra Morena. He even crossed that mountain barrier more than once, and ravaged the country to the gates of Cordova and Seville. He is said to have gained momentary possession of Cordova in 1146; but if we are to give credit to the Arabian accounts, he only entered that capital as the ally of Ibn Ghániyyah the Almoravide, then at war with the Almohades. He however reduced, or rather kept as hostages, Baeza, Andujar, and other towns of that district; and in 1147 took the important city of Almeria, which however, as it lay in the midst of the Moorish provinces and out of reach of any Christian defender, was soon lost. His last battle, fought in 1157 against the Almohades, commanded by Síd Yúsuf, son of the Khalif 'Abdu-l-múmen, was indecisive. As he was returning to his dominions, he was taken ill near the village of Fresneda. Being unable to proceed, a tent was pitched for him under a tree, where he died in August, 1157, in the fifty-second year of his age, and after a prosperous reign of about thirty-one years. He was a prince of great talents and virtue, politic in peace, active and daring in war. To him was due the institution of the military order of Alcantara, which proved afterwards such a scourge to the Moslems. Alfonso committed the same impolitic error as his predecessors: he divided his vast dominions between his two sons. To the eldest, Sancho, he gave the two Castiles; Leon and Galicia to the youngest, Fernando. Alfonso was probably called, at the beginning of his reign, "rex parvus" (el rey chico), for the historians of Mohammedan Spain give him the name of "Soleytán" (the little sultán). A Latin chronicle of this king, "*Chronica Adefonsi Imperatoris*," by a contemporary historian whose name is unknown, was published by Florez, in the collection entitled "*España Sagrada*," vol. xxi. p. 320-47. Sandoval published another in Spanish, "*Coronica del inclyto Emperador de España, Don Alonso VII., deste nombre, Rey de Castilla y Leon*," &c. Pamplona, 1600, fol. (Alonso el Sabio, *Cronica de España*, part iv. fol. 372, et seq.; Lucas Tudensis, *Chronicon Mundi apud Schottum*, *Hisp. Illust.* vol. iv.; Rodericus

* Also called Alfonso VIII. by those authors who include his step-father, Alfonso of Aragon, among the kings of Castile.

Toletanus, *Rerum in Hispania gestarum Chronicon*, edit. of Granada, lib. vii. cap. xxv.; *History of Spain and Portugal* in Lardner's *Cabinet Cyclopædia*, vol. ii. p. 161.) P. de G.

ALFONSO IX. of LEON succeeded his father, Fernando II., in 1188. The first year of his reign was passed in peace with his namesake of Castile (Alfonso III. or VIII.), from whose hands he received the honour of knighthood at Carrion. This good understanding, however, seems not to have lasted long. As early as 1189 the two kings quarrelled respecting the possession of some unimportant conquests in Estremadura; and Alfonso, having made an alliance with Sancho I., king of Portugal, whose daughter Theresa he had married, as well as with the kings of Navarre and Aragon, prepared to resist the aggressions of his enemy. Fortunately for Christian Spain, the immense preparations which Abú Yúsuf Ya'kúb, fourth sultan of Africa and Spain of the dynasty of the Almohades, was then making, recalled the Christian kings to a sense of their common danger; and having laid aside their animosity, they agreed to support each other in the approaching contest. In 1195 Alfonso of Castile fought near the town of Alarcos a battle which ended in his entire defeat, and was occasioned by his not waiting for his ally of Leon. [ALFONSO VIII. of Castile.] The intemperate language which the King of Castile held to his ally of Leon after his defeat so incensed that prince that as he was returning to his dominions through Castile he laid waste the territories of his neighbour. A war ensued, which continued for some time without any decisive advantage on either side. In 1197, Alfonso, having taken into his pay some Moslem bands from Estremadura, invaded the district called Tierra de Campos, and committed great ravages. To revenge the affront, the King of Castile, assisted by his ally, Pedro II. of Aragon, penetrated into Leon, and reduced the towns of Bolaños, Castroverde, Valencia, and Carpio. At last, in 1199, the two kings met at the head of their respective forces, and were on the point of engaging in battle, when the prelates of both nations interfered, and by representing to them how fatal their disputes might prove to the Christian cause, persuaded them both to lay down their arms. A reconciliation was effected; and it was agreed that the King of Leon should marry his cousin Berengaria, or Berenguela, daughter of the King of Castile; but although the marriage was solemnly celebrated at Valladolid, Innocent III., who then filled the chair of St. Peter, demanded the separation of the parties on the ground of consanguinity, and despatched a legate with full power to lay the two kingdoms of Leon and Castile under interdict, in case his injunctions were not immediately complied with. Alfonso however persisted in his resolution, the rather as

the birth of a son opened the prospect of a union between the two crowns; and the consequence was, that the king and queen were formally excommunicated, and the kingdom of Leon placed under interdict. At length, in 1204, the resistance of the royal pair began to give way, and they consented to separate on condition that the legitimacy of their children should be acknowledged by the pope and the states of Leon. As it might have been anticipated, the declared nullity of the marriage led to a war between the two Alfonsos, especially as the King of Castile refused to surrender some fortresses which had been given by the King of Leon as dowry to his daughter. Peace was at last obtained, through the mediation of the pope; but whilst Alfonso of Castile was at war with Mohammed Ibn Ya'kúb, fifth sultan of the Almohades, the King of Leon took an ungenerous advantage of his father-in-law's absence, and recovered the disputed fortresses. Upon the death of the King of Castile in 1214, his daughter Berengaria, Alfonso's repudiated wife, assumed the regency in the name of her brother, Enrique I., who was then in his eleventh year; but that prince having been accidentally killed in 1217 by a tile falling on his head, the crown of Castile by right belonged to her. Berengaria, however, was so fond of her only son, Fernando, whom she had nursed and educated herself, that she immediately renounced her claim to the throne in his favour. This was opposed by Alfonso, who, aided by the counts of Lara, endeavoured to gain possession of Castile in her right; but Berengaria, having defeated her late husband's machinations, succeeded in having her son Ferdinand recognized as king, and thus were the crowns of Castile and Leon afterwards united on the same head. Once more, in 1218, Alfonso tried to disturb his wife and son's government; but, despairing of success, or touched by more honourable feelings, he desisted from his enterprise and made peace with him. Alfonso joined the Christian rulers of the Peninsula in their attacks against the Mohammedans. Although he was not present at most of the battles which his son gained over the Moslems of Andalusia, he frequently sent him his contingent of troops, whilst he himself made extensive conquests in that part of Estremadura adjoining his dominions. In 1228 he besieged and took the important fortress of Caceres, and having soon after defeated Mohammed Ibn Húd close to Merida, he took that city, as well as Elvas, Badajoz, and other towns of Estremadura. Alfonso did not long survive this glorious triumph. As he was on the road to Santiago of Compostella for the purpose of visiting the tomb of that apostle, he was attacked by an acute disease, which put an end to his life, at a small town called Villanueva de Sarria, in 1230, after a reign of

forty-two years. Besides his son Fernando, who succeeded him, Alfonso left another son, also called Alfonso or Alonso, to whom he bequeathed the lordship of Molina. (Lucas Tudensis, *Chronicon Mundi*, ap. Schottum *Hisp. Illust.* vol. iv. ; Rodericus Toletanus, *Rerum in Hispania gestarum Chronicon*, edit. Granatæ, 1545, fol. ; Alonso el Sabio, *Cronica de España*, part iv. ; Lopez de Cortegana, *Chronica del Santo Rey Don Fernando Tercero*.)

P. de G.

ALFONSO I. of NAPLES and of Sicily, born in 1385, was son of Fernando I., king of Aragon, whom he succeeded on the throne of Aragon in 1416, under the name of Alfonso V. of Aragon. He also inherited from his father the crown of Sicily and that of the island of Sardinia, which last, however, was little more than nominal, as that island was distracted by civil war. He began his reign by an act of magnanimous policy. Being informed that several nobles of Catalonia and Aragon, at the head of whom was Antonio de Luna, had formed a conspiracy against him, and being presented with a list of their names, he tore it to pieces without any further notice. But he showed on other occasions a stern and not very scrupulous determination of character, as when the archbishop of Saragossa, having opened a treacherous correspondence with Juan II. of Castile, then at war with Aragon, was put to death by his order in a private and mysterious manner. In 1420 Alfonso went with a large force to Sardinia, which was then distracted by various parties. There was a party of the native inhabitants who had invited over the Viscount of Narbonne, brother-in-law of the late Eleonora, Giudicessa of Arborea ; there were the Genoese, who occupied the northern part of the island, and the Aragonese, who held possession of Alghero and Cagliari. Alfonso, after some desultory warfare, obtained, by a timely negotiation with the heir of the late Viscount of Narbonne, the formal cession of the province of Arborea, on payment of 100,000 florins of gold.

While Alfonso was in Sardinia, some of his captains were fighting against the Genoese in the neighbouring island of Corsica, to which the Aragonese kings made claim, by virtue of a former investiture. Alfonso went over to Corsica in person ; he reduced the town of Calvi, and laid siege to Bonifacio by sea and by land. A small Genoese squadron came to the assistance of the garrison, and contrived to enter the harbour. After reinforcing and provisioning the place, the Genoese forced their way through Alfonso's squadron by means of a fire-ship, which they sent among the Spanish vessels, and which obliged them to stand off from the mouth of the harbour : the consequence was, that Alfonso raised the siege. About this time (A. D. 1420) Alfonso received proposals from Queen Joanna II of Naples, whose

kingdom was invaded by Louis of Anjou, to go to her assistance, on condition of Alfonso being adopted by Joanna as heir to the crown of Naples after her death, his immediate appointment to the duchy of Calabria, and the right of placing a garrison of Aragonese soldiers in one of the castles of Naples. This negotiation was carried into effect at Naples in September, 1420, by means of Alfonso's ambassadors, who received the homage of the ministers of the queen and of the nobility, in his name as heir to the crown. A Sicilian and Catalanian squadron, by order of Alfonso, joined the queen's ships, and Louis of Anjou and his captain, Sforza da Cotignola, were obliged to raise the siege of Naples.

In the following year, 1421, Alfonso repaired from Sardinia to his kingdom of Sicily, where he convoked a parliament at Palermo, and received homage from the three "Bracci," or estates, he on his part swearing to observe and maintain their privileges and the laws of the kingdom. In June he sailed for Naples with a considerable fleet, attended by more than fifteen hundred noblemen of Aragon and Sicily. He was received by Queen Joanna with great pomp. He proceeded to attack Louis of Anjou at Acerra, but soon after Louis, by the mediation of Pope Martin V., concluded a truce with the queen, by which he evacuated Campania, retaining the Abruzzi. Sforza made his peace with the queen, retaining his estates in the kingdom of Naples.

In 1422 dissensions broke out between Alfonso and Queen Joanna, at the instigation of the queen's favourite, the great seneschal Caraccioli, who was jealous of Alfonso, and afraid of losing his own influence at court. Alfonso on his part showed his disgust at the barefaced licentiousness of Joanna and her fickleness. Caraccioli insinuated to the queen that Alfonso would not wait for her natural death to take possession of the kingdom. A conspiracy was hatched to arrest Alfonso, but having information of it, he anticipated his opponent, and in May, 1423, arrested the seneschal. The queen, upon this, shut herself up in the castle of Porta Capuana, which Alfonso in vain endeavoured to force. Sforza, who lived retired at Benevento, being applied to by the queen, came with troops from the provinces, and after defeating Alfonso under the walls of Naples, took the town, and obliged him to shut himself up within the Castel Nuovo ; but a fleet of Catalanian ships having sailed into the bay, landed troops, with which Alfonso recovered possession of the town, after a sanguinary fight against Sforza, during which many houses were plundered and burnt. Sforza and the queen withdrew to Nola, where Joanna revoked her adoption of Alfonso, substituting Louis of Anjou as heir to the throne. Sforza and Louis moved

their forces against Naples. In the midst of all this, Alfonso, being obliged to return to Spain, where his brother Enrique was prisoner in the hands of his cousin, Juan II., king of Castile, sailed from Naples, leaving his brother Don Pedro to defend the town in his absence. On his way to Spain he entered the harbour of Marseille, belonging to his competitor, Louis of Anjou, and pillaged that town. Meantime all was confusion at Naples. The Duke of Milan and the pope took the part of Queen Joanna, and the former, who had made himself lord of Genoa, sent a Genoese fleet, which took Gaeta, Ischia, and other places, and at last the Aragonese were shut up within two of the castles of Naples. A desultory warfare continued for years in various parts of the kingdom between the respective partisans of Anjou and of Aragon, but at last the whole country submitted to Queen Joanna.

Alfonso remained in Spain for eight years. He liberated his brother Enrique, made peace with the King of Castile, saw another brother, Juan, raised to the throne of Navarre, had a serious dispute with Pope Martin V., and forbade his subjects all intercourse with the see of Rome, but at last made peace with it in 1428.

In 1432 Alfonso repaired to Sicily, from whence he could watch more closely the affairs of Naples, where the favourites of Queen Joanna were quarrelling among themselves, and the country was misgoverned and dissatisfied. In the mean time Alfonso undertook the conquest of the island of Jerbah, in the gulf of the Minor Syrtis, adjoining the southern coast of Tunis, from which it is separated by a narrow and shallow strait. He defeated the Moors under the command of the emir or king of Tunis, and seized his camp, but was at last obliged to quit the island for want of a sufficient force to resist the fresh incursions of the Moors from the mainland. Alfonso returned to Sicily, and then went to Ischia, which island remained in his possession, and from thence he renewed negotiations with Queen Joanna. His two principal opponents were removed from the stage — Louis of Anjou, who had died in Calabria, and the seneschal Caraccioli, who was murdered at Naples. Soon after Queen Joanna herself died, in February, 1435, bequeathing by her will the crown of Naples to René, duke of Anjou and count of Provence, brother of the late Louis. Alfonso lost no time in stirring up his partisans in the kingdom, whilst he himself sailed from Sicily with a large fleet to besiege Gaeta, but being met off Ponza by a Genoese fleet, sent against him by the Duke of Milan, he was defeated and taken prisoner to Genoa, from whence he was sent to Filippo Maria Visconti, duke of Milan. Alfonso contrived, by his persuasive address, not only to conciliate that suspicious prince, but to convince him that their inter-

ests were identical, and he was set at liberty, with presents and promises of assistance. Soon after Gaeta surrendered to the Aragonese, and several powerful barons declared for Alfonso, who landed in Campania with a large force of Sicilians and Aragonese. The war between him and René lasted for some years, till 1442, when Alfonso entered Naples by surprise, and soon after the whole kingdom submitted to him.

Alfonso, having become peaceful possessor of Naples, chose that country for his residence in preference to his Spanish dominions. He convoked in 1442 a parliament of the kingdom, which granted him a fixed tax of one ducat upon each fire or family, in lieu of the "collette," or assessments upon property, which had been levied in an arbitrary manner under the preceding reigns. The king on his part engaged to keep a regular armed force by sea and by land for the defence of the kingdom, to give public audience once a week to the poor, and he appointed an advocate to plead gratis for the poor before the courts of justice. He established a supreme court of appeal for all the kingdom, of which the king was nominally the head, but was represented by a president. Before Alfonso's reign the only mode of appeal from the ordinary courts was by petitions to the king, who referred them to some judge or councillor, who wrote down his opinion on each case, which opinion was generally sanctioned by the king, and was promulgated as a royal rescript or decision, a practice which led to many abuses.

Alfonso was munificent and fond of splendour, and as he found that his expenditure exceeded his income, he assembled a new parliament, which granted him another half ducat, or five carlini, upon each fire, for which the king was to give a fixed measure of salt to each family. In order to conciliate the barons, he granted them the "merum et mixtum imperium," a criminal jurisdiction in their fiefs, by which he weakened the power of the crown, and exposed the people to all sorts of local oppression; an evil which lasted till the middle of the eighteenth century, when the feudal power began to be gradually curtailed by King Charles, and afterwards by his son Ferdinand. Alfonso also, for the sake of obtaining money and securing friends, created many new counts and barons, so as to double their number. One of the objects he had in view was, to secure the succession to the crown of Naples in the person of his illegitimate son, Ferdinand, whom he had by a concubine: he had no children by his wife Mary of Castile. For this purpose, having first issued letters of legitimation to his son, he prevailed on the barons solemnly to acknowledge him in parliament as duke of Calabria, and heir to the crown of Sicily, "citra Pharum," which was the name adopted to designate the continental

dominions now called the kingdom of Naples. Alfonso himself bore the title of king of both the Sicilies, "Utriusque Siciliæ." He then sent his councillor and confidant, Alfonso Borja, bishop of Valencia (afterwards Pope Calixtus III.), to Eugenius IV., who had till then supported the claims of René of Anjou, Alfonso's competitor, offering to acknowledge him as legitimate pope, in preference to Amadeus of Savoy, who styled himself Felix V., on condition that Eugenius should grant him the bull of investiture of the kingdom of Naples, and acknowledge his son Ferdinand for his heir and successor. A treaty was accordingly concluded at Terracina between the parties, conformably to which Eugenius sent to Alfonso from Siena, in July, 1443, the bull of investiture of the kingdom of Sicily, "citra Pharum," as a fief of the papal see, and in the following year he sent him the bull of legitimation for his son Ferdinand, enabling him to succeed his father on that throne. Nicholas V., who succeeded Eugenius in 1442, confirmed these bulls of his predecessor. Both popes granted to Alfonso the possession of Terracina, Benevento, Pontecorvo, and the islands of Ponza and Ventotiene, over which the papal see had old claims.

Alfonso was learned, and a liberal patron of learning. He had at his court Chrysoloras, George of Trebizond, the elder Lascaris, Valla, Facio, Antonio Panormita, Pontano, Giannozzo Manetti, and other distinguished scholars. They proved not ungrateful; they celebrated his great qualities and his military deeds, and they perpetuated his fame as a magnanimous king and a protector of the sciences and of literature. Panormita wrote "De dictis et factis Alfonsi Regis;" Facio wrote a book with a similar title; Æneas Sylvius, in his "Description of Europe," draws a splendid eulogium of Alfonso and his love of learning. The study of the law flourished under him at Naples. Alfonso selected the most distinguished jurists as counsellors of his new court of appeal. He also reformed the court of the "Regia Camera," or fiscus for administering the royal finances. He greatly embellished the city of Naples, enlarged the mole and the arsenal, paved the streets with broad flags, enlarged and adorned the royal residence of the Castel Nuovo, and raised several other public and private buildings. He drained the marshes in the neighbourhood of the town, repaired the aqueducts, and constructed public fountains.

Though Alfonso in his latter years was more inclined to peace than to war, yet he was obliged to take some part in the quarrels with which Italy was distracted at the time. He supported his old benefactor Visconti, duke of Milan, against Sforza and the Venetians, he assisted the pope in recovering the March of Ancona, he took the part of the Adorni of Genoa against the opposite faction,

and he sent his son Ferdinand with troops against the Florentines; he also sent assistance to Scanderbeg against the Ottomans.

In June, 1458, Alfonso, having fallen ill of fatigue after a great hunt in the sultry plains of Apulia, returned to Naples, and soon after died, leaving the crown of Naples to his son Ferdinand, and those of Aragon, Sicily, and Sardinia to his brother John, king of Navarre. On his deathbed he recommended to his son to favour his native subjects in preference to the Catalonians and Aragonese who had resorted to Naples in great numbers, to reduce the taxes, to maintain peace with the other Italian powers, and especially with the popes. His death was lamented by the Neapolitans. (Giannone, *Storia Civile del Regno di Napoli*; Aprile, *Cronologia della Sicilia*; Facio, *Fatti d'Alfonso d'Aragona*; Zurita, *Anales de Aragon*.) A. V.

ALFONSO II. of NAPLES, son of Ferdinand I., succeeded his father in January, 1494. As duke of Calabria and heir to the throne, during his father's lifetime, Alfonso had acquired some reputation in the wars against the revolted barons, against the Florentines, and lastly against the Turks, who had invaded Otranto; but he had at the same time made himself obnoxious by his cruelty, his haughtiness, his faithlessness, and his lust. Soon after his accession to the throne, Charles VIII. of France marched against Naples. Alfonso, seeing himself forsaken by his subjects, lost all firmness, and abdicating the crown in favour of his son Ferrandino, styled Ferdinand II., in January, 1495, he ran away to Sicily, which was then under the sway of his relative, Ferdinand the Catholic of Spain, and retired to the monastery of Monte Oliveto at Messina, where he gave himself up wholly to ascetic exercises, and dressed like a monk. He died there in November, 1495, of a painful disease, which he bore with great patience, and was buried in the cathedral of Messina. He had been hardly one year on the throne. (Giannone, *Storia civile del Regno*; Porzio, *La Congiura dei Baroni contro il Ré Ferdinando I.*; Guicciardini, *Storia d'Italia*; Commynes, *Mémoires*.) A. V.

ALFONSO DE PALENCIA, or Alphonsus Palentinus, as he is called by more ancient writers, a celebrated Spanish historian, was born at Palencia, in old Castile, in 1423, as appears from his work "De Synonymis," cited by Pellicer (*Bibliotheca de Traductores*, p. 7.). At the age of seventeen he entered as page the household of Alfonso de Cartagena, at that time archbishop of Burgos, in whose family he acquired a taste for letters. He afterwards visited Italy, where he became acquainted with Cardinal Bessarion, and, through him, with the learned Greek, George of Trebizond, whose lectures on rhetoric and philosophy he attended. On his return to Castile, he was appointed royal histo-

riographer by Alfonso, the younger brother of Enrique IV. of Castile, and his competitor for the crown. After Alfonso's death he attached himself to the fortunes of Isabella, and was employed in many delicate negotiations, and particularly in arranging the marriage of that princess with Ferdinand V. of Aragon. On the accession of Isabella he was confirmed in the office of royal historiographer, and passed the remainder of his life in the composition of philological and historical works, as well as translations from the classics. The time of his death is uncertain, but he must have lived to a good old age, since it appears from his own statement that his version of Josephus was not completed till 1492. The following are his works:—1. "Universal Vocabulario en Latin y en Romance," or a Latin and Castilian Dictionary, which was printed for the first time at Seville, 1490, fol. 2. "De Synonymis, Libri tres." Seville, 1491, fol. 3. "Vidas de Plutarcho en Castellano" ("The Lives of Plutarch"). Seville, 1491, 2 vols. fol. 4. "Espejo de la Cruz" ("The Mirror of the Cross"), a mystical work, translated from the Italian. Seville, 1485, fol. 5. "Los Libros de Flavio Josepho de las Guerras de los Judios con los Romanos; y contra Appion Gramatico" ("The Wars of the Jews with the Romans; and the Books against Apion"). Seville, 1591, fol. 6. His "Chronica del Rex Don Enrique IV." in two parts; and, 7. His Latin "Decades," continuing the reign of Isabella down to the capture of Baza, in 1489, were by far the most popular of Alfonso de Palencia's writings. Neither of them, however, has yet been printed, although manuscript copies are by no means uncommon. Far from partaking of that scholastic pedantry so common among his countrymen, the style of Alfonso de Palencia is plain and unaffected. His "Chronicle of Henry IV." being composed in the Castilian, was probably intended for popular use, and is constructed with little skill. His Latin "Decades," being addressed to a learned class of readers, were evidently written with more care. (Nicolaus Antonius, *Bib. Hisp. Vetus*, ii. 331.; Mendez, *Typographia Española*, Mad. 1796, p. 90.; Prescott's *Ferdinand and Isabella*, edit. 1842, i. 216.) P. de G.

ALFONSO, PEDRO. [ALPHONSUS, PETRUS.]

ALFONSO (or, according to the Portuguese orthography, Affonso) I. of Portugal, founder of the independent kingdom of that country, and generally known in Portuguese history under his patronymic as Dom Affonso Enriques, was son of Henry of Besançon, count of Thoulouse, by Theresa, daughter of Alfonso VI., king of Leon and Castile. By his father's side, Enriques was fourth in direct descent of the younger house from Hugues Capet. He was born, as most of the early historians affirm, in the year 1094, at Guimaraens, in the province of Entre Minho

e Douro. Some later writers have given 1110 as the date of his birth, but erroneously, according to the chronology of the counts of Burgundy, which on this matter is the best authority. Whilst he was yet a child his mother was left a widow, and invested with the regency. The title of count of Portugal, together with its lordship and revenues, had been given to Henry by his father-in-law, in settlement, as a reward of his valour and conduct in command of the Spanish armies, with remainder to his issue, to be held as a fief under the crown of Castile, to which sovereignty all that country, except such parts as were under the dominion of the Moors, had, with Coimbra as its capital city, from the earliest times belonged. In 1128, having for many years been entitled, under his father's will, to undertake the government, yet still to his mortification seeing his territory grievously suffering under his mother's misrule, and wasted by the rapacity of her unworthy favourite the Count of Trastamara, with whom, to the great disgust of all classes of the people, she was preparing to unite herself in marriage, Alfonso suddenly appealed to the nation, declared the regency at an end, which had been retained by force and intrigue in breach of the terms whereon it was conferred, and took the supreme authority upon himself. Theresa besought assistance, for some time in vain, from her nephew Alfonso VIII. of Castile, who had inherited that crown in right of his mother, her elder sister, Urraca. At length she raised an insurrection, assembling round her banner an army led by a few factious nobles. The insurgents were routed, and she was taken prisoner and placed in close confinement. The King of Castile was now persuaded, though reluctantly, to march to her relief. He was met on the frontier by the Count of Portugal and defeated; and shortly after, under the mediation of the King of Aragon, cousin and namesake to both, he consented to end this family conflict by acknowledging not only the right of Enriquez to the government of Portugal, but also its freedom from all claims of suzerainty from the Castilian crown. As part of the treaty, a confederation was entered into by the three kinsmen for the rescue of the whole of the Peninsula from the dominion of the Moors; an object for which the King of Castile had long and vigorously contended. Enriquez, for the purpose of giving effect to this league, assembled all his forces at Coimbra, and then marched southward, crossing the Tagus at its confluence with the Zezere near Punhete, to join himself to the two Spanish kings. But the Moors of the kingdom of Badajoz, aware of his intention, having concentrated their powers, persuaded those of the kingdoms of Seville to move to their support, and, reinforced moreover by mighty levies from

Ali, the Almoravide emperor of Morocco, advanced to destroy the Portuguese chief before his proposed junction could be made. By rapid movements they intercepted his line of march, meeting him in the Alemtejo with an enormous army, outnumbering him more than twentyfold, as the vanity of Portuguese writers has made the statement, but really in the proportion of from 100,000 to about 13,000 men, and led, as the same authorities assert, by five kings; in truth, by the five powerful Walis of Badajoz, Beja, Elvas, Evora, and Lisbon, in person. Alfonso took up a strong position at Castro Verde, where he intrenched himself. After several ineffectual attempts to turn the flanks of his lines successively, the leaders of this mighty host at length attacked him, and were repulsed at all points. Following up the advantage thus gained, Alfonso became the assailant. He pursued the mangled columns of his enemy, and brought them to action on the neighbouring plains of Ourique, where he fought a great battle (July 26. 1139), and gained a decisive victory. In this memorable combat he utterly destroyed the combined Moorish army, slaying, as we are told in the incredible accounts given by the Portuguese historians, two hundred thousand men. However exaggerated the popular story, the rout was complete, and the five chiefs were left prisoners in the hands of the victorious count. The day of this success may be properly termed the first of the kingdom of Portugal; for Alfonso was before sunset that evening proclaimed upon the field by acclamation king of the nation which he had saved. Without delay he assembled the prelates to meet the other nobles of his realm within his camp. This convention gave full effect to the choice of the army. Under the further persuasion of a miraculous revelation which, by oath on the eucharist, he assured them had been made to him in a vision before the battle, promising to him the victory, and a sword and sceptre wherewith he should chase the infidels from Christendom, they confirmed the election, and he gave to Portugal the royal blazon which she now wears, bearing five shields, each charged with the five wounds of Christ. The anniversary of the day of the Campo d'Ourique has ever since been kept as a high festival by the Portuguese. By the results of this battle Alfonso added to the national possessions all the country now belonging to that crown between the Tagus and the Guadiana, excepting only the kingdom of the Algarbes; and, some years after, he obtained from Pope Alexander III. a formal grant, ratifying to him the recognition of his title, which had before been subscribed to by Clement II., with the annexation of this new territory, under homage done for it to the Holy See. To secure the adhesion of the northern provinces of his kingdom, and

for the present abandoning all further designs against the Moors beyond his own frontier, he again called a Cortes, at Lamego, where he was crowned in 1143. But, though it was on this occasion that the crown was solemnly conferred upon him, he had convoked the assembly not for the mere ceremony of acknowledging his right, which, in truth, he did not require. He had a purpose of more general importance in view. Having laid the basis of a new kingdom, it was here that he set about to insure its internal welfare by a code of laws. Alfonso spoke to the Cortes from a chair of state raised before the high altar of the church of St. Mary of Almevara, for the first time wearing the crown, placed upon his head by the hands of the Archbishop of Braga. "With my sword," he said, "and by God's blessing, I have freed you from your enemies. You have crowned me king; let us together, under the grace of God, and with the favour of his saints, make laws that shall lay the foundation of order and justice within this kingdom for ever." The statutes adopted and promulgated by this famous convention provided for the independence of the kingdom in all time to come, for the hereditary succession to the crown, excluding foreigners, for the duties of the clergy, the nobles, and the people, and for the security of all personal rights. With no small address on the part of Alfonso, it was left to the president of the cortes, Don Lourenço de Viegas, to propound to them the important question of whether tribute and homage should be paid to Castile. Thus not only the unanimous rejection of it was made the act of the nation, but the assembly was also induced, in that moment of high-wrought feeling, to declare that any acknowledgment of vassalage at any time by the king or his descendants should incur forfeiture of the crown. His consent to this declaration assured the royal power to himself and his posterity. This code, called the Constitution of Lamego, and still held as a fundamental compact, was reduced into eighteen statutes, and sworn to by the king, by the council of the nation, and by the assembled people. The last remaining link of feodality binding Portugal to Spain was the spiritual supremacy of the Archbishop of Toledo, who was primate, under the pope, of all the churches of the Peninsula. But by a negotiation of Alfonso with the Holy See, Portugal was relieved from its obedience to a foreign prelate, and the primacy conferred upon the Archbishop of Braga.

At the close of 1145 the Moors, again invading with fresh powers from the south of Spain and from Africa, established themselves at Setuval, and strengthened their garrisons at Lisbon and Santarem, thus occupying on both sides the entrance of the Tagus, with a large portion of territory southward of it, and its course far up the

country, and commanding the principal harbours and ports of passage between the two grand divisions of the kingdom. In the spring of 1146 Alfonso took the town of Santarem by assault, putting to the sword all in garrison there, except those few whom, for want of boats, he could not prevent from escaping down the river and thus taking refuge among their countrymen who held Lisbon. In the course of the next summer, having gathered reinforcements, he invested Lisbon on the land side. After a severe siege and an obstinate defence, which lasted for five months, he was fortunate enough to obtain the assistance of a large division of English and French crusaders, who were on their voyage to join the first expedition against Saladin, and had been forced by stress of weather into the Tagus. To these adventurers the storm which cast them under the walls of a city where a powerful army of unbelievers lay besieged by the forces of a Christian king bore the appearance of a miraculous call, at once superseding the oath by which they had bound themselves to proceed with all speed to the deliverance of Jerusalem, and affording justification for war with the enemies of the faith wheresoever they might be found. They attacked from their ships with all the enthusiasm belonging to such a view of religious duty; and, in a few days after their arrival, Alfonso succeeded in reducing this important place, which never after passed out of his hands, and which soon became the principal port of trade, and, as now, the seat of government of that country. The Moors from the south of Spain maintained themselves for a few years longer in some of the fortified towns of the Alemtejo, of which successively he dispossessed them; and having, in 1158, made himself master of their last garrison of Alcacer do Sal, he again became undisputed master of his whole kingdom. In fulfilment of a vow, and in pious memorial of these successes, he built and endowed the magnificent Bernardine monastery of Alcobaça and its church as a burial place for himself and his successors. He also founded the monastery on Cape St. Vincent, dedicated to that saint. Many years of peace now succeeded, which he employed in enriching his country by trade, inviting foreigners, Flemings, Germans, and English, and giving them grants of land and other advantages for the improvement of husbandry and the establishment of manufactures.

In his old age, the dissensions that divided Spain again threatened the independence of Portugal. The crowns of Leon, of the Asturias, and of Galicia, had now descended to Ferdinand II., son and successor of that Alfonso of Castile who had been the early rival of Enriques. Ferdinand had married a daughter of Enriques, but was now a widower.

In the wars between Aragon and Navarre he had taken an active part in favour of the former of these two dynasties; and, in his expeditions undertaken for the furtherance of this cause, had more than once violated the neutrality of Portugal, passing across her frontier without leave of the king, and quartering troops and levying contributions on her northern provinces. To avenge these insults, and obtain reparation for these aggressions, Enriques invaded the territory of Spanish Estremadura and Galicia, possessing himself of divers towns, and holding Badajoz as a place of arms. Besieged in this city by Ferdinand, and reduced to great extremity for want of provisions, Enriques, now above eighty years old, headed a sortie in person, in which he was unhorsed, wounded, and made prisoner. Nor did he regain his liberty until after submitting to conditions deeply mortifying to a warrior who till then had never suffered defeat or reverse of fortune, and to a king to whom no act of unjustifiable or questionable aggression could be imputed in any former part of his great career. He was fain to surrender all the reprisals he had made, and to bind himself by oath never again to make war beyond his own dominions, unless in alliance with his son-in-law. Yet he lived to redeem the credit of his arms by one glorious exploit achieved in the last year of his life. The Miramolin, Aben Jacob, a chief of great renown among the Moors of Africa, had passed across the Alemtejo with a mighty army, and closely invested Santarem, where the Infant of Portugal, Dom Sancho, was in instant peril of falling into the hands of the Infidels. Alfonso, with a spirit unsubdued by age, hastened to the relief of his son, with a force very inferior in numbers to that of the enemy, whom nevertheless he forced, after a well-fought action, to retire and raise the siege. Having now for the third time driven the Moors out of every corner of the territory which bore the name of Portuguese, and thus secured a triumphant repose to his country, he in a few months after died at Coimbra, on the 6th of December, 1185, in his ninety-first year. Here his body was for a time deposited in the church of the Holy Cross, but afterwards transferred with great pomp to Alcobaça, when that building was completed by his son and successor, Sancho I. He had in about his fiftieth year taken to wife Mahaud (or Matilda), daughter of Amé, count of Maurienne, a woman eminent for her virtues and abilities, with whom he lived in great affection and happiness. By this marriage he had, besides Dom Sancho, two other sons, Henry and John, who died young; and three daughters, Urraca, who was married to Ferdinand II., Theresa, married first to Philip of Alsatia, count of Flanders, and afterwards to Eudes III., duke of Burgundy, and Sancha, who, it appears, died young and unmarried.

With great talents for war and for government, and in the enjoyment of great power, and a height of good fortune maintained uninterruptedly throughout almost the whole of a long reign in turbulent times, Alfonso Enriques, unlike most of the conquerors in that age, seems to deserve the praise of a character unspotted by any reproach of bad faith or of wanton cruelty. Accordingly, in his life he was feared by his enemies, honoured by all, mourned by his people deeply as he had been loved by them, and has been held by all after generations of Portuguese in dutiful remembrance as the father of his country. If not so great as Alfred, whose patient fortitude was tried beyond that of Alfonso by years of hard adversity and defeat, like Alfred, at least, Alfonso was the lawgiver who first established securities for civil liberty within the land which his valour had redeemed from foreign bondage. He was endowed with prodigious strength of body, and his height has been described as exceeding seven feet, probably an exaggeration confirmed in the popular belief by the colossal proportions of a statue of him, made at least four centuries after his death, which still exists in the episcopal palace of Leiria. (Mariana, *Hist. de España*; Zurita, *Annal.*; Guichenon, *Hist. de Savoye*; João de Pinhel, *Mem. dos Reyes de Portugal*; Brandaon, *Monarchia Lusitan.*) N.

ALFONSO or Affonso II., the third king of PORTUGAL, called "O Gordo," or the Fat, was son to Sancho I. and grandson to Alfonso Enriques. He was born April 23. 1185, in the year of his grandfather's death, and succeeded to the throne on the death of his father in 1212. Having formed himself in early youth to exertion and enterprise, and continuing this discipline into the maturity of life, in spite of a weak constitution and unwieldy frame, he displayed also an active and daring spirit, but was unscrupulous and unprincipled in the prosecution of his objects of ambition. Of his restless cupidity he gave proof at the beginning of his reign; for, under pretence of having discovered a conspiracy (a pretence which he took no pains to justify by any evidence), he despoiled his sisters, the Infantes Sancha and Theresa, of the principalities and revenues which their father had bequeathed to them out of the possessions of the Portuguese crown, for the purpose of rendering his daughters independent of a brother in whose sense of affection and duty he had no confidence. Invaded by Ferdinand III. of Leon and Castile, who espoused the cause of those princesses, Alfonso, in the first year of his accession, measured his strength against that of a redoubted rival on the frontier line of his kingdom. He suffered a defeat in his first battle, the consequences of which were fatal to his designs upon the inheritance of his sisters. The Holy See declaring itself in favour of their rights, by a rescript addressed to all the

powers of Christendom, Alfonso was constrained to negotiate for peace upon the basis of recognising his father's will, and renouncing all claim to the portions of his sisters. Such terms, however, dictated by necessity and enforced by the authority of Rome, were ill suited to set at rest his turbulent ambition. They raised in him a spirit of determined opposition to the church, which he dissembled until success in other objects should have supplied him with power to oppose it effectually. This power he employed all his energies to obtain, through a vigorous prosecution of the war against the Moors, which still raged in the Peninsula, and to which his two predecessors had mainly owed their renown. In 1217, with the help of a fleet and army of German and Flemish crusaders, under the command of William, count of Holland, he fought a great battle against the Infidels, and gained the victory, putting to rout an army of fifty thousand men, under the walls of Alcacer do Sal, a field already made memorable by the conquering arms of his grandfather Enriques. In the course of the next year he had various successes in expeditions against the Moorish kings of Seville, Granada, and Jaen, and in 1221 he entirely defeated the king of Badajoz. For pecuniary supplies in aid of these religious wars, he now ventured to tax the revenues of the church in like manner with those of the nobles and of the people; a determination probably not uninfluenced by his remembrance of the part which the Pope had on a former occasion taken against him, and by his desire to limit the formidable power which the priesthood had in the administration of civil affairs. It raised however against him in that body a spirit which ceased not to disturb his government throughout his unhappy reign, and on one occasion brought his throne and life into jeopardy. The archbishops of Braga and of Lisbon, the former being primate of the whole kingdom, incited their clergy to resistance, and excommunicated the ministers of the revenue who were charged with the collection of the tax. Alfonso put forth an edict of banishment and confiscation against the rebellious prelates. They, in turn, appealed to the pope, Honorius III., who issued a bull of excommunication against the king, and sent commissioners into Portugal to proclaim the kingdom to be under interdict. Dismayed, at last, at the fearful consequences of this proceeding, under which all the kings of Spain and Navarre were preparing to march against him, and to make partition of his territories among themselves, Alfonso submitted to the see of Rome, and obtained pardon on the hard terms of restitution, indemnity, and public penance, the last of which only his death, which took place a few months after the conditions were propounded, left unfulfilled. He died A. D. 1224, in his fortieth year.

Rapacious and faithless in many of the acts of his reign, and unnatural in his conduct towards his sisters, still this prince was not without some good and even great qualities. He was temperate in his habits, courageous in danger and adversity, and not cruel or revengeful in success ; a skilful and hardy warrior, and the founder of many wise, useful, and just laws. He repealed some sanguinary edicts of his immediate predecessor, and enacted, among other merciful statutes, this, which prevailed in Portugal until the succession of the house of Braganza, that no capital judgment should be carried into execution till after twenty days from the time of the sentence being passed, recommending this law by a maxim not the less memorable because simply expressed, that "penal retribution is ever of better example when its course is deliberate and reluctant ; whereas an unjust sentence of death inflicted can never be repaired." He was succeeded by his son, Sancho II., born of Urraca, daughter of Alfonso IX. of Castile. By this queen he had also four other children : Alfonso, who succeeded his elder brother Sancho in the kingdom ; Ferdinand, called the Infante of Serpa, who died in 1246 ; Vincente, who died in childhood ; and Leonora, who was married to Vladimir III., prince of Denmark. (Vasconcellos, *Anaceph. Reg. Lusitan.* ; João de Pinhel, *Mem. dos Reyes de Portugal* ; Lemos ; Rodericus Toletanus.) N.

ALFONSO or Affonso III., the fifth king of PORTUGAL, and first of Portugal and the Algarbes, was born at Coimbra, May 5. 1209, or, according to some, 1210. He was the second son of Alfonso II. In 1248 he obtained the regency by usurpation from his elder brother, Sancho II., under colour of a popular election, the hasty work of a faction of discontented intriguers. Sancho, with less vigour and ability than his father, had, like his father, endeavoured, upon his accession, to reduce the temporal power of the church. But within the second year of his reign he found himself assailed on all sides, menaced on the frontier of his kingdom by its ancient foes the Moors, laid under interdict by Pope Innocent IV., and deserted by the nobles of his realm, a party of whom declared themselves in insurrection against him. At this conjuncture, Alfonso, who had lived for some years in retirement in France, and had there married Mahaud or Matilda, daughter and heiress of Regnaud, count of Dammartin and Boulogne, returned to Portugal, headed the revolt, dethroned his brother without a blow, obtained a decree from Rome to sanction the act, declared himself regent, and, at the death of the helpless king, which happened a few months after in retirement at Toledo, succeeded to the crown. He began his administration with acts of wisdom and firmness. He united the stronger factions which had disturbed his brother's short reign,

and destroyed severally the weaker, of whose joint outbreak he had availed himself to seize the government. He defeated the Moors at Loula and Faro in the Algarbes, enriched Portugal by commerce, embellished and strengthened it with large fortified towns, and proceeded with the work of wholesome legislation which his father had begun. But the good which he thus wrought for his country was the result of a well-concerted policy, not dictated, as indeed the whole course of his after government abundantly showed, by any kind or generous qualities in his nature. In 1235, under pretence of failure of issue, he divorced the Queen Matilda, to whose affection he had been indebted for an asylum in France, and afterwards for those titles and large possessions belonging to the county of Boulogne and its dependencies, which she had enabled him, in her right, to annex to his own. He ungratefully sacrificed her to a project for better securing to himself the possessions which she had brought to him, and which were menaced by the counter claims of Alfonso X. of Castile, surnamed El Sabio, El Filosofo, and El Astronomo. For with this prince, whose power was daily increasing, of whose sagacity and prudence he stood in awe, and of whose designs on Portugal he had, of late, become suspicious, he concluded a treaty of peace and alliance, to which, to his dishonour, he added a separate condition, which was a contract of marriage for himself with the Castilian king's natural daughter Beatrice de Guzman. As a part of her marriage portion, he stipulated for the lordship of several towns and large domains in Spanish Estremadura. But from these he derived little in actual possession, beyond the titles which they gave. For all the fortified towns on which depended the security of his tenure were in the hands of the Moors. Besides this, the Portuguese king was still further duped through his ambition and short-sighted avarice into charging himself with the whole conduct of a war which had for its object the expulsion of the Infidels from a district which, in the event of success, would, at the first outbreak of any dispute with Spain, inevitably fall again under the dominion of that country. By treaty, these territories were surrendered to him only as a fief for which he was to do homage ; and, geographically, it appeared scarcely possible for Portugal to retain them without the consent of Spain. Even the more important acquisition of the kingdom of the Algarbes involved him in a long defensive war, distinguished by no brilliant feats of arms or advantage to the nation, while the expenses of maintaining it embroiled him in a renewal of the question of taxing the clergy. The design which, like his two immediate predecessors, he formed, of obliging the church to bear its share in the extraordinary expenditure of the

nation, he had not the vigour to enforce, the prudence to disguise, or the moderation to abandon while he could have done so without the shame of defeat. The primate, archbishop of Braga, whose powerful and unwearied spirit had signally overthrown the last Alfonso in this combat, and had humbled him to the condition of a suppliant at the feet of the prelates of his kingdom, now entered the same lists, in which he had discomfited the father, against the weaker son. He drew up a petition and remonstrance on behalf of his clergy, setting forth the acts of spoliation, as he described them, to which they were exposed, and appointed delegates from among them to proceed with it to Rome. Again the archbishop triumphed. A legate was despatched to Portugal by Pope Alexander IV., and, after some few feeble struggles, the king submitted, but without grace or dignity, to an act of plenary restitution and indemnity. It is true that this submission gained for him the mediation of the Holy See, by which he obtained from Spain an acquittance of all homage for the possessions newly annexed to his crown. But the few remaining years of his life were marked only by disgraceful and accumulated concessions to the influence which he had shown his desire to destroy and his incapacity to cope with. He died A. D. 1279, as his father had died, defeated, reconciled, and absolved; having, within the last few months, bequeathed a sum of six thousand ounces of gold, and a toll for three years on all merchandise landed in the Tagus and the Mondego to the pope, under the style and title of "O Senhor do nosso corpo y alma," the Lord of our body and soul. The marriage which, to qualify the dishonouring circumstances under which it was contracted, brought with it the Algarbes as a dowry, has, doubtless, given to Alfonso III. the historical distinction of having added that kingdom in perpetuity to that of Portugal, to which it has ever since remained united. This territory continued, however, through the reigns of several of his successors to be disputed, and with difficulty maintained by arms, alternately against the Spaniards who contested and the Moors who overran it. He was succeeded by the Infante Dom Denys, surnamed "O Liberal," the Generous, his eldest son by his marriage with Beatrice. This prince had been legitimatised by the pope, Gregory X., on the reconciliation of Alfonso with the Holy See; his divorce from Matilda not having received its sanction, nor any marriage during her lifetime being permitted by the church. This act of plenary obedience however, which took place some years after the death of his first wife in 1262, procured for his only son, who was born before that event, the acknowledgment of his right in hereditary succession to the throne. (Mariana, *Hist. de España*; Zurita, *Anales*; Lemos.) N.

ALFONSO or Affonso IV., king of PORTUGAL and the Algarbes, surnamed "the Brave" and "the Proud," was son of King Denys (Dom Diniz) and of Isabella of Aragon, who was canonised as a saint on account of her piety in the institution of religious missions, her charity in the redemption of Christian captives, and the zeal with which she exercised her influence over her husband in persuading him to persist in prosecuting the war against the Infidels long after it had ceased to be one of defence. Alfonso was born February 8. in the year 1290. In the lifetime of his father he married Beatrice, daughter of Sancho IV. king of Castile. Not long after his marriage, and upon the death of his father-in-law Sancho, he showed an ambitious and turbulent disposition, which was excited and called into action by the arts of the Queen Dowager of Castile, his wife's mother. At the instigation of this princess, and deceived by her unworthy and as it appears groundless representations of his father's intentions towards himself, he was led to take part in a civil war which had been promoted by her emissaries in Portugal. Defeated and reduced to submission, and his associates in the revolt dispersed or brought to punishment, he was received to terms of reconciliation by the king, until whose death, in 1324, although the nation was not again troubled by open insurrection, the court was disturbed and the nobility and army broken into factions by restless intrigues, in which he took a large part. The disputes between the king and prince are supposed to have been mainly fomented by the undue partiality which it was made to appear that the king bore towards one of his natural children, whom he had named by both the surnames of the royal house, Alfonso Sanchez, and towards whom he exacted from his household the observances due to a prince. This ill-judged show of preference was made subject of public remonstrance on the prince's part, and alleged as evidence of a design to invade the law of succession by the introduction of a spurious branch. In this he was supported by his mother Isabella, as well as his mother-in-law. But hardly had he mounted the throne when his idle habits and indisposition to apply himself to public affairs began to raise reasonable doubts of his fitness to rule. He devoted almost his whole time to his favourite diversion of hunting. It was with great difficulty he was ever brought to submit to the restraints of business; but a happy accident, and the boldness of an honest adviser, suddenly roused him to a sense of what he owed to his country, and, kindling within him a new and more becoming spirit, called forth his great qualities for government. On one occasion the members of the council-board, who had been summoned to advise on some pressing matters of state, had been detained for several hours waiting his

return from a hunting expedition at Cintra. On taking his seat, he began, as was usual with him, to give them an account of his adventures in the day's chase. He was suddenly interrupted by one of the council in a tone of rebuke. This honest adviser arose and told him that he and his fellows had not met there to listen to a narration which huntsmen and falconers would better understand, but to tender their opinions, as was their duty, on the great affairs of the nation; that, if His Majesty would give attention to the necessities of his people, he would find them faithful and obedient to him as subjects; if not — "What then?" cried the king, fiercely starting from his chair. "If not," calmly continued he who had first spoken, "they will seek for another and a better king." Several of the other lords now expressed their assent to this rebuke. Alfonso left the room in a transport of rage, but soon returned, having well considered the scene which had just passed. "You are right," said he. "He who will not be a king should not expect to have subjects. Henceforth you shall find me no longer Dom Alfonso of the hunting field, but Dom Alfonso of Portugal." The determination thus adopted was ever after steadfastly abided by. And now the restless desire of his brother-in-law, Ferdinand IV., the young king of Castile, to recover the sovereignty which his early ancestors had exercised in Portugal, involved the crowns in a renewal of the dispute which at various times during the two preceding centuries had broken out into war, and had but occasionally subsided into a state of armed truce rather than of adjustment, reconciliation, and peace. After nearly eight years of conflict, during which however only a few indecisive and petty combats took place near the frontiers of the respective kingdoms, Alfonso, whose military talents were greater, but his other resources far more limited, than those of his rival, had recourse to a means of accommodation which had more than once reunited those countries in a common cause. He adroitly negotiated a league with Castile against the Moors of Barbary, who, during these dissensions, had again passed the limits of their own possessions in Spain, and, turning his arms to the purposes of this new alliance, he made that country the theatre of a contest during six campaigns, which by his valour and conduct he closed victoriously at last. In the brilliant career of success which drove the Infidels out of two of their kingdoms in the north of Spain, and harassed them even to the further extremity of their western empire, the Portuguese king bore the more distinguished share. Taking command of the combined army, he chased the Moors of the north to the line of fortifications on the southernmost seaboard of Andalusia, driving them from Tarifa and Algeciras, after many severe combats on

shore and afloat, while Gusman el Bueno, commanding for the King of Castile, took from them Gibraltar, though he lost his own life in the enterprise. With great vigour and prudence, and a shrewd and active spirit of diplomacy, Alfonso had also the merit of moderation in the internal government of his country. Pursuing no political resentments beyond the bounds necessary for the public safety, he recalled his natural brother, Alfonso Sanchez, from the exile into which at the beginning of his reign he had driven him, while he believed he had grounds for apprehension from his rivalry. He was moreover warm and faithful in his affection for his mother and his wife. But here we must close the brighter part of his history. The memory of his glories and virtues is deservedly cast into shade by one of the most atrocious crimes that ever blackened the page of any man's life; and to posterity Alfonso IV. will be always less known by the records of his many wise and great acts during a long and renowned reign than by the story, admitting neither doubt nor palliation, of his having in his declining age been party to a deliberate, detestable, and most cruel murder. His son, the Infante Dom Pedro, had become deeply enamoured of Doña Iñez de Castro, a Castilian lady, of surpassing beauty and noble birth, whose father had taken refuge from the persecution of his king, Don Pedro the Cruel of Spain. The infante, now a widower, offered marriage, and was accepted. But this union was displeasing to the ambitious views of Alfonso, who, accordingly, endeavoured to set it aside by the contrivance of a religious impediment. By the discipline of the church of Rome, any one in the relation of godfather or godmother to a child is forbidden to intermarry with that child's parent. Dom Pedro had children by his former marriage with Doña Constancia, princess of Castile. Alfonso proposed to Iñez de Castro to become sponsor to one of these children. She consented; and, too late, the unhappy Pedro was made aware of the bar which had thus been placed in the way of his happiness. But he secretly negotiated with the see of Rome for a dispensation, which was granted; and the nuptials were celebrated before witnesses, though privately. The young bride retired in happy seclusion to a villa on the bank of the Mondego, near Coimbra, the site of which, embellished with cypress, pomegranate, and orange groves, still bears the melancholy name of the "Quinta das Lagrimas," in memory of the tragedy of which it was the scene. Here she resided for several years, and became the mother of three sons and a daughter, her husband seldom visiting the court, but devoting himself to a life of privacy with her. The marriage, though it had never been declared, was suspected by Alfonso, and the suspicion was confirmed by Dom Pedro's steady refusal to unite himself with any of

several princesses who were successively offered to him upon the pretext of strengthening the foreign relations of the country by a family alliance with Spain and Sicily. The resentment of the king found countenance in the jealousy with which the court regarded the prospect of a foreign lady, not of a royal house, being one day to be raised to the throne, who had also already used her influence with her husband to give an asylum to certain of the nobles and gentry of Spain, flying from the same tyranny which had driven her own family into exile. And he listened to the offers of three abandoned ruffians of his council to remove the innocent object of his displeasure by assassination. Their names were Alvaro Gonsalves, Diego Lope Pacheco, and Pedro Coelho. With these, Alfonso repaired from Montemor o Velho, near Coimbra, where he was holding his court, to the Quinta, from whence his son was absent on a hunting party. The unhappy lady cast herself at his feet, and implored him, for the sake of her children, of his own blood and lineage, to spare the life of their mother, the wife of his son. Moved by the agony of a beautiful woman, he once relented and withdrew; but hardly had he left her sight and the scene of her distress, when his ferocious purpose was resumed at the instigation of his followers, whom he permitted to return and complete the execrable work. Their daggers were plunged into the breast of an innocent lady, the princess highest in rank in the land, and the woman most celebrated for loveliness in the age in which she lived. The story of Iñez de Castro, of her beauty, her inauspicious marriage, her short-lived happiness, and her cruel fate, forms the subject of a beautiful episode in the third canto of the *Lusiad* of Camoens:—

“Estavas, linda Iñez, posta em sociego
De teus annos colhendo doce fruto,” &c.

The grief and rage of the miserable husband knew no bounds. He broke out into open rebellion, took arms against his father, was joined by the brothers of Iñez, by a large body of nobles, and by levies from Spain; and Portugal was threatened with a civil war. But Alfonso, in dismay, sent his queen to implore her son for the sake of his country to desist. The three assassins were banished to Castile, and at length the widowed prince was persuaded by his mother's prayers, and by pity for the people of the land which would have been laid waste in vengeance for a crime of which they were guiltless, to disband his powers and return to a sullen allegiance, far from the court and presence of a father whom he never could forgive. In the beginning of the next reign two of the assassins, Gonsalves and Coelho (the third having saved himself by timely flight) were seized in their exile by the Spanish king, and, in exchange for some Castilian prisoners then

in the hands of Pedro of Portugal, delivered up to him to suffer a dreadful retribution. They were put to death in horrible tortures, and the corpse of the murdered Iñez was raised from its grave to be publicly crowned, and to receive the homage of her husband's subjects in the cathedral church of Coimbra, after which it was buried with great pomp at Alcobaça, where a gorgeous tomb was raised over her remains and those of Pedro, who at his death was placed by her side. Alfonso survived his crime three years, which he passed in shame and remorse. He died in May, 1357. (Mariana, *Hist. de España*; João de Pinhel, *Mem. dos Reyes de Portug.*; *Chronicon Conimbrese*; Lemos.) N.

ALFONSO or Affonso V., king of PORTUGAL and the Algarbes, and surnamed, after his conquests, “O Africano,” was son of Duarte, or Edward, and of Leonora of Aragon. He was born in 1432. Succeeding to the throne at six years old, the infant was at his father's death placed under the guardianship and regency of his mother, who, however, after a few months, was deprived of her powers, and quitted Portugal, leaving the government in the hands of Don Pedro, duke of Coimbra, to whom it was intrusted by an act of the Cortes. During the minority Dom Pedro seems to have administered the affairs of the kingdom with prudence and success; but soon after Alfonso's assumption of the regal authority, which by the act settling the regency devolved upon him in his fourteenth year, the discontents which for some time had been silently ripening broke forth in open charges of treason against the regent; and the turbulent nobility, who had taken part in the accusation, demanded and obtained from the king, though not without a severe struggle, the sacrifice of his uncle. Having found on his accession a peaceful sceptre, a government powerful at home and respected by foreign nations, a vastly extended commerce and flourishing revenue, within a very few months, as by a sudden storm bursting upon him from all quarters, he was reduced to the disastrous alternative of choosing between the horrors of a civil war of doubtful issue, and becoming a party to a flagrant act of injustice. His capital in the hands of insurgents, and his kingdom harassed by the movement of troops, the young king gave way, and, as the price of restored tranquillity, reluctantly consented to a tyrannical resolution of the Cortes, under which Dom Pedro was seized, and on his way to the capital treacherously put to death. Alfonso, who in childhood had been affianced to the regent's daughter, soon after took her to wife, and, repenting of his weakness in countenancing these lawless proceedings against him, rendered by proclamation full justice to his memory. The faction, however, which had destroyed the Duke of Coimbra, ceased not to disturb the

early years of Alfonso's government. His queen died in 1455, not without suspicion of having been poisoned by the procurement of the malcontents ; and Alfonso, inconsolable at her death, is said to have paid a lasting tribute to his affection for her by a vow renouncing thenceforth all project of marriage and intercourse with her sex. He devoted himself to military glory, and turned his arms against the Infidels, with the Christian princes of those times the usual mode of atonement for crimes, of consolation in grief, of reconciliation amongst themselves, and of pacification amongst their turbulent subjects. After several unsuccessful combats under the banner of the cross in the south of Spain, he began a war of reprisal and adventure on the Moorish coast. To this expedition, undertaken in 1458, greater importance and sanctity were added in the sight of all Christendom by a rescript of Pope Calixtus III., addressed to the Portuguese king, proclaiming an African crusade, in honour of which the gold "cruzados" were first coined in Portugal. Alfonso left the Tagus with two hundred sail and twenty thousand men, accompanied by his younger brother, the Infante Dom Ferdinand, and his uncle the renowned Dom Henry, the early and indefatigable patron of maritime science and enterprise, himself a leader in the dangers and the toil, who, during the latter years of King John's and the whole of Duarte's reign, and the regency of his brother the Duke of Coimbra, had withdrawn himself from the turmoils of domestic faction to pursue the work of discovery. This he had continued all down the western coast of Africa as far as Cape de Verde, and daring, for the first time, the Atlantic Ocean, planted the standard of his country on Madeira and the Azores. With the enterprises of Dom Henry began that short period of Portuguese greatness when that kingdom took the lead among the nations in maritime discovery. And now the power of Alfonso secured to Portugal what the genius and enterprise of his uncle had added to the map of the globe ; and a factory was established by him in Guinea, in spite of the obstacles offered by an unhealthy climate, a savage population, and the intrigues of the Spaniards, who followed in the track of his conquests, and strove to share in his acquisitions. On the Moorish side of Africa he besieged Alcazar in the kingdom of Fez, seized and garrisoned it, and afterwards reduced Argilla and Tangier. During these campaigns he instituted the military order of the Sword, with intent, it is said, to commemorate an exploit which he projected, but never accomplished, that of entering the capital of Fez, and bringing home from thence a sword which had belonged to one of the Gothic kings of Spain, and which it was reported to him that the Moorish emperor retained as a sacred trophy.

He conferred on twenty-seven knights the symbol of the prize which they were to assist him in winning, limiting their number, by statute of the order, to that of the years of his own age. But having possessed himself of these three strong places on the Mediterranean side, he was diverted from his greater design of penetrating to the capital by the question of the Spanish succession, which involved the interests of his own family ; and, after twelve years of incessant war, he returned in 1470 to Portugal, with the fame of having been the first who had ever carried triumphantly the arms of a Christian country into the dominions of her ancient foes the Moors, and of having thus added to his own titles the surname of the African. His achievements had moreover been wrought under every discouragement and disadvantage ; for, from the commencement of the first African crusade, he was deserted by all the nations in Christendom, with whose promise of co-operation it had been begun, and even by the pope, who had promoted the enterprise and given it his blessing. And not only was he unsupported by his ally of Castile, but thwarted and harassed by that king's claims to a share in all which he was bringing under the dominion of the cross. He next undertook, but with less success, to support the cause of his niece, Dona Juana, the daughter of Henry of Castile, on whom the crown had been conferred by succession and by will, against Isabella, the sister of that king, who had by her marriage with Ferdinand united the crowns of Aragon and Sicily with those of Castile and Leon. He invaded Spain, under large promises of support from the adherents of Juana in that kingdom. But after a long and fruitless struggle, having been defeated in a great battle at Toro, he solicited the support of Louis XI. of France, was amused and deserted by him, and left without allies and without means to carry on a hopeless war, to which his honour and the interests of his niece, for whom he bore a strong affection, were equally engaged. Mortified and wearied with public life, Alfonso now undertook a pilgrimage to the Holy Land, appointing to the regency, during his absence, his son, the Infante Don John, who governed with great ability, defending his frontier with success, and warding off the ruin of a conflict which he had been left under injunctions not to bring to any conclusion but on terms which it was clear he could never obtain. At length the public discontents prevailed on Alfonso to return home, where he was received by his people with great display of attachment and joy. But his mind had lost its activity and vigour. After two more years of inglorious war, in 1479 he concluded a treaty of peace with Ferdinand and Isabella, acknowledging their joint succession, and was unable to obtain more for his niece than a

contract of marriage with their son, the Prince of Asturias, then in his childhood, at which Juana in disgust retired to Portugal and took the veil. Reluctant now to enter further on the cares of government, and perhaps feeling his own incapacity, he resolved to retire into a monastery. But, on his journey thither, he was attacked by the plague, and died at Cintra, in 1481. He was attached to letters, and he founded at Coimbra the first royal library of Portugal; and his charities, and his private liberality in giving effect to them, obtained for him the name of "Redeemer of Captives." (Mariana, *Hist. de España*; Turquet, *Wars with the Saracens*; Imhoff, *Regn. Lusitanicum*.) N.

ALFONSO or Affonso VI., king of PORTUGAL and the Algarbes, son of John IV. and second king of the house of Braganza, was born on the 28th of August, 1643. Even as early as at the age of seven or eight this prince is said to have manifested symptoms of a disordered mind, attributed according to some writers to palsy of the brain. These however were never sufficient to bar him from the succession, nor in after life to afford grounds of legal disqualification from the exercise of the regal functions. Yet, made aware as he was by the censures of his preceptors and his mother of the observations to which his extravagant conduct had exposed him, his ill-directed ambition broke forth into acts of ungovernable violence, which became more dangerous as he approached nearer to manhood. Whilst he was in his tenth year the inheritance was opened to him in prospect by the death of his elder brother Dom Theodosio, his joy at which event he manifested in expressions of indecent exultation. On the death of his father (November 15. 1656), his mother, Luisa de Gusman, an able and excellent princess, found herself appointed to the regency under her husband's will, and confirmed in it by the assembled Cortes of the realm. John IV. had been beloved for his domestic virtues, but reproached with want of courage and a distrust both of himself and others. Devoted in the latter years of his life to the private observances of religion, but neglecting all the duties of his high station, to which a great revolution had raised him, he lived secluded in his palace, shunning all society except that of his confessor and of a few old followers to whom the remembrance of their faithful services and of his own benevolent feelings had attached him. But, from the first day of her assumption of power, the queen-regent applied her vigorous mind to cope with the difficulties in which she was left, involved in a war, to all appearance interminable, with Spain, whose councils were at the same time directed by one of the ablest statesmen, and whose armies were led by one of the most renowned captains whom that country had ever produced, Don Luis

de Haro prime minister, and Don John of Austria commanding in the field. The queen began by appointing good and able ministers of state. Yet, from the incapacity, as it appears, of her principal generals, the first campaigns were disastrous to Portugal. An invasion of Spain was attempted, but without success, and at the same time the queen was attacked on her own frontier, was repulsed before Badajoz, she lost Olivenza, and Elvas was saved only through the obstinate valour of the garrison, who protracted the defence for a few days, till the arrival of the Count of Cantanhede, who was sent by the queen to supersede her former commanders, and who with great bravery forced the Spanish lines, and raised the siege. In the midst of these reverses, the firmness and wisdom of the queen were always equal to the emergency. She concluded a marriage between her daughter, the Infanta Katherine, and Charles II. of England, notwithstanding the opposition made to the match by Spain, and thereby secured the co-operation of a powerful fleet and army, as well as a commercial treaty with Holland, negotiated by British intervention; advantages abundantly countervailing the precarious alliance of Louis XIV. of France, which, afforded only for special purposes of his own, had never been of much value to Portugal, and might at any day be withdrawn, as it soon after was by the treaty of the Pyrenees. She reformed her army, and secured the services of Count Frederick Schomberg, who, turning the tide of military success, began a career of victories uninterrupted even throughout the weak and shameful reign of Alfonso, and ending in an honourable peace, assuring the throne to the dynasty of Braganza. The queen, well knowing the characters of her two remaining sons, had wished to prefer the younger, the Infante Dom Pedro, in the succession. But the Cortes refusing to depart from the ordinary course of descent, she strove to make Alfonso worthy of the crown. If there had been reasonable suspicion entertained of his madness in his infancy and early boyhood, that belief was strengthened by his excesses becoming more outrageous as, relieved from domestic control, he was enabled to indulge his propensities with greater freedom. To the terror of the inhabitants of Lisbon, he would run armed through the streets at night, committing all sorts of indecencies and violence, in company with a gang of dissolute associates, whom he formed into companies, naming them, according to their comparative capacity for mischief, his high and low patrol. Even the lives of those who had the misfortune to meet this gang of lawless disturbers, with their prince at their head, were in the utmost danger. He would attack people with his drawn sword at his palace gates, striking at them, amidst shouts of laughter, as they fled before him; and the

accomplices of his crimes were commended by him, when, on returning to him from the pursuit, they showed him their weapons stained with blood. Among these ruffians the foremost in his favour was Conti, a Sicilian youth of mean birth, who, from the base office of provider to his shameful pleasures, aspired, on the faith of his promise, to become his minister of state whenever he should exercise the power of king. After all remonstrances had failed, a design was formed by the Council of Regency to break up this association. His apartments were entered during one of his riotous meetings, and his companions were carried off by force. Many were imprisoned, and Conti banished to the Brazils, under pain of death if ever he should return. The system of personal outrage which he had carried on against his people was thus checked, but not the evil spirit of which he had given proof. Exasperated by the censure he had thus openly incurred, he retired to Alcantara, where he reassembled round him such as were still at liberty to join him, and established there a separate court. Here he lived not only in public outrage of all the observances of decency, but also in open mockery of those of religion. The place of his retreat became also the centre of active intrigue against the government of the queen-mother. He now chose as his principal adviser the Count of Castel Melhor, a man of no mean talents, but unscrupulous in his means of ministering to the wicked designs of his master. Unable to cultivate the favour at once of the regent and of the king, of one who could be approached only through worthy service, and one who could not be propitiated but by mean compliances, Castel Melhor soon chose the part of fomenting the jealousies of Alfonso against his mother, of exciting her to further austerity by the insults which he secretly encouraged him in committing against her, and by flattering his vanity with the advice, which was sure to be acceptable to him, that he should declare the regency at an end, and take the reins of government to himself. This last counsel soon prevailed. The queen, provoked by the open indignities offered to her by her son, one day stood before the favourite as he was repairing to the king. "Count," said she, "I well know that the king places his confidence in you. If he henceforth shall disobey my authority, you will answer to me with your head." The count passed on. He repeated the words to the king. He told him the crisis was arrived at which he must exert his royal power, and the next day Alfonso required by letters from Alcantara the secretaries of departments to attend him, and demanded from his mother the seals of state. She showed herself neither wanting in duty to the prince, who had long attained the age for governing in his own person, nor in what

she owed to her own dignity. She told him in her reply that it became him not to assume by furtive means, or as an usurper, the throne that was his. She urged him to come forthwith to Lisbon, where she met him in presence of the grandees and chief officers of the realm. "Receive," said she, "the seals which were intrusted to me with the regency of your kingdom, in virtue of the will of the late king, my lord. I place them in your Majesty's hands, with the authority belonging to them; and I pray God that all may prosper under your sway." This took place June 23. 1662. The first use that Alfonso made of his power was to impeach the queen-mother, his brother the Infante Dom Pedro, the Duke de Cadaval, and others, of a conspiracy to set him aside unlawfully, and procure the sceptre for the Infante. But, on the question being submitted to the judges, the accused persons were declared not guilty; nor could the accused ever obtain a specification of the charges against them. Nevertheless, the absolute power of the king was, for the time, triumphant. The Infante was fain to seek safety in exile, and the queen-mother in the seclusion of a convent, where she soon after died. The whole business of the government was now placed under the control of Castel Melhor, whose foreign administration was successful, but mainly through the able conduct of the war by the Count of Schomberg. The king meanwhile continued his flagitious course of life, and the minister, who had long striven in vain to hide and dissemble those practices which brought daily confusion on the court and city, at length persuaded him into a marriage with the princess Elizabeth Frances of Savoy, daughter of Charles Amadée, duke of Nemours. But the brutal behaviour of Alfonso to his bride, a woman of singular beauty and accomplishments, and of a spirit little disposed to brook indignity or neglect, soon drove her into active measures of self-defence. Wearied, disgusted, and incensed by the misconduct of a husband who, from the first day of his marriage, by all sorts of unmanly insult, aggravated the aversion naturally inspired by the loathsome infirmities of his person, nay, who had thrown open her apartment to the access of one of his dissolute minions, for the infamous purpose, as imputed by Vertot, of introducing a supposititious child to the succession, she entreated the support of the Infante Dom Pedro's presence, and prevailed upon him to return. The manner in which this prince was received at Lisbon seemed for a while to augur well for a reconciliation of the brothers, and for the influence of the Infante. Castel Melhor, who, failing to reduce the young queen to accept the conditions of dependence on his power over her husband, had treated her with great insolence, was dismissed from office, and now, taking alarm for his safety,

fled to the court of Turin. But the king replaced this minister by Dom Antonio de Sousa y Macedo, a man as unprincipled as Castel Melhor, and without his talents. The system of outrage was continued against the queen till she retired from her husband's court; and the infante, who had become popular and had raised a party, resolved to save her from further persecution and the country from ruin and disgrace. In October, 1667, the new minister resigned office, fearing the popular indignation, and still more the king's fickleness and treachery. The king, finding his other resources now begin to fail him, convoked a Cortes, January 1. 1668. The queen had, a month before, taken refuge in a convent, from whence she commenced a suit to invalidate her imperfect marriage, and resumed her maiden name. This suit was managed with the court of Rome through the agency of Father de Ville, the queen's confessor, the Duke de Beaufort, and the Bishop of Laon. Her cause and that of the Infante Dom Pedro gradually gained strength, and their designs took a still more decisive character. Supported by the greater number of the nobles, and by Count Schomberg, whose high qualities and whose uninterrupted career of victory had given him entire control over the army, the infante obtained from the Cortes a tumultuous vote declaring him regent. The Marquis of Cascaes, attended by all the members of the council, of which he was president, repaired to the king with a proposal to him to resign. But the king refused. Affairs had now reached a crisis at which there was no safety for either party but in a decisive move. The infante went to the palace with a great assemblage of the nobility and magistrates, and followed by a vast crowd of people of all conditions. He placed the king under arrest in his apartment, who in the course of the day signed an act of abdication in favour of Pedro and his issue, reserving to himself the duchy of Braganza, with ten thousand crowns a year to be paid out of the royal revenues. By another instrument he acknowledged the grounds on which the marriage had been declared null. But such an act executed by one of his character, and in such factious times, was held to be no valid security. The existence at large of a dethroned prince can never be compatible with the safety of a revolutionary government. A few days only had elapsed after his abdication when he was again placed under arrest, and sent as a prisoner to the island of Terceira. Still the infante prudently refused the title of king, contenting himself with that of regent so long as Alfonso should live. All the formalities having been completed for setting the former marriage aside, the queen now gave her hand to Pedro, to whom she was united on the 2d of April, 1668, three months only after Alfonso's dethronement. The king

remained in his exile for eight years, at the end of which time, on account of a supposed conspiracy with some discontented persons there to favour his escape and promote his restoration, he was brought under escort to a captivity no less strict in the palace of Cintra, where he died of apoplexy, September 12. 1683. He was succeeded by Dom Pedro. (L'Abbé Vertot, *Hist. des Revol. de Portugal*; *Mémoires de M. de Fremont D'Ablancourt*.) N.

ALFONSO DE SPINA, or DE ESPINA (אלפונסו די ספינה), bishop of Orense in Galicia, a converted Spanish Jew, who on his conversion became a monk of the Franciscan order and a celebrated preacher. He also appears to have been a man of considerable erudition, as he was appointed rector of the university of Salamanca. He lived during the middle of the fifteenth century, and was highly esteemed for his piety and learning. It is related of him, among other traditional proofs of his sanctity, and the high estimation in which his ministry was held, that when he was in the height of his popularity as a preacher, and filled with an ardent thirst for the salvation of the crowds who congregated to hear him in the churches of Valladolid, he was one day standing in a melancholy mood by the side of a well adjoining to the sanctuary of the convent of the Minorites (Franciscans) of Valladolid, and was anxiously weighing in his mind the probability of any fruit having been vouchsafed to his assiduous preaching. On a sudden he heard, or imagined that he heard, a voice from above commanding him to let down the bucket into the well, and to draw up water. On doing this, he found in the bottom of the pail twenty-four whitish pebbles, marked with the name of Jesus, corresponding in number with the twenty-four discourses on that holy name which he had a few days before preached to the people of Valladolid. He was thus greatly encouraged, and laboured more earnestly than ever in his office. Twelve of these miraculous stones, set in a silver cross, were preserved in the sacrarium of the Franciscan convent at Valladolid; the other twelve were carried by Queen Isabella the Catholic of Spain to the city of Granada. Alfonso de Spina lies buried in the church of Palencia, in the province of Burgos. His great work, which however was published anonymously, is called "Fortalitium Fidei" ("The Stronghold of the Faith"). This work was first printed in the year A. D. 1487, without the place of publication, in a large quarto form. The second edition is that of Nürnberg, printed by Antonius Korberger, A. D. 1494. The title is "Fortalitium Fidei contra Judæos Saracenos, Aliosque Christianæ Fidei inimicos." On the first page is, "Here beginneth the proœmium of the Fortalice of the Faith, written by a certain celebrated doctor of the order of the Minorites, A. D. 1459, in the western lands;" after which follow the

reasons for writing the work. On the second sheet is given the division of the work, which is there represented as divided into five parts, which are, as it were, five impregnable towers of the fortalice. The first is, of the true armour of the Christian warrior, and of the excellency of the Catholic faith; the second, of the war of pseudo-Christians and heretics against the faith, and of their deceitfulness; the third is the war of the Jews against it, and of their cruelties and malice; the fourth, of the wars of the Moors against the same, and of the impurity of them and their religion; the fifth treats of the war of the devils against the faith, and of the final perdition of their dominion and their misery. The third part, which is directed entirely against the Jews, is written in a very bitter spirit: they are accused of every crime, especially in the third subdivision, in which he treats of the cruelties of the Jews toward the Christians, and enumerates seventeen notorious instances, p. 142., of which — 1. They were the cause that in Toledo the whole of the Christian inhabitants were put to the sword by the Moors. 2. In France they were in the habit of murdering Christian infants, for which they were expelled from that kingdom. 6. In Germany they poisoned the fountains and wells, p. 144. 9. In the city of Savona the Jews murdered a Christian child, and partook of his blood, in derision of the Christian sacrament. After these comes the account of some miraculous conversions, as at p. 175. The eighth miracle happened in the kingdom of Castile, in the city of Toledo, about the year of our Lord 1243, Frederick II. being emperor, and Pope Honorius sitting in the chair of St. Peter, and King Fernando reigning in the said kingdom. A certain Jew, who was breaking away a rock for the enlarging his vineyard, found in it a cavity of small dimensions, having no cleft or opening, and in that cavity he found a book, with leaves as of wood, which was written in three languages, Hebrew, Greek, and Latin. The book contained about the quantity of a psalter, and treated of the three ages of the world from Adam unto Antichrist, describing the manners of the men of each. It placed the beginning of the third world (age) in Christ, thus: — In the third world, the Son of God will be born of a virgin, called Mary, and will suffer for the salvation of man. It was also written in it that this book would be found in the time of Fernando, king of Castile. On reading this book the Jew immediately received baptism, with all his household. The author of the “*Fortalitium Fidei*” never names himself throughout the whole work; but he tells us, in the second part, that it was the year 1458 while he was writing it, and in the third part he gives the year as 1460. The author is ascertained by the statement that he was the monk who confessed the constable Don Alvaro de Luna

on the scaffold in the square of Valladolid, where he was beheaded by order of Juan II. “This confessor,” says Garibay, in his “*Compendio Historial*,” “was Fray Alonso de Espina, author of the ‘*Fortalitium Fidei*,’ an excellent theologian.” Mariana, in his *History of Spain*, also relates this event, but calls the author Alfonso de Spina. Richard Simon, in his “*Bibliothèque Critique*,” states that he had read in the work itself that the *Fortalitium* was written in the year 1439; but this must be either an error of the press, or else in his haste he read the 5 as 3. In Wharton’s appendix to Cave’s “*Historia Litteraria*,” by a similar error, we read 1419. There seems to be some doubt whether the author of the *Fortalitium* was indeed a converted Jew. It is certain that in his allegations against the Jews he never refers to his own experience when a Jew, as does Alfonso of Burgos, whom he frequently cites, especially when he warns Christians against employing Jewish physicians, who he says in their solemn feasts were accustomed to boast of the number of Christians whom they had poisoned, and for this, and other similar facts he quotes the “*Batallas de Dios*” of Alfonso of Burgos. Simon and Wolff both agree also that he does not show any extraordinary knowledge of Jewish antiquities or Rabbinical learning in general. He certainly shows no lack of bigotry, as he himself relates in the second part of his work that he had acted the part of an inquisitor, and had denounced one Alfonso Debejar, a priest of Valladolid, as a heretic, to Pedro, bishop of Palencia, for having recommended confession to the parish priest rather than to the Mendicant Friars. Besides the two editions cited above, the *Fortalitium Fidei* has been frequently reprinted, edited by Guilielmus Totanus, who has been erroneously called the author of the work by Imbonati and others. The first edition edited by Totanus appears to have been printed at Lyon, A. D. 1511, in 4to., and again at the same place, A. D. 1524 and A. D. 1629. Wolff says that in the catalogue of the libraries of Petavius and Mansard (“*Bibliotheca Petaviana et Mansartiana*”) he met with the notice of a very early edition of this work, which he supposes may be earlier than that of 1487. The title runs thus: “*Fortalicium Fidei in quo laudes Divinæ annotantur, et innituntur querelæ ante thronum Majestatis Dei, item de bello Hereticorum, item de bello Judæorum, item de bello Dæmonum*,” to which the author of the catalogue adds, “This volume, which is printed without place or date, is of great antiquity, and contains much curious matter; it is in the largest folio.” The author of the *Fortalitium Fidei* has been variously named by different writers: he has been called Bartolomeo, Antonio, and Juan de Spina; and Father Kircher calls him De Spiria; but all the best Spanish authorities,

as Nicolas Antonio and Mariana, call him Alfonso; and they are followed by Wolff, Cave, Simon, Bayle, and others. There is also another book by the same Alfonso de Espina, cited by Nicolas Antonio. The title is "De Fortuna;" it was dedicated to Juan II. of Castile and Leon, and was among the manuscripts of the royal library of the Escorial. (N. Antonius, *Biblioth. Hisp. Vetus*, ii. 182, 183.; Garibay, *Compend. Histor. de las Cronicas*, ii. 1151.; Mariana, *Hist. de Rebus Hisp. cum continuat.* Minianæ, iii. 61.; Sainjore (R. Simon), *Biblioth. Crit.* iii. 316—322.; Cave, *Histor. Literar. Scriptor. Ecclesiasticor.* ii. Append. 177—179.; Wolfius, *Biblioth. Hebr.* i. 193. ii. 1115—1123. iii. 124, 125.; Imbonatus, *Biblioth. Lat. Hebr.* 68.; Bartoloccius, *Biblioth. Mag. Rabb.* iv. 408.; Bayle, *Dict. Histor. Crit.* iv. Supp. 186. art. "Spina." Geneva, 1722.) C. P. H.

ALFONSO DE LA TORRE, also called Alfonso de la Torra, a Catalonian writer of whom nothing is known except that he was a bachelor of arts (bachaller), and that he lived about the middle of the fifteenth century. He was the author of a figurative work in the Limosin language, entitled, "La Visió delectable," or "The agreeable Vision," in which he passes in review all the sciences, philosophical and moral, as well as the liberal arts, discoursing at large on each of them. He dedicated his work to Don Johan de Beamunt, prior of St. John of Navarre, chancellor of Aragon, and lord high chamberlain of Prince Carlos of Viana. It was printed at Barcelona in 1484, folio, by Matheu Vendrell. The work was subsequently translated into Castilian, and printed at Tolosa (whether Tolosa in Guipuzcoa or Toulouse in France is not ascertained) in 1489, folio, by Juan Parix and Steban Clebat. There is a third edition, also printed in the fifteenth century at Seville, without date. In 1570 an Italian named Domingo Delphini translated this work into his own language, and published it as his own; and, strange to say, this Italian version was again rendered into Spanish by a Jew named Francisco de Caceres, who had it printed at Amsterdam in 1663, 4to. (Nicolaus Antonius, *Bib. Hisp. Vetus*, ii. 328.; Mendez, *Typographia Española*, Madrid, 1796, 4to., p. 100—400, &c.)

P. de G.

ALFONSO TOSTA'DO. [ALPHONSUS ABULENSIS.]

ALFONSO DE ZA'MORA (אלפונסו ד' צמורה), a Spanish Jew, born at Zamora, a city of the kingdom of Leon, on the banks of the river Duero, where he exercised the office of rabbi, though we are not informed by what name he was called, while he continued in the Jewish religion. When however the Jews were expelled from Spain by Ferdinand and Isabella in the year 1492, he remained at Zamora, having embraced the Christian faith. Being profoundly versed in

the Hebrew language and Jewish antiquities he was appointed Hebrew professor in the university of Alcalà de Henares, and was afterwards selected by Cardinal Ximenes as one of the editors of the Polyglott Bible, published by that university at his expense, in which work the Latin translations of the Chaldee paraphrases (Targums) and the Hebrew translation of St. Paul's Epistle to the Hebrews, are by Alfonso de Zamora. He also wrote for the same work — 1. "Vocabularium omnium primitivorum Hebraicorum et Chaldaicorum," which is a Vocabulary of the Hebrew and Chaldee roots of the Old Testament, to which is added "Index vocum Latinarum." This is an index of the Latin words by which the Hebrew and Chaldee words in the foregoing vocabulary or lexicon are rendered. 2. "Interpretatio, Hebraicorum, Chaldaicorum et Græcorum Nominum Veteris et Novi Testamenti." 3. "Introductiones Artis Grammaticæ Hebraicæ." These works form the sixth volume of the Complutensian Polyglott, which was printed at the university of Alcalà de Henares (in Complutensi Universitate) A. D. 1514—1517, in six volumes folio. He wrote also "Artis Grammaticæ Hebraicæ Introductio." This is a short and lucid Hebrew grammar, dedicated to Alfonso de Fonseca, bishop of Toledo, and printed at Alcalà de Henares by Miguel de Eguia, A. D. 1526, in 4to., to which is added a short lexicon or vocabulary of the Hebrew roots, and a short treatise on the Hebrew vowels and points, called "Brevis Tractatus de Orthographia Hebraica." He wrote also "Iggereth" ("An Epistle"), which he directed from Spain to the Jews dwelling in the city of Rome, in which he strongly reprehends their pertinacious adherence to the Jewish religion. This epistle, with an interlinear Latin translation, was among the manuscripts in the royal Spanish library of the Escorial. Imbonati says that it was printed in Latin, with the title "Epistola ad Infideles Hebræos Urbis Romæ," along with his other works, at Alcalà de Henares, by Miguel de Eguia. Besides his own works above noticed, his name is found, as that of the transcriber, to many elegantly written Hebrew manuscripts. Among others, Father Bartolucci mentions a copy of the "Perush al Sepher Tehillim" ("Commentary on the Book of Psalms"), of R. David Kimchi, which he saw in the library of Cardinal Brancati, at Rome, elegantly written in Hebrew on vellum by Alfonso de Zamora, for Don Francisco Bocalilia, a Spaniard, in the city of Alcalà de Henares, A. D. 1541, which date however is no doubt a misprint, and should most likely be 1514, as, according to Le Long, Alfonso de Zamora died A. D. 1531. He also mentions a beautiful manuscript of the "Sharsheroth Keseph" ("Chains of Silver") of R. Joseph Aben Caspi, which

he saw in the celebrated library called Bibliotheca Angelica, which is in the monastery of St. Augustine of the Cœnobites at Rome, written on parchment with great elegance in the Rabbinical character, with the vowel points, by Alonso (Alfonso) the Spaniard de Zamora, a servant of Christ, which was finished on the sabbath day, 13th July, A. D. 1519, in Alcalà de Henares. (N. Antonius, *Biblioth. Hisp.* i. 45.; Le Long, *Biblioth. Sacra*, i. 9. and 12. ii. 604.; Imbognatus, *Biblioth. Lat. Hebr.* 3, 4.; Wolfius, *Biblioth. Hebr.* i. 193. iii. 125.; Bartoloccius, *Biblioth. Mag. Rabb.* ii. 31. iii. 811.; Brunet, *Manuel du Libraire*, i. 150. Paris, 1814.)

C. P. H.

ALFORD, MICHAEL (quoted under the names of Flood and Griffith), an English Jesuit, born in London, 1587, and admitted to the society in 1607. After studying philosophy at Seville and theology at Louvain, he went to Rome, where he remained five years attached to the papal court. After this he became coadjutor of the English college at Liege, and lastly rector of the college of Jesuits at Ghent. At a time when the hopes of Rome were turned towards England, and their efforts excited proportionate jealousy, he was sent on the English mission; but being arrested at Dovor, and conveyed as a prisoner to London, he only obtained his liberty through the interference of Henrietta Maria, queen of Charles I. After this he retired into the county of Lancaster, where he does not appear to have experienced any further molestation. His active labours left him time to be a voluminous writer. The following are the titles of his works:—1. "A Translation of the Life of St. Winifred, written in Latin, by Robert, prior of Shrewsbury." 2. "Britannia Illustrata, sive Lucii Helena, Constantini Patria et Fides: cum Appendice de Paschate Britannorum, de Clericorum Nuptiis, et num olim Britannia coluerit Romanam Ecclesiam." Antwerp, 1641, 4to.; the last of which subjects he enlarged on in his great work. 3. "Annales Ecclesiastici," or an attempt to trace the antiquity of the Romish church in England, from the history of the early English, Norman, and Anglo-Saxon reigns. Liege, 4 tom. 1663. To finish this last work he passed over to the Continent, where he died at St. Omer in 1651. The Jesuit author of a short account of him relates that in the latter part of his life his mind was wholly occupied with the contemplation of the wounds of Christ, which, in the peculiar spirit of Roman Catholic devotion, he had chosen for his daily meditation. He was twice sent to Rome, once as procurator of the English Jesuits. (Sotwell, *Bibliotheca Scrip. Soc. Jes.*; and the preface to Alford's *Annales Ecclesiastici*.)

B. J.

ALFRAGAN (Ahmed Ibn Kethîr Al-ferghânî), an Arabian astronomer who flourished in the ninth century of our æra.

He was generally known under the surname of Al-ferghânî, since corrupted into Alfragan, because he was a native of Ferghânah, a town in Sogdiana. He was also called "Al-hásib" (the calculator), owing to his proficiency in all the branches of the mathematical sciences. The year of his birth is not known, but he lived under the khalifate and at the court of Al-mámûn, the great patron of science among the Arabs, who died in A. H. 218 (A. D. 833). He was the author of a work entitled "Al-mudakhel-li-'ilmi-nnojûm" ("Elements of Astronomy"), which he divided into thirty chapters or sections, and of which there are three Latin translations. The first, made in the twelfth century by John of Seville (Joannes Hispalensis), who must not be confounded with an archbishop of Seville of the same name [JOANNES HISPALENSIS], was printed for the first time at Ferrara in 1493, 4to.; then at Nürnberg in 1537, with a preface by the learned Melanchthon; and, lastly, at Paris in 1546, 8vo.: "Alfragani Astronomorum peritissimi Compendium, id omne quod ad astronomica Rudimenta spectat complectens, Joanne Hispalensi Interprete, nunc primum pervetusto Exemplari consulto, multis Locis castigatius redditum." The second was made by Jacob Christmann, professor at Heidelberg, from an intermediate Hebrew version by James Antoli: "Muhamedis Alfragani Arabis chronologica et astronomica Elementa, e Palatinæ Bibliothecæ veteribus Libris versa, expleta et Scholiis exposita." Frankfort, 1590, 8vo. Christmann added to the first chapter of the work a learned dissertation or commentary, in which he compares the calendars of the Arabs, Syrians, Romans, Persians, and Egyptians. The edition contains also an appendix by the Jewish translator, who, it would appear, translated at first out of the Spanish, but having afterwards found the original Arabic, thought it necessary to make some emendations. The third and best translation is that made by the celebrated Golius, which was printed at Amsterdam in 1669, together with the Arabic text and many learned notes upon the first nine chapters of the work, the translator having died before the completion of his work: "Muhamedis Fil Ketiri Ferganensis, qui vulgo Alfraganus dicitur, Elementa astronomica Arabicè et Latinè." The work is a concise exposition of the Almagest and of the astronomy of the Greeks, which began to be in use among the Arabs about Al-ferghânî's age. The number of the stars is, as in the Almagest, 1022, but the obliquity of the ecliptic only 23° 35'. Al-ferghânî was likewise the author of a treatise on solar clocks, and another on the construction of astrolabes and their use. He promised to write another on the obliquity of the ecliptic in each century; but if he did, it has not reached us. (Delambre, *Hist. de l'Astronomie*

au moyen Age, Paris, 1819, p. 171.; Abú-l-faraj, *Hist. Dyn.* p. 161.) P. de G.

ALFRED and ARIRAM, two celebrated old German artists of the ninth century, contemporary with the Emperor Arnulph, who built a famous palace at Regensburg. They were both natives of Bavaria and members of religious orders: Alfred was a priest of the convent of Tegernsee, and in an old writer quoted by Fiorillo he is styled "Alfridus presbyter et magister cujusque artis;" and Pez, in his "Thesaurus Anecd." vol. vi. pt. i. p. 9., terms Ariram the most ingenious man of his age,— "Nullus in hoc ævo viget ingeniosior illo, . . . artibus et variis." He was a monk of the convent of St. Emmeram. (Fiorillo, *Geschichte der zeichnenden Künste in Deutschland und den vereinigten Niederlanden.*) R. N. W.

ALFRED, AELFRED, ELFRED, or ALURED, surnamed the Great, king of the West Saxons in England, was born in 848 or 849, at Wanading, or Wannating, in Berkshire, generally supposed to be the village now called Wantage, which was then a royal town, and had been originally a Roman station. His father was King Ethelwulf, the son and successor of Egbert the Great; his mother was Osburga, or Osberga, daughter of Oslac the Goth, who held the high office of royal cupbearer (*famosus pincerna*), and was of the race of the sub-kings of the Isle of Wight, who were sprung from a nephew of Cerdic, the founder of the West Saxon kingdom. Ethelwulf, who had been brought up as a monk, had come to the throne above twelve years before the birth of Alfred, who was the youngest of his four sons. The favourite of both his parents, Alfred is supposed to have been from the first designed by Ethelwulf to succeed him on the throne; and it was probably with this view that the boy was sent to Rome with a splendid retinue in 853, when, we are told by his biographer, Asser, the pope, Leo IV., bestowed upon him the royal unction, and adopted him as his son; and that two years after Ethelwulf himself took him a second time to Rome, and remained with him there a whole year. It was in returning through France from this visit that Ethelwulf fell in love with Judith, the young and beautiful daughter of Charles the Bald, king of that country, and was married to her in October, 856, after a courtship of three months. It is natural to suppose that his former wife, Osberga, must have been dead when he contracted this new alliance. Yet Asser tells a story of Alfred having been first induced to learn his letters in his twelfth year by his mother (*mater sua*) tempting him and his brothers with the promise of a Saxon book of poetry, which she said she would give to the one who should first learn to understand and recite its contents. At this date Judith had ceased to be even Alfred's step-mother: Ethelwulf had died not long after his return

home, and she had become the wife of Ethelbald, his eldest son, by whom he was succeeded on the throne, and who had indeed previously risen in rebellion against him, and despoiled him of the better part of his dominions, moved, according to one account, by the avowal or suspicion of a design on the part of Ethelwulf to get Alfred appointed his successor, though that may seem rather improbable, considering Alfred's age at this date. To reconcile Asser's story with known facts, it has been supposed that Osberga may have been only set aside, and may have still lived and retained the charge of her children after the new queen was brought over. But it appears strange that Asser should pass over so extraordinary an arrangement as this, if it really existed, without explanation or notice. The most obvious resource would be to suppose an error in the numerical term, and that the incident occurred in or before 854, when Alfred was only six years old. But this again would leave us at a loss to account for the strong terms in which Asser comments upon what he calls the disgraceful neglect (*indigna incuria*) of the boy's parents and those who brought him up, in so sadly (*proh dolor* is the expression) allowing him to remain without the knowledge of his letters till he had attained the said age (*ad duodecimum ætatis annum, aut eo amplius, illiteratus permansit*). We are inclined to suspect that the best solution of the difficulty is to hold that Asser, or whoever was the writer of the book which passes under his name, has been nodding at this place. It is also difficult to make out at what time Alfred could have been sent by his father, as is asserted by some of the old chroniclers, to reside in Ireland under the care of Modwenna, a female saint of that country, whose skill or piety it was thought might prove of benefit to his weakly state of body. Asser, however, intimates that he had from his infancy been troubled with the ailment called by the Latins *ficus* (*hæmorrhoids*). Notwithstanding this, he excelled in all manly exercises, and became in particular an ardent and daring follower of the chase. He got rid of this disease by praying to God for relief one day at a holy place in Cornwall, near to which he found himself while hunting. The spot, situated not far from Liskeard, had been honoured by being first the burial place of St. Gueryr, and then the residence of St. Neot, from whom it came afterwards to be called Neotstoke. But this proved only a short respite. In 868, in his twentieth year, he married Alswitha, Elswitha, or Ealswitha, the daughter of Ethelred, surnamed Mucil (that is, the Large), a nobleman of Mercia. Alswitha's mother, Eadburh, was of the blood of the Mercian kings. During the festivities at the celebration of his marriage, Alfred, as Asser tells us, was suddenly seized before the assembled multitude with another malady of a still more distressing sort, for which the

physicians had neither name nor cure, and the attacks of which continued to torment him daily down to the time at which the biography professes to be written, when Alfred was in his forty-fifth year. There is no ground for the imputation of inconsistency which has been brought against this part of Asser's narrative.

King Ethelbald had been succeeded, in 860, by his next brother Ethelbert; and Ethelbert having also died in 866, the throne at the time of Alfred's marriage was filled by Ethelwulf's third surviving son, Ethelred, or Ethered (notwithstanding that Ethelbert appears to have left at least one son). We do not know upon what authority Sir Francis Palgrave asserts (*English Commonwealth*, ii. ccxli.) that "previously to this time, Alfred appears to have borne the title of king, and to have exercised certain powers of government, though in subordination to his brothers;" and that Dr. Lingard (*Hist. Eng.* i. 163.) makes him, during the reigns of his brothers, to have possessed, not only the title of king, but "the government of a petty district." Asser, indeed, designates him at this time King Alfred (Aelfred rex); but this is the name by which he is commonly spoken of throughout the work, being that which he bore when it was, or professes to have been, written. Thus, for example, "Anno Dominicæ Incarnationis 856, et nativitatis Aelfredi 10;" but, immediately after, "Anno Dominicæ Incarnationis 860, nativitatis autem Aelfredi regis duodecimo," (p. 4. Camdeni edit.) At the time of his marriage, Alfred, Asser tells us, held the rank of *secundarius*, whatever that may mean. (p. 6.) This title or rank, which he retained till he became king, he appears to have enjoyed even before Ethelred came to the throne; for a little lower down he is spoken of as having been *secundarius* while his brothers lived. (p. 7.) During the reign of Ethelred he probably took a more active part than the king himself in the direction of public affairs: Asser's narration at least represents him as associated with his brother on all occasions both in war and negotiation. Ever since the last years of the reign of Egbert, who died in 835, the Scandinavian sea-rovers, or Danes, as they were called, had harassed England with one descent after another; on some occasions, wintering in the country, and holding the district where they settled in complete subjection. Indeed it is probable that the effect of these invasions had already been to intermix a considerable number of foreigners with the native population of the eastern and northern counties. But the first year of the reign of Ethelred saw a hostile armament approach the coasts so formidable as to be evidently designed for nothing less than the entire conquest of the island. It was under the command of three of the sons of the celebrated Ragnar Lodbrog,

twenty-eight others of whose relations and associates, styling themselves kings and earls, were captains in the fleet. Disembarking in East Anglia, the foreigners passed the winter in that kingdom; in the spring of the next year marched into and overran Northumbria; and in 868 crossed the Humber, and occupied part of Mercia. Both Mercia and East Anglia, the only other kingdoms of the old heptarchy, with the exception of Northumbria, that still subsisted, had ever since the reign of Egbert been accustomed to look up to Wessex as, if not actually their superior in the feudal sense, at least the leading member of the Anglo-Saxon confederacy of states; and in this emergency Burrhed the Mercian king and his nobles immediately sent messengers to King Ethelred and his brother Alfred to supplicate their assistance in repelling the invaders. The two brothers thereupon collected an army, with which they advanced as far as to the town of Nottingham (Scnotengaham), where the Danes lay; but the pagans, to use Asser's terms, refused to come out to battle, and the Christians were not strong enough to force their entry into the town; so that the latter found themselves obliged to return home without effecting anything, and the Mercians made the best peace they could with their enemy. The Danes now retired to York, in the dominion of the Northumbrians, and remained there a whole year. In the spring of 870, embarking on the Humber, they landed at Humberstan in Lincolnshire, devastated all the eastern part of Mercia, and then passed into East Anglia, where they in like manner carried everything before them, and having seized and put to death King Edmund (the St. Edmund of the calendar), set Godrun, or Guthrun, one of their own leaders, on the vacant throne. After wintering in Thetford, their army, in the spring of 871, advanced into the dominions of the West Saxons, and, taking possession of the royal town of Reading (Raed-igam), on the third day after their arrival, sent out part of their force mounted to plunder in the neighbourhood, while another band employed themselves in erecting a defensive rampart on the right (that is, the west) side of the town from the Thames to the Kennet (Cynetan). The latter were attacked by Ethelwulf, earl of Berkshire, near the village of Inglesfield, and after a sharp conflict defeated, with the loss of one of their captains. Four days after, Ethelred and Alfred appeared with their forces before Reading, when another engagement took place, which ended in the defeat of the Christians, Earl Ethelwulf being among the slain. After four days more the two armies met again at a place called Aescesdun (probably Aston, near Wallingford), when the impetuosity of Alfred, who commanded one of the two divisions of the Saxon force, and who, Asser says, on the relation of an eye-

witness, led his men to the attack with the courage of a wild boar, nearly lost the day ; but, Ethelred coming up (after saying his prayers with unusual deliberation), the Saxons recovered themselves, and in the end the foreigners were defeated with great slaughter and pursued back into Reading. A fortnight afterwards however, in another battle fought at Basing in Hampshire, the victory fell to the Danes ; and soon after this they were joined by another body of their countrymen from beyond seas. Another battle, not noticed by Asser, but mentioned both in the Saxon Chronicle and the Chronicle of Mailros, took place about two months after at Merture (probably Morton, to the north-west of Reading), in which the Danes were again successful ; and in this conflict King Ethelred received a wound, of which he died soon after Easter 871. Upon this, Alfred was immediately declared king, with the universal consent of all ranks of the people. Asser intimates that he accepted the crown with some reluctance, as dreading that he should never be able alone to sustain the hostility of the pagans.

The first seven years of Alfred's reign abundantly justified this apprehension. The events of this space, as far as they are to be collected from Asser, the Saxon chronicler, and other early authorities, whose narratives however are in many particulars very confused and indistinct, are as follows :—In the course of the year in which Alfred ascended the throne (including, apparently, the portion of it that had elapsed before the death of Ethelred) eight or nine great battles, besides innumerable skirmishes, were fought between the Saxons and the Danes, in most or all of which the Saxons seem to have been worsted. All that we are told is, that, after this course of ill success, Alfred made a peace with the invaders, on condition that they should leave Wessex : it is probable that he bought them off by a payment in money, or at least engaged to stand aloof while they fought out their quarrels with the other states. We know, at any rate, that they now overran the rest of the country without any further attempt on his part to interfere with them. Having collected their forces at London, and wintered there, they waited for another year, till their strength had grown by accessions from their native north, and then sallying forth, they soon reduced both Mercia and Northumbria, pushing their conquests in the latter direction as far as to the British kingdom of Strathclyde, in the heart of what is now called Scotland. Alfred appears to have remained quiet till the year 875, when we are told by Asser he engaged six of the ships of the pagans at sea, and took one of them, the others making their escape. This seems to have brought them down again upon Wessex. The next year, issuing from their winter quarters at

Cambridge (Grantebryce) by night, a powerful body of them, taking to sea and sailing along the south coast, surprised the castle of Wareham in Dorsetshire, and Alfred was obliged to bribe them by a sum of money to leave his dominions. They did not however keep their oaths, though he had sworn them both in the pagan and the Christian fashion, but soon after, attacking him in the night, they slew all his cavalry, and seizing the horses, rode away on them to Exeter, where they settled for the winter. Encouraged by his late naval success, Alfred ordered boats and galleys to be built in different ports, and manning them, Asser tells us, with pirates, stationed them to guard the sea, while, in the spring of 877, he marched at the head of a land force to Exeter, to expel the intruders. According to Asser, the fleet attacked 120 ships of the Danes which were coming to the assistance of their countrymen, and drove them on shore, when all on board perished ; but it does not appear that the English king ventured to besiege those who had taken possession of Exeter ; all that is stated is, that another treaty was concluded, and another promise given by them on oath that they would soon take their departure ; and in fact in the month of August they removed into Mercia. But they returned in the beginning of the next year, 878, in augmented numbers ; and now they appear to have met with no resistance. Marching to Chippenham, they took possession of that royal town, and making it their head-quarters, sent out thence their marauding bands over all the surrounding country. Of the natives, some fled beyond seas ; those who remained behind universally submitted to the invaders, and Alfred himself, at first attended only by a few of his nobility and soldiers, afterwards without any followers, wandered about in the woods and marshes, till at last he found what proved a secure hiding-place in the hut of a poor peasant, who with his wife tended a few cows on a small elevated piece of ground rising among the marshes on the north bank of the Tone in Somersetshire, and still known by the name of Athelney, that is, Atheling-eye, meaning the island of the nobles, or the royal island. He is said to have represented himself to the cowherd as one of the king's thanes, escaped from a rout of his countrymen.

Statements are found in various old writers which distinctly impute to Alfred up to this time of his life a character and conduct in some respects very different from what he afterwards displayed. Mr. Sharon Turner, who was the first among the modern biographers of Alfred to notice this circumstance, has, in his "History of the Anglo-Saxons," i. 536—545., collected and exhibited the concurring testimonies in question with diligence and clearness, and with a good sense and right feeling, very unlike

the spirit in which his discoveries have been seized upon, without acknowledgment, by a more recent historian, and absurdly produced as a proof that all the so-called greatness of the Anglo-Saxon king is the mere creation of modern ignorance and bombast. The passages quoted by Mr. Turner are from an ancient Saxon Life of Alfred's kinsman St. Neot (Cotton MS. *Vespasian D 14*); from an ancient Latin Life of St. Neot (Cotton MS. *Claudius A 5*, from which it has been printed by Mabillon in the "*Acta Benedictinorum*," sæc. iv. tom. ii.); from two Latin Lives of St. Neot, one in prose, the other in verse, written by William Ramsay, abbot of Croyland, in the twelfth century, (both printed by Dr. Whitaker in the appendix to his Life of St. Neot); and from the Histories or Chronicles of Wallingford, John of Tinmouth, and Matthew of Westminster, composed apparently in the thirteenth and fourteenth centuries. Their amount is, to charge Alfred in the earlier part of his life and reign with pride, cruelty, and licentiousness, for which we are told he was sharply rebuked by St. Neot, who is made to have warned him, before his expulsion from his throne by the Danes, of the calamities that Heaven was preparing for him if he would not alter his conduct. It is conjectured by Mr. Turner that the facility with which the Danes appear to have at last obtained complete possession of Wessex may be accounted for on the supposition that Alfred had lost the attachment of his subjects through his misgovernment and his immoralities; and it is remarkable that his friend Asser himself says that he believed this adversity which befel the king happened to him not undeservedly, "because," he goes on, "in the first part of his reign, when he was a young man, and governed by a youthful mind, when the men of his kingdom and his subjects came to him and besought his aid in their necessities, when they who were depressed by the powerful implored his aid and patronage, he would not hear them, nor afford them any assistance, but treated them as of no estimation." Indeed Asser also relates the story of the prophetic admonition addressed to him by St. Neot; "but he," adds Asser, "despised the reproof of the man of God, and gave no heed to his most true prophecy." We may fairly infer from all this, that in his earlier manhood the natural force and elevation of Alfred's character, in lifting him out of the common track, precipitated him into some excesses; that in his consciousness of superior talent and intellectual cultivation he may have looked down with undue contempt upon the semi-barbarism around him; that in endeavouring to make his government stable and respected he may have erred on the side of strictness and severity; that, on the other hand, the love of books and philosophy may have sometimes

withdrawn him from due attention to public affairs; nay, even that the same impetuosity of temperament which made him "the wild boar" of the battle may have transported his uncurbed and undisciplined youth into occasional sallies of passion of another kind. If such was the case, his merit and the honour due to him are the greater for having rid himself of what was evil in his nature or his habits so early and so completely as he appears to have done. It is far from improbable that, as the old accounts intimate, a change of character was wrought in him by the change of state he was now experiencing in the cowherd's cottage. The well-known story of his being scolded one day by the cowherd's wife for allowing some loaves or cakes to burn which she had left him to watch is told by Asser (at least in the manuscript which Camden used), and also in the ancient Saxon and Latin Lives of St. Neot which are in the Cotton library. According to William of Malmsbury and other later chroniclers, the cowherd, whose name was Denulf, having afterwards, on Alfred's recommendation, applied himself to letters, was made by him bishop of Winchester, and was the same Denulf who died occupant of that see in 909. After some time Alfred appears to have discovered himself to some of his friends, or to have been discovered by them; and he was also joined in his retreat by his wife, if another story be true which is told by Ethelward, Ingulfus, and Simeon of Durham, about his one day ordering their scanty store of bread to be divided with a beggar who came hungry to the door, although they had no immediate prospect of a further supply; an act of kind-heartedness which, as might be expected, the monkish narrators make to have been forthwith bountifully recompensed by Heaven, besides embellishing the incident with sundry other miraculous circumstances. It is calculated that Alfred remained at Athelney about five months; but during the latter part of this time he had an armed body of his subjects with him, and the place had been converted into a well-defended stronghold, from which incursions were frequently made into the neighbouring country, the beeves and granaries of Dane or recreant Saxon serving indifferently, we are told, to replenish the royal larder. The foreigners too were occasionally harassed from other points; in one memorable sally, in particular, made by Odun, earl of Devon, upon a party of them who were besieging his castle of Kynwith (now Henney Castle, near Appledore, on the north coast of Devonshire), Ubbo, one of the three leaders of the invasion, was slain, and their magical standard, the Raven, was captured. At last Alfred resolved to attack their main army, which was encamped on and around Bratton Hill, between Eddington and Westbury in Wiltshire.

His principal adherents having gathered on his summons at a place known by the name of Egbert's Stone in Selwood Forest, he led his united forces to a hill at a short distance from that occupied by the Danes, encamped on it for the night, and next morning conducted them to the attack. The Northmen were defeated with great slaughter, and those who escaped were beleaguered in a neighbouring fortified place in which they had shut themselves up, and after a short time were compelled to surrender at discretion. The romantic adventure, mentioned by several of the old historians, of Alfred making his way into the Danish camp, and into the tent of the king, Gorm, Guthrun, or Godrun, in the disguise of a harper, is said to have happened the day before this victory of Eddington, or Ethandune, gained early in May, 878, which restored him to his throne, and compelled the foreigners to quit Wessex without another blow. Godrun even consented to Alfred's proposition that he and his followers should become Christians; he himself was baptized by the name of Athelstan, Alfred standing as his godfather; and it was thereupon agreed that the converted Danes should occupy in peace the whole of the country called East Anglia, including the modern counties of Norfolk, Suffolk, Cambridge, and perhaps Essex, with the small portions of Huntingdon, Bedford, and Hertford that might lie to the eastward of the old Roman road called Watling Street. A formal treaty to that effect, the terms of which have been preserved, was concluded between the two parties.

The effect of this arrangement was, that the Danes, no longer regarded as foreigners, were established in the dominion of a considerable portion of England, and in the occupation of the country to a much greater extent; for the population both of the northern counties constituting the kingdom, or the two kingdoms, of Northumbria, and of the midland districts forming the kingdom of Mercia, was also by this time in great part Danish as well as that of East Anglia. The only part of the country that remained purely Saxon was the kingdom of Wessex (with which Kent and Sussex had long been incorporated), comprehending the region to the south of the Thames, or the modern counties of Kent, Surrey, Sussex, Hants, Berks, Wilts, Dorset, Somerset, Devon, and so much of Cornwall as had been wrested from the Britons. It has however been held by some that even in East Anglia Alfred was understood to have reserved to himself the supreme dominion; and it appears that, at least within a few years from this time, the whole or nearly the whole of Mercia fell under his power, and was given by him to be ruled by Ethelred, to whom he afterwards gave his daughter Ethelfleda in marriage. In Northumbria also he exercised a predominant influence; and in

893, after the death of Guthred, whom he had appointed king ten years before, he took the government of the country into his own hands. Meanwhile Guthrun had continued to reign in East Anglia till his death in 890, when, according to the Danish historians, he was succeeded by another prince of the same name; but a few years after this kingdom also appears to have returned under the sway of Alfred, who may therefore be regarded as having been from about the year 894 king of all England. In the interval between his restoration to his ancestral throne of Wessex and this date he had been unremitting in his exertions both to re-establish order within his kingdom, and to strengthen it against external enemies. Ingulfus states that he divided it into hundreds and tithings, with a view both to police and to military defence; and that he not only restored the cities and castles which had been destroyed or had fallen into ruin during the recent wars and confusions, but constructed additional fortifications wherever they were required. He also engaged with ardour in the building of ships, so that he was in a few years master of a respectable navy; and, if we may rely on the accounts of Asser, the Saxon chronicler, and other ancient authorities, Alfred may be regarded as the true founder of this great English arm of war. In 882, Asser relates, his fleet engaged some ships of the pagans, of which two were taken and their crews slaughtered to a man, while those on board two others surrendered with cries for mercy. Two years after, we are told, he sent out his fleet from Kent, full of military, to plunder the territory of the East Anglians, over thirteen of whose ships, by which they were met at the mouth of the Stour, they obtained a complete victory, killing all on board, and capturing the vessels with their treasure; but soon after the pagans collecting another fleet fell upon that of the Saxons as it still lay at the same spot and defeated it. No information as to either the origin or conclusion of this war with the Danes of East Anglia is to be gathered from Asser's meagre and disjointed narrative; but it appears that Alfred and they were soon at peace again. From this date a space of about ten years more seems to have passed in undisturbed tranquillity. But then, in 894, a new invasion of Northmen, under a leader Hastings, who had already made his name terrible by various descents on the coast and incursions into the heart of France, once more involved England in a war which was protracted over more than three years, and in the course of which nearly every part of the country, of the interior as well as of the coasts, was at one time or other the scene of bloodshed and devastation. The Northmen made their appearance in two fleets; one consisting of two hundred and fifty vessels, which landed its armed multitude on the south-west coast of

Kent, near Romney Marsh; the other of eighty ships, under the conduct of Hastings himself, who, leading them up the Thames, and thence into the East Swale, disembarked his forces at Milton, near Sittingbourne. Alfred immediately threw himself between the two armies; and when, after confining itself for some time to its encampment, the one which had landed on the south coast suddenly plunged into the interior, and attempted to cut across the country and effect a junction with the other by a route to the west of where he was stationed, he pursued and overtook it at Farnham in Surrey, where an engagement took place, which soon ended in the defeat and flight of the Danes. The pursuit was continued across the Thames, and then across the whole of Essex, till the foreigners took refuge in the small isle of Mersey at the mouth of the Colne. While Alfred lay blockading them here, an armament of a hundred ships, fitted out by the revolted Danish colonists of East Anglia, passed the North Foreland, and sailing along the southern coast as far as Exeter, attacked that city; and another fleet of forty vessels which had set sail from Northumbria, had made its way round by the northern extremity of the island, and reached the Bristol Channel. On receiving this intelligence, Alfred immediately marched across the country to Exeter; and he soon rid that city of its assailants, who, sailing away to the east, attacked Chichester, but were there driven off by the inhabitants. Meanwhile Hastings had got out of the Swale, and having been joined by his countrymen from the isle of Mersey, had sailed up the Thames and was devastating Mercia. But Alfred was soon after them, and pursued them till they threw themselves into a fortress at Buttington on the Severn, whence, after being penned up for some weeks and reduced to extremities, they endeavoured to cut their way out by a desperate sally, in which some thousands of them were slain or driven into the river. Hastings, however, and a small number escaped to the coast of Essex, where they were joined by a large force of East Anglians and Northumbrians, and whence they soon after marched across the island in a new direction, and took possession of the town of Chester. But to this point too they were followed by Alfred; and after ravaging part of North Wales, they returned by a circuitous route through Northumbria and East Anglia to the isle of Mersey, where they wintered. Here also they appear to have lain quiet during the whole of the year 895, watched by Alfred, who, by digging new channels for the river, is said to have drawn off the water from their ships which were moored in the Lea, so that they were left immovable and had to be abandoned. But in the summer of 896 they again suddenly left the east coast, and taking their way through Mercia, fixed themselves

at Bridgnorth in Shropshire, and, though blockaded by Alfred, maintained their ground there throughout the following winter. The strength and hopes of the invaders, however, were now nearly worn out. Their leader Hastings, indeed, appears to have withdrawn to France before this time; and the long contest which Alfred had to sustain was terminated in 897 by the dispersion of some and the capture of others of a number of Danish vessels which attempted to plunder the coast of Wessex: he sent out against them, the Saxon Chronicle tells us, ships of war of a new construction, neither like those of the Danes nor the Frisians, but twice as long, and also higher, some of them holding sixty rowers or more. Those of the Danish sailors, it is said, that fell into his hands he treated as pirates, sending them to instant execution.

After the Danes were thus got rid of, a depopulating pestilence ravaged the country for three years; and the lapse of this space, unmarked by any other memorable events, also brought the life of Alfred to a close. He died on the 28th of October, most probably in the year 901, although one account gives 900 and another 899 as the year; nor is there any documentary or other evidence by which the matter can be absolutely determined. By his queen, Alswitha, he is said to have had four sons;—Edmund, who died in the lifetime of his father; Edward, who succeeded him on the throne; Athelstan, of whom little or nothing is known; and Ethelward, who became a scholar: and three daughters;—Ethelfleda, married to Ethelred, earl of Mercia; Ethelgora, who became abbess of the monastery of Athelney, founded by her father; and Elfreda or Ethelswitha, who married Baldwin the Bald, earl of Flanders.

Putting out of view the imputations already noticed, which refer exclusively to the first few years of his reign, and, rightly considered, rather set off and enhance the conquest over himself which he afterwards achieved, the lustre of Alfred's character, both as a man and as a king, is without spot or shade. He is charged with no vice; and, besides the cheerful and unpretending exhibition of all the ordinary virtues in his every-day life, the untoward circumstances in which he was placed, and the afflictions with which he was tried, were continually striking out from his happy nature sparks and flashes of the heroic and sublime. He triumphed over pain as he had triumphed over passion; his active exertions in arms, and his unintermitted labours of every other kind, were carried on while he was suffering under the torment and debility of a disease which never left him, and which probably at last brought him to his grave. The field in which he acted was limited and obscure; but that too makes part of his glory, for of all the

rulers who have been styled "the Great," there is no one to whom the epithet has been given with more general acclamation than to this king of the West Saxons. His fame transcends that of most conquerors, although he won it all by what he did for his own subjects and within his own petty principality. But probably no king ever did more for his country than Alfred, at least if we measure what he accomplished by his means and his difficulties. His preservation of it from conquest by the Northmen in the latter part of his reign was perhaps as great an achievement as his previous recovery of its independence when all seemed to be lost and the foreigner had actually acquired the possession of the soil; the latter contest at least was much the more protracted one, and appears to have called for and brought out more of Alfred's high qualities—his activity, his vigilance, his various military talent, his indomitable patience and endurance, his spirit of hope that nothing could quench, as well as his mere valour. That contest with Hastings, too, was marked by several generous actions on the part of Alfred, not admitting of notice in a brief outline, which displayed the magnanimity of his character in the strongest light. Nor let it be said that Alfred's heroic efforts after all proved ineffectual, inasmuch as England notwithstanding was at last subjugated by those Danish invaders whom he twice drove off: this did not happen till after more than a century of independence and freedom obtained by his exertions; and, at any rate, his success, even if the Anglo-Saxons had preserved their liberties for a much shorter time, would still have given to the history of the world one of its most precious possessions, another example of persevering courage and strength of heart winning the battle over the darkest and most disastrous circumstances. This was a lesson of hope and encouragement which those who came after him could never lose by any change of fortune. The actual improvements in the department of the national defence for which his country was indebted to Alfred were the already mentioned commencement of the royal navy, various improvements in the building of ships, the protection of the coast by, it is said, no fewer than fifty forts or castles erected in the course of his reign on the most exposed or otherwise important points, and the establishment of a regular order of military service, according to which one half of the male population of the proper age was called to the field and the other allowed to remain at home in turns, instead of the whole, as formerly, being obliged to serve for a limited time. In this way the demands both of war and of agriculture were properly provided for. Alfred has been commonly represented as a great innovator in the civil institutions of the Anglo-Saxons; but it is probable that he attempted little, if

anything, more in this department than the restoration of the old laws and establishments of police, which had fallen into inefficiency in the confusions and troubles that preceded his reign. The body of laws which professes to be of his enactment consists almost entirely of a selection from those of Ethelbert of Kent, Ina of Wessex, Offa of Mercia, and other preceding kings, with the addition of some portions of the Mosaic code. Ingulfus and other later writers attribute to him the division of the country into shires, hundreds, and tithings, and the establishment of a system which made every man in some degree responsible for the peace of his district and for the conduct of every other inhabitant; but it is in the highest degree probable that all this, in so far as it does or ever did actually exist, is of much earlier origin. We may however believe that Alfred maintained a strict and efficient police in his dominions, without taking literally what is asserted by William of Malmsbury, that a purse of money or a pair of golden bracelets would in the time of this king remain for weeks exposed in the highway without risk of depredation. It may also be true, as Ingulfus relates, that he first appointed a justiciary or special officer for the hearing of causes in every shire; dividing the authority which had formerly resided in a single governor between that functionary and the viscount or sheriff. But that Alfred, as has been often said, was the founder or inventor of trial by jury, is certainly an erroneous notion; the jury trial of the Anglo-Saxons was altogether a different thing from what is now known by that name, and was also undoubtedly much more ancient than the time of Alfred. The most important of Alfred's patriotic services, and those at the same time of which we have the best evidence, consist in what he did for the literature of his country, and the intellectual improvement of his subjects. In addition to the establishment of schools in all the principal towns, having himself at the late age of thirty-nine begun the study of Latin under the direction of some of the learned men whom he invited to his court from all parts, Grimbold or Grimbald of St. Omer and John of Corvei from the Continent, as well as Asser from St. David's in Wales, and Plegmund, Werferth, and others from Mercia, he did not rest satisfied till he had turned his new acquirements to account by translating into the popular tongue such treatises as he conceived to be best suited for his countrymen. The following translations by Alfred have come down to us:—1. The Pastoral, or Liber Pastoralis Curæ, of Pope Gregory the Great, a directory or manual of instruction for bishops and other clergymen. Of this all that has been printed is Alfred's highly curious and interesting preface, which is given, with a translation into Latin, in the

editions of Asser by Archbishop Parker, fol. London, 1574; by Camden, fol. Frankfort, 1603; and by Wise, 8vo. Oxford, 1722; and also in an anonymous work by Bonaventura Vulcanius (that is, Smidt or De Smet) of Bruges, entitled "De Literis et Lingua Getarum, sive Gothorum," Leyden, 1597; and, with an English translation, in Mr. Wright's "Biographia Britannica," 8vo. London, 1842. "When I thought," says Alfred, in the conclusion of this preface (to adopt Mr. Wright's rendering), "how the learning of the Latin language before this was decayed through the English people, though many could read English writing, then I began, among other divers and manifold affairs of this kingdom, to translate into English the book which is named in Latin *Pastoralis*, and in English *Herdsman's Book*, sometimes word for word, sometimes meaning for meaning, as I learnt it of Plegmund my archbishop, and of Asser my bishop, and of Grimbold my presbyter, and of John my presbyter. After I had thus learnt it so that I understood it as well as my understanding could allow me, I translated it into English; and I will send one copy to each bishop's see in my kingdom," &c. Of the copies thus sent by Alfred to his bishops three are believed to be still in existence; that sent to Wulfsgie, bishop of Sherburn, in the Public Library, Cambridge, in perfect preservation; that sent to Werferth, bishop of Worcester, in the Bodleian Library, Oxford; and that sent to Plegmund, archbishop of Canterbury, much burnt, at the British Museum (Cotton MS. Tiberius B 11.) There are also some later transcripts. 2. The treatise of Boethius, entitled "*De Consolatione Philosophiæ*." Alfred's translation of this work is throughout very free, and contains many additions to the original; a fact which, we believe, was first noticed by Mr. Turner, who has given an ample analysis of the performance in his "*History of the Anglo-Saxons*," ii. 22—79. It has been published, under the care of Christopher Rawlinson, 8vo. Oxford, 1698; and again under the title of "*King Alfred's Anglo-Saxon Version of Boethius De Consolatione Philosophiæ; with an English translation and notes*," by J. S. Cardale. 8vo. London, 1829. William of Malmsbury asserts that in making this translation Alfred was assisted by a gloss, or interpretation, furnished by Asser; and it is probable that he had this kind of help in all his translations, his knowledge of the Latin grammar being much inferior to his command of a pure and expressive Saxon style. The following is the proœmium or preface to the Boethius, as translated by Mr. Cardale: "Alfred, king, was translator of this book, and turned it from book Latin into English, as it now is done. Sometimes he set word by word, sometimes meaning of meaning, as he the most plainly and most clearly could

render it, for the various and manifold worldly occupations which often busied him both in mind and in body. The occupations are to us very difficult to be numbered which in his days came upon the kingdoms which he had undertaken; and, nevertheless, when he had learned this book, and turned [it] from Latin into the English language, he afterwards composed it in verse, as it now is done. And [he] now prays, and for God's sake implores every one of those whom it lists to read this book, that he would pray for him, and not blame him if he more rightly understand it than he could. For every man must according to the measure of his understanding, and according to his leisure, speak that which he speaks, and do that which he does." Notwithstanding what is here said the version published by Mr. Cardale exhibits no verse; and Mr. Wright has lately stated some considerations, from which he concludes that the verse translations of the metrical passages in the original, which are given in Rawlinson's edition, cannot have been composed by Alfred. (*Biographia Brit. Literaria*, pp. 56, 57. and 400—403.) The verses, in an amended form, have been republished under the title of "*King Alfred's Anglo-Saxon Version of the Metres of Boethius, with an English Translation and Notes*," by the Rev. Samuel Fox, M.A., of Pembroke College, Oxford. 8vo. London, 1835. 3. The General History of Orosius, published by the Hon. Daines Barrington, under the title of "*The Anglo-Saxon Version from the Historian Orosius, by Aelfred the Great; together with an English Translation from the Anglo-Saxon*." 8vo. London, 1773. This translation is remarkable as containing, in addition to the original text, a sketch of the geography of Germany in Alfred's own day, and a curious relation of two voyages made in the northern seas, as given to Alfred by the navigators themselves, Ohthere and Wulfstan. These voyages had been previously printed more than once. 4. The Ecclesiastical History of the English by Bede. Of the Anglo-Saxon translation of this work attributed to Alfred there are two editions; the first by Abraham Wheloc, fol. Cambridge, 1643; the second by Dr. John Smith, fol. Cambridge, 1722. This is also a very free translation, but its deviations from the original consist more frequently of abridgments than of additions. 5. A translation of a selection from the Soliloquies of St. Augustine, mentioned by Mr. Turner as extant in the Cottonian MS. Vitellius, A 15. Of other works which have been attributed to Alfred, some, if they ever existed, are lost, and others, such as the metrical version of the Psalms, translations of other parts of Scripture, and the collection of verses entitled "*Alfred's Proverbs*," are not believed to be genuine. Alfred's will was published in 4to. at Oxford, in 1788, with a translation

and notes, by the Reverend Owen Manning; and again, with additional notes, in 8vo., at London, in 1828. Alfred's Laws are in the collection published by Wilkins, fol. London, 1721; and also in the new Record Commission edition by Mr. Benjamin Thorpe, fol., and 2 vols. 8vo., London, 1740. (Asserus *De Aelfredi Rebus Gestis*; *Chronicon Saxonum*; Ingulphus, *Historia Monasterii Croylandensis*; Will. Malmsburiensis *De Gestis Regum Anglorum*; *Life of Alfred* by Sir John Spelman, 8vo. Oxford, 1709; *Life in Biographia Britannica*; Turner's *History of the Anglo-Saxons*; Wright's *Biographia Britannica Literaria*.) G. L. C.

ALFRED, AELFRED, ELFRED, or ALURED, an unfortunate Saxon prince, was one of the two sons of King Ethelred II., surnamed the Unready, by his second wife, Emma of Normandy, whom he married in 1002. The other was Edward, who became King Edward the Confessor, and who by the most ancient authorities is represented as the elder of the two, though some of the later chronicles call Alfred the elder. In 1013, when Ethelred found himself reduced to extremities by the invasion of the Danes under Sweyn, he sent over Emma and her children to Normandy, to the care of her brother, Duke Richard II.; and the two boys remained at the court of their uncle during the three remaining years of the reign of Ethelred, and the few months (from April to November, 1016) of that of his eldest son, Edmund Ironside. When, upon the death of Edmund, Sweyn's son Canute found himself without a competitor in England, Wallingford states that the Duke of Normandy fitted out a fleet with the intention of supporting the claim of one of his nephews to their father's throne; but Richard's hostility was disarmed by Canute's consenting, or offering, to marry his sister Emma, the mother of the two boys. The marriage of Canute and Emma (called by the Saxons Elfgiva) took place 17th July, 1017. Throughout the reign of Canute her two sons by her former husband continued to reside in Normandy; but after the death of that great king (in November, 1034), and the seizure of the throne by his illegitimate son, Harold Harefoot (in violation of the rights of Hardicanute, his son by Emma), an attempt to invade England was made in 1036 by Edward, who, coming over with a fleet of forty ships, landed at Southampton, but found himself immediately obliged to reembark, and return to Normandy. It appears that he had expected the aid of his mother, who, however, was exerting all her power and influence for her son Hardicanute. But soon after this a letter was received by Edward and his brother in Normandy, purporting to come from their mother, in which, upbraiding them with their want of spirit, she urged that one of them should lose no time in coming over and

driving the usurper from the throne. It is impossible to say whether this letter was actually written by Emma, or whether it was a forgery by Harold, as is asserted by the only writer who mentions it, the author of a narrative entitled "*Encomium Emmæ*," which was addressed to Emma herself a few years after these events. All that is certain is, that upon receipt of the letter, Alfred came over with a small body of about six hundred followers, whom he had collected partly in Normandy, partly in Flanders, and partly at Boulogne, the port from which he embarked. When he presented himself at Sandwich, he found a strong force drawn up to oppose his landing, a circumstance not easy to be understood on the supposition that it was Harold who had attempted to decoy him to the country. He then steered to the part of the coast of Kent due north from Canterbury, and having landed there, was, after a few hours, met by Earl Godwin, who promised to conduct him to Queen Emma. Under Godwin's conduct Alfred and his followers then marched to Guildford, where by the earl's orders they were abundantly supplied with food and wine, and quartered for the night among the inhabitants. While they were all buried in sleep, a band of men in the service of Harold arrived, seized them in their beds, bound each man's hands behind his back, and in the morning put the helpless wretches nearly all to death, with circumstances of the most horrid mutilation and torment, only setting every tenth man at liberty, and saving a few of the others for slaves. As for Alfred himself, he was tied on a horse, and taken first to London, and thence to Ely, where he was brought before a sort of mock court, and condemned to lose his eyes. They were immediately torn out of his head by main force, and he died a few days after. The murder of Alfred and the massacre of his followers are mentioned by most of the old authorities, as well as by the writer of the "*Encomium Emmæ*;" by one of the MSS. of the Saxon Chronicle (Cotton MS. Tiberius B 1); by William of Poitiers; by the chronicler of Mailros; by Hoveden; by Higden, &c. There is apparently no foundation for William of Malmsbury's supposition that the bloody transaction took place in 1040, after the death of Harold, any more than for the statement of Henry of Huntingdon, who places it in 1042, in the interval between the death of Hardicanute and the accession of Alfred's brother, the Confessor. The popular opinion in favour of the letter which had brought Alfred over to England having been a forgery of Harold's was strengthened, or more probably created, by the intimate alliance which it immediately after became apparent that that king had formed with Earl Godwin, by whose agency the unhappy prince and his men seemed to have been led

into the snare. Three or four years after, in the reign of Hardicanute, Godwin was regularly tried on the charge of having been concerned in the murder of Alfred, and, although he was acquitted, and retained his influence at court both under Hardicanute and the Confessor, the foul imputation still clung to him in the public mind. On the other hand it is observable that the writer of the "Encomium Emmæ," while he asserts the guilt of Harold, does not seem to represent Godwin as involved in it. As for Queen Emma, she quitted England immediately after the murder of her son, and took up her residence, not in Normandy, but at Bruges, in the dominions of Baldwin, earl of Flanders, by whom Alfred had been assisted, or with whose permission at least he acted, in collecting his little force. (Article by Dr. Campbell, under "Aelfredus," in *Biographia Britannica*; Turner's *Hist. Anglo-Saxons*, ii. 349, 350.; Lingard's *Hist. Eng.* i. 269—271. 287. To the authorities quoted by these writers, by the last of whom in particular the subject has been very carefully investigated, may be added the following:—Wallingford in Gale, *XV Scriptores*, p. 525.; and Simeon Dunelm, ad an. 1036; Jo. Bromton, p. 934, 935, 936.; Rad. de Diceto, *Abbrev. Chronicon*, ad an. 1037; Hen. de Knyghton, lib. i. c. 6.; Ailredi *Vita Edwardi Confessoris*, p. 374., all in *Historiæ Anglicanæ Scriptores Decem*, fol. London, 1652. The "Encomium Emmæ" was first published in Duchesne's *Hist. Normannor. Scriptores*, fol. Lat., Par. 1619; and again, along with William of Poitiers, &c., by Baron Maseres, 4to. London, 1783 and 1807.) G. L. C.

ALFRED, or ALURED, designated ANGLICUS (the Englishman), and the Philosopher, appears to have lived in the latter part of the thirteenth century. Pits says, that after having travelled in quest of knowledge over all France and the greater part of Italy, having come to Rome, he was taken into the family of Cardinal Ottoboni, who made him his chaplain (a sacellis), and soon after took him along with him to England when he was sent thither as legate by Urban IV. Ottoboni, in fact, came over as legate from Urban's successor, Clement IV., in November 1265, after the battle of Evesham. The most trustworthy account we have of Alfred is given by Leland, who says that he was eminently skilled both in Latin and Greek, and quotes a passage from Roger Bacon's treatise *De Utilitate Linguarum* (not now known to exist), in which that writer, his contemporary, mentions him along with Gerardus Cremonensis, Michael Schottus, and Hermannus Alemannus, as having translated numerous works into Latin (from the Greek, as would seem to be implied by the manner in which Leland introduces the passage). Leland adds that he had himself seen a work by Alfred *De Motu Cordis* (on the

motion of the heart); and he speaks of having heard of the existence of another on the mode of training hawks (*De Educatione Accipitrum*), a subject deemed more important in those days than now. He adds that Alfred also wrote a commentary on the *Vegetabilia* of Aristotle. From all this it would seem that he must have been principally a student of the physical sciences. Pits assigns to him a treatise *De Musica*, another *De Rerum Natura*, and Commentaries on Aristotle's *Meteorology*, and on Boethius *de Consolatione Philosophiæ*. No work by this Alfred is now known to exist. (Leland, *De Scriptoribus*, in Tanner, *Biblioth. Brit. Hib.*; Bale, *Scriptores*, iv. 35.; Pits, *De Reb. Ang.* p. 351.)

G. L. C.

ALFRED, ALURED, or ALRED, of BEVERLEY, was born in the latter part of the eleventh century, and is said by Bale to have been a native of Yorkshire, and to have been educated at Cambridge, whence returning to the north of England he became a secular priest, and one of the canons of the collegiate church of St. John at Beverley. He was afterwards promoted to be treasurer of the same church, and died according to one account in 1126, according to another in 1136. Bale, who is copied by Pits, assigns a number of different works to Alfred of Beverley; but, with the exception of what he describes as a *Life of St. John of Beverley* (*Vitam D. Joannis Archiepiscopi*, Lib. I.), which is supposed to be merely a collection of documents, now in the Cotton library (MS. Otho, C 16), relating to the church at Beverley founded by that archbishop of York, they appear to be all parts of a Latin chronicle which was published by Hearne in 8vo. at Oxford in 1716, under the title of "*Aluredi Beverlacensis Annales, sive Historia de Gestis Regum Britanniae, Libris IX.*" The book was printed from a MS. belonging to Thomas Rawlinson, Esq., being the only one which Hearne had ever met with; and only one hundred and forty-eight copies were thrown off, which were sold to subscribers at twelve shillings for the large and eight shillings for the small paper. This history, to which Hearne has prefixed a long preface, begins with the story of Brutus the Trojan, the first king, according to the author, who reigned in Britain, and comes down to 1128, the twenty-ninth year of Henry I. The earlier part of it accordingly has afforded a curious subject of comparison with the work of Geoffrey of Monmouth, in which the same ancient British fables are detailed at greater length, and from which Alfred of Beverley's Annals (if indeed they be his, for that too has been doubted) have been regarded by many as a mere abstract or plagiarism—*Deflorationes Galfredi* as they are designated by Bale. This question has been discussed in modern times by Mr. Aaron Thomson, in the preface to his trans-

lation of Geoffrey of Monmouth, and in the article on Alfred of Beverley (Alredus) in the *Biographica Britannica*, written by Dr. John Campbell, who endeavours to show that Geoffrey's History could not have been published till some years after Alfred's death. There is, however, very little in Alfred's Annals that is of any value, if we are to except what he has in common with Geoffrey. It may be added, that in the MS. about the church of St. John at Beverley, which is in the Cotton library, the collector of the documents, or rather their translator into Latin, is called Sacrist of that church :—the title is "Libertates Ecclesiæ S. Johannis de Beverlik, . . . quas Magister Alueredus, Sacrista ejusdem ecclesiæ, de Anglico in Latinum transtulit." Tanner says that Alfred is sometimes designated simply Thesaurarius (the treasurer). (Bale; Pits; Hearne; Tanner; *Biog. Britan.*; and the other authorities referred to in the article.) G. L. C.

ALFRED, or Alfric, of MALMSBURY, is called Ealfridus by William of Malmsbury in his *Life of St. Dunstan*, as quoted by Leland, and Elvricus by the same writer in his *History*. Tanner and Godwin state that he is called Alfricus by Ralph de Diceto,—that is, apparently, in his catalogue of bishops, which has not been printed. He is supposed to have been a monk of Glastonbury while St. Dunstan was abbot, about the middle of the tenth century; and it was probably on the recommendation of Dunstan, then archbishop of Canterbury, and the most powerful person in the kingdom, that about the end of the reign of Edgar he was nominated by that king abbot of Malmsbury. He was consecrated by Dunstan in 974. Tanner says that he had been previously a monk of Malmsbury. In 990 he was elected bishop of Crediton (or Kirton), one of the former seats of the bishopric of Exeter. Godwin, who calls him Alfredus (not Alfricus, as stated by Tanner), places his death in 999; but for this date no authority is given; and William of Malmsbury, in his *Life of Aldhelm*, states that he was only bishop for four years. The same writer, in his *Life of St. Dunstan*, informs us that Alfred was known for his learning as well as his piety, when he was made abbot; and he adds that after he became bishop he distinguished himself both by his zeal in building and by the strict discipline which he maintained over his clergy (in refrænandis clericis). The translations from the Latin and other writings, however, which William of Malmsbury, in his *Life of Aldhelm*, attributes to this Alfred, appear to belong to Alfric Abbas. Bale and Pits make Alfred to have been the author of a treatise on the Natures of Things (*De Naturis Rerum*), and of another work on the affairs of his monastery (*De Rebus Cœnobii sui*), which must, apparently, have been of an historical character. But both are lost, if

either ever existed. Tanner has two articles on this Alfred; one under "Alfredus," another, extracted from Leland, under "Ealfridus." In the first of the two he asserts, it does not appear upon what authority, that Alfred was a great admirer of singing in the service of the church (*cantu in officiis divinis multum delectatus*). In the other Leland erroneously, and without being corrected by Tanner, attributes to this Bishop Alfred, instead of to King Alfred, the book of anecdotes from which William of Malmsbury, in his *Life of Aldhelm*, quotes his account of Aldhelm's eminence in music and poetry, as well as various other facts which he mentions. (Godwin, *De Præsulibus*, p. 399. edit. of 1743; Tanner, *Biblioth. Brit. Hib.* pp. 35. and 245.; Wright's *Biograph. Brit. Lit.* p. 478.) G. L. C.

ALFREDUS. [ALDRED.]

ALFRIC, AELFRIC, or ELFRIC, styled ABBAS, or the Abbot, and also Grammaticus or the Grammarian, is the author, or supposed author, of more of the Anglo-Saxon literature that has come down to us than any other writer. The following are the principal works which have been attributed to him :—1. Two collections of Anglo-Saxon Homilies or sermons, translated or compiled from the Latin of Augustine and other fathers of the church, of Bede, &c.: the first consisting of two books of forty homilies each; the second, for saints' days, also divided into two books. One of Alfric's homilies, the "Paschal Sermon, or Sermon for Easter Sunday," was published, it is believed by Archbishop Parker, in Anglo-Saxon and English, with a learned preface understood to be by the archbishop's secretary, Joscelin, in 1566, under the title of "A Testimonie of Antiquitie, shewing the auncient Fayth in the Church of England touching the Sacrament of the Body and Bloud of the Lord," &c.; and of this publication reprints were given in 1623 and 1638, by William L'Isle, of Wilburgham, Esq., along with another of Alfric's works, to be presently mentioned. The "Paschal Sermon" is also reprinted in both languages in Foxe's "Acts and Monuments," and in English only in "Three rare Monuments of Antiquitie, &c., translated and compacted by M. William Guild," 12mo. Aberdeen, 1624; along with "The Book of Bertram the Priest," 12mo. Oxford, 1838; and separately, with Joscelin's preface, in 4to. at Oxford, in 1675, and again in 1688, under the superintendence, it is said, of Leon Litchfield. Another of Alfric's homilies, that on the birthday of St. Gregory, was published with an English translation and notes by Elizabeth Elstob, 8vo. London, 1709. Of this publication a new edition appeared in 8vo. at London in 1839, and the same year the same homily was reprinted in Langley's "Principia Saxonica," 12mo. London. An edition of

the whole of the first collection of Alfric's homilies, with an English translation, was begun to be printed by Mrs. Elstob, in folio, at Oxford, soon after her publication of the homily on St. Gregory's day, but only thirty-six pages were carried through the press; and of a second edition which she attempted in 1715 only two leaves were printed. The printed portions of both editions, and also the transcripts of the original Saxon text, prepared by Mrs. Elstob and her brother, the Reverend William Elstob, (in part translated,) making five volumes of the Lansdown collection of manuscripts, are preserved in the British Museum. Portions of Alfric's homilies are also given with Wheloc's Bede, folio, Cambridge, 1643, in Hickes's "Dissertatio Epistolaris," in the third volume of his "Thesaurus Linguarum Septentrionalium," folio, Oxford, 1705, and in Thorpe's "Analecta Anglo-Saxonica," 8vo. London, 1834. The Aelfric Society, just established, propose to commence the series of their publications with a collection of "The homilies of the Anglo-Saxon Church," comprising at least a portion of those ascribed to Aelfric, or Alfric, from whom the society takes its name. This edition, to be edited by Benjamin Thorpe, Esq., will be accompanied with a translation.

2. "A Treatise concerning the Old and New Testaments," published in Saxon and English by L'Isle (along with the Testimonie of Antiquitie), 4to. London, 1623 and 1638.
3. A Collection of Canons, translated from the Latin (sometimes called "Sermo ad Sacerdotes"), preceded by an epistle to Wulfsine, bishop of Sherburn, published in Saxon and English by Sir Henry Spelman, in his Concilia, Decreta, &c. fol. London, 1639; in Saxon and Latin, in Wilkins's "Concilia Magnæ Britanniae et Hiberniae," fol. London, 1737, and in Saxon and English in "Ancient Laws and Institutes of England," edited by Thorpe, fol. London, 1840.
4. A Latin Grammar, in Saxon, translated from Donatus and Priscian, and a Latin and Saxon Glossary, or vocabulary, printed with Somner's "Dictionarium Saxonico-Latino-Anglicum," fol. Oxon. 1659, and also, in part, in "Fragments discovered among the archives of Worcester Cathedral," by Sir T. Phillipps, Bart., fol. London, 1838. Alfric's Grammar and Glossary were printed in folio, at the Mill-Hill press, in 1838; and among the publications announced by the Aelfric Society are new editions of these two works.
5. A Colloquium, or Dialogue between a Master and his Scholar, in Latin, with an interlineary Anglo-Saxon translation. This exists only as augmented by Alfric Bata. It is printed entire, in Latin and Saxon, in Thorpe's "Analecta Anglo-Saxonica," 1834, and, without the Latin, in Heinrich Leo's "Altsächsische und Angelsächsische Sprachproben," 8vo. Halle, 1838; and the author of the "Dissection of the Saxon

Chronicle," 8vo. London, 1830, has (at pp. 225—239.) given an edition of the Saxon (with the omission of a few passages), arranged in what he considers to be the proper order of the words.

6. An Anglo-Saxon translation of the five Books of Moses, and of the Book of Job, published by Edward Thwaites, 8vo. Oxon. 1699.
7. A Preface to the Book of Genesis, in Saxon, published with the preceding, and also, with a Latin translation by Hickes, at the end of H. Wharton's "Auctuarium Historiæ Dogmaticæ Jac. Usseri," 4to. Lon. 1689; in Saxon and English, in Thorpe's "Analecta," and in Saxon only in Leo's publication.
8. An Epistle entitled "Quando Dividis Chrisma," printed in Thorpe's "Ancient Laws and Institutes."
9. A Treatise on the Trinity, in Anglo-Saxon, preserved in MS. in the Bodleian library.
10. An Epistle to Sigferth, on the marriage of the clergy, among the Cotton MSS.
11. Rules and Customs for Monks, for the use of the monastery of Eynsham, abridged from the Constitutions of Ethelwold, among the MSS. belonging to Corpus Christi College, Cambridge.
12. Two Pastoral Epistles, in Saxon, written for Wulstan, archbishop of York, and published in his name.
13. An Epistle to Wulstan on the Eucharist, also in Saxon.
14. A Life of his master Ethelwold, in Latin, which appears to be the same with a part of Wulstan's Life of Ethelwold, printed by Mabillon in the "Acta SS. Benedictinor.," Sæc. v. p. 608, &c.
15. A discourse in Latin entitled "Sermo Elfrici Episcopi ad jam nunc ordinatos," preserved in MS. in the library of Corpus Christi College, Cambridge. All these productions profess to be written by an Alfric or Elfric, or have that name inscribed on them in the old manuscripts. There have also been conjecturally assigned to Alfric on internal evidence,—
16. The portion of the Saxon Chronicle extending from A.D. 990 to 1016 (by the author of the "Dissection of the Saxon Chronicle").
17. A Manual of Astronomy, in Anglo-Saxon, published by Mr. Thomas Wright, with an English translation, in his "Popular Treatises on Science written during the Middle Ages, in Anglo-Saxon, Anglo-Norman, and English," 8vo. London, 1841.
18. An Anglo-Saxon translation of the Life of Guthlac, by Felix of Croyland, preserved among the Cotton MSS.

It is not quite certain, however, that all even of the above-mentioned works that bear the name of Alfric are by the same writer. In the greater number of them the author calls himself Alfric the Abbot (in Saxon Abboth, in Latin Abbas); in others, Alfric the Monk (Monachus or Monuc); in a few, Alfric the Bishop (Episcopus or Biscop). The biography of the Alfric whom these several designations have commonly been all supposed to indicate is extremely obscure, and has been the subject of much contro-

versy. He was probably born before the middle of the tenth century ; and, if we may believe Matthew Paris, he was of very noble descent, his father being Ealderman or Earl of Kent. In his preface to Genesis, he speaks of having once had a secular or mass priest for his teacher, who scarcely understood Latin ; but he afterwards became one of the scholars of the learned Ethelwold, as he has himself mentioned, both in a Latin preface to his Homilies, and in another to his Grammar, and also in the preface to his Constitution for the Monks of Eynsham, where he says that he attended Ethelwold's school many years. He probably studied under Ethelwold both at Abingdon, and afterwards in the more famous school which that learned person superintended at Winchester, of which see he became bishop in 963. It is known that an Alfric was made abbot of St. Albans in 969 ; but whether that was this Alfric is matter of dispute. The next fact regarding him that is certainly known is that about the year 988 he was sent by the then Bishop of Winchester, Alfheh, to take charge of the abbey of Cerne in Dorsetshire, at the request of its founder, Ethelmer, earl of Cornwall. This he tells us himself in a Saxon preface to his Homilies ; and he adds that he was at this time a monk and a mass priest. Here he wrote the two books of his first collection of Homilies, the first book in 990, the second in 991 ; his translation of Genesis, and probably others of his works. Soon after the composition of his two books of Homilies, he seems to have assumed the title of abbot ; that is the designation which he gives himself, for instance, in the preface to his Constitution or Rule for the Monks of Eynsham, which is supposed to have been drawn up about this time at the request of Ethelmer. He next appears as bishop of Wilton (now Salisbury), the common accounts making him to have succeeded to that see on the promotion of Bishop Sigeric to Canterbury in 989 or 990 ; but Mr. Wright has adduced sufficient reasons for holding that he could not have been advanced to that station before 994 or 995. In that case, however, he would have been bishop of Wilton for only a few months, for Alfric, bishop of Wilton, unquestionably succeeded Sigeric as archbishop of Canterbury in one or other of these same years. Alfric, archbishop of Canterbury, again, died on the 16th of November, 1006. But another theory, first proposed by Henry Wharton, makes Alfric, the grammarian and voluminous author, to have been, not this archbishop of Canterbury at all, but the Alfric who became archbishop of York in 1023, and died in 1051. The arguments in support of this view are contained in a "*Dissertatio de Elfrico Archiepiscopo Cantuariensi, utrum is fuerit Elfricus Grammaticus*," published by Wharton in the first volume of his *Anglia Sacra*, and reprinted, very carelessly and in-

correctly, in the volume entitled "*A Dissection of the Saxon Chronicle*," by the author of which the same notion is advocated. This writer also conceives that he has discovered that Alfric was abbot of Peterborough from 1005 to 1023. Wharton's Dissertation was answered by Dr. Edward Rowe Mores, in a Latin tract, published at London, in 4to., in 1789, some years after the death of the writer, by the learned Danish professor, G. J. Thorkelin, under the title of "*Edwardi Rowe Moresi de Aelfrico, Dorobernensi Archiepiscopo, Commentarius*." The latest investigation of the history of Alfric the grammarian, and the most complete account that has been given of his works, is contained in Mr. Wright's "*Biographia Britannica Literaria*," vol. i. p. 480—494., under the head of "*Alfric of Canterbury*."

The writings of Alfric attracted the attention of the reformers in the sixteenth century, by some passages (in his Paschal Sermon and elsewhere) which are opposed to the Roman Catholic doctrine of transubstantiation ; and the discovery of these passages appears to have had a main influence in reviving the study of the Anglo-Saxon language and literature. The author of the Preface to Archbishop Parker's edition of the Paschal Sermon states some curious facts, making it probable that the passages in question owed their preservation to the circumstance of the monks since the Norman conquest having been unable to read them. Alfric's writings also contain many notices of the manners and customs of the time in which he lived ; and some of them are of considerable interest and importance in a philological point of view. His Homilies, Mr. Wright observes, are "written in very easy Anglo-Saxon, and form on that account the best book for the student who is beginning to study the language." G. L. C.

ALFRIC, ÆLFRIC, or ELFRIC, BATA, is the name of the scholar of Alfric the Abbot, or the Grammarian, by whom the Colloquium originally written by the latter was augmented and republished in the form in which we now have it. This appears from the title of the Colloquium in the Cotton MS. (Tiberius, A 3), and also from the title of the copy preserved in the library of Merton College, Oxford, the latter, at least, being prefixed by Alfric himself. This Alfric, therefore, may be supposed to have lived in the earlier half of the eleventh century. Almost the only other thing that is known about him is that Osbern in his *Life of Dunstan*, written after the Norman conquest, incidentally mentions Alfric Bata as "endeavouring to dispossess God's church ;" whence it has been inferred that he held the same doctrine, then accounted heretical, respecting the eucharist, which is found in the writings of his master Alfric the Gram-

marian. He is designated a monk (monachus) in some Latin verses prefixed to his edition of the Colloquium in the Oxford manuscript.

In the absence of certain knowledge, however, Alfric Bata has been the subject of much conjectural speculation. Dr. E. R. Mores, in his answer to Wharton [ALFRIC ABBAS], endeavours to show that Alfric Bata was the author of the two Pastoral Letters composed in the name of Wulstan, archbishop of York, which have commonly been attributed to the other Alfric; and Mr. Wright, who seems inclined to adopt this opinion, conceives that the Life of Ethelwold was also probably written by Bata, who, however, he thinks, in the parts where the two agree, transcribed the other Life composed by Wulstan, not Wulstan his, as has been commonly believed. On this supposition Alfric Bata would seem to have been an abbot and a Winchester scholar, as well as his master; for in the dedication of his work to Bishop Kenulf the writer of the Life of Ethelwold expressly calls himself "Ælfricus Abbas, Wintoniensis alumnus." Kenulf only became a bishop in 1006, the year in which Alfric the Grammarian died, if he was the same person with Alfric, archbishop of Canterbury. One of the Homilies, also, in the collection bearing the name of Alfric must, supposing the grammarian to have been the archbishop, be assigned to Alfric Bata, if, as is stated in a marginal note on one of the manuscripts, it was composed at the desire of the younger Ethelwold, bishop of Winchester; for Ethelwold did not become bishop till 1008.

Alfric Bata has been commonly supposed to be the same person with Alfric Putta, who succeeded Wulstan as archbishop of York in 1023, and whom Ralph de Diceto and various other authorities state to have previously been provost or head of the monastery of Winchester (Wintoniensis præpositus). Besides the resemblance of name, Wharton, and those who hold with him that Alfric the Grammarian was not Alfric of Canterbury, allege a letter printed along with Alfric's Glossary by Somner, in which the writer, addressing the author of the Glossary, describes him as a distinguished bishop (sacerdos egregie) having great influence with the then King C., who, it is contended, could be no other than King Canute. It is known from other sources that Alfric of York was regarded as a special favourite and adviser both of Canute and of his son Hardicanute. He died in 1051. Wharton, however, regarding Alfric Putta to have been the same person with Alfric the Grammarian, does not attempt to identify him with Alfric Bata. The name Putta, or Puttoc, as it is found in Florence of Worcester, he thinks is a mistake, arising from the similarity of the Saxon characters p and w, for Wittoc, or ra-

ther Wittunc (in which form it is actually found in the Lambeth MS. of Florence's History), meaning the Wise. This is not very plausible. Alfric Abbas and Alfric Bata look almost like corruptions of Alfric Alpha and Alfric Beta. (H. Wharton, *Dissertatio de Duobus Elfricis*, in *Anglia Sacra*, i. 125, &c.; E. R. Moresi *De Ælfrico Commentarius*, 4to. London, 1789; *Ancient History, English and French, exemplified in a regular Dissection of the Saxon Chronicle* (understood to be by Mr. English), 8vo. London, 1830; Wright's *Biographia Britannica Literaria*, i. 496—501.) G. L. C.

ALFTEKIN, surnamed Abú Mansúr Sherábí, was a Turkish slave of Mu'izzu-d-daulah Ibn Buwayh, who held the office of Amíru-l-omrá at Baghdád during the reigns of Mostakfí and Muti', khalifs of the race of 'Abbás. Having obtained the command of some troops of his nation, he distinguished himself by his ability and his courage, and became one of the most powerful chiefs of the Turkish party. Wishing to restore to the khalif the authority of which he had been deprived by the amírs of the race of Buwayh, Alftekin rose against Bakhtiyár 'Izzu-d-daulah, the son and successor of his ancient master Mu'izzu-d-daulah, and expelled him from Baghdád. Bakhtiyár fled to Wásit, and having there obtained the assistance of a cousin of his named also 'Izzu-d-daulah, returned to Baghdád at the head of considerable forces. Alftekin sallied out to encounter him, and a battle was fought in which the troops of 'Izzu-d-daulah were victorious. Obligated to leave Baghdád, Alftekin retired with his cavalry to Rahbah, whence, taking the route of the desert, he proceeded to Júsiyah in Syria. On his arrival there, an Arab, named Dhálim Ibn Marhúb Al-'okaylí, who commanded at Ba'lbek, took alarm and despatched a messenger to Abú Mahmúd Ibráhim Ibn Ja'far, the governor of Damascus, informing him of Alftekin's movements, and that it was his intention to march on that capital. Upon the receipt of this intelligence, Abú Mahmúd left Damascus, and, having joined his forces to those of Dhálim, marched to Júsiyah where Alftekin was encamped. Alftekin, whose troops were greatly inferior in number to those of his enemy, would have been taken prisoner, if Abú-l-ma'áli Ibn Ahmed, lord of Hems (Emesa), had not sent to his assistance a body of troops under Basharah the eunuch, who extricated Alftekin from his dangerous position, and conducted him to Emesa in A. H. 364 (A. D. 974-5). Whilst Alftekin was in Emesa, the inhabitants of Damascus, profiting by the absence of their governor, Abú Mahmúd, who had gone to repel the invasion of the crusaders, revolted under the conduct of a man named Ibnu-l-mawáred, and sent a deputation to Alftekin, entreating him to come among them and take possession of the

city. Alftekín set off for Damascus, and arriving in sight of that city about the end of Sha'bán, A. H. 364 (A. D. 975), made himself master of it without resistance. After staying a few days at Damascus, Alftekín marched against the Arab Dhálim, who at his approach abandoned Ba'lbek and took to flight. Alftekín entered the place; but he had scarcely been there a few days when he was himself attacked by the Greeks under Zimisce, who defeated him and took Ba'lbek, which they plundered and destroyed; after which they laid siege to Damascus, whither Alftekín had fled with the relics of his army. After besieging the city for some time, the Greeks made themselves masters of one of the suburbs, upon which Alftekín, perceiving that he could no longer hold out, offered to pay a large sum of money on condition of their raising the siege: the offer was accepted; but as the money which Alftekín had promised them was not forthcoming, the Greeks remained encamped before the city. At last Alftekín, having dexterously persuaded Zimisce that as long as Ibnu-l-máward shared the power with him he could not raise the sum required, the latter was arrested, and the Greeks, after receiving 30,000 dinárs of gold, set off for Tripoli. Sole master of Damascus, Alftekín caused 'Abdul-kerím, the 'Abbaside, to be proclaimed khalif under the surname of At-táyi'-billah. His next step was to conclude an alliance with the Karmátians, or the followers of Abú Táhir Al-karmátí, who were then masters of nearly all Arabia; and having, in A. H. 365 (A. D. 976), received considerable reinforcements from those sectarians, he marched against his old enemy Dhálim, who had taken the field in favour of Al-mu'izz, the reigning khalif of Egypt. After defeating him near Seyd (Sidon), he proceeded to 'Akká (St. John of Acre), which he invested and took. Meanwhile the khalif 'Al-múizz died and was succeeded by his son 'Azíz-billah, who sent an army against Alftekín under an experienced general named Jauhar. On his approach, Alftekín evacuated 'Akká and retreated upon Tiberiyah (Tiberias), and from thence to Damascus, where he fortified himself. He was soon after vigorously besieged by Jauhar, until the month of Rabi' the first, of the year 366 (Nov. A. D. 976), when, hearing of the approach of a large division of the Karmátians, who hastened to the assistance of Alftekín, the general of 'Azíz-billah offered to raise the siege on condition that he should not be molested in his retreat. Alftekín accepted the offer; but scarcely had his enemy struck his tents, when, in violation of his promise, he started in pursuit of Jauhar, and, having overtaken him near 'Askalon, defeated him, and obliged him to shut himself up in that fortress, which Alftekín immediately invested. After a protracted siege, Jauhar

offered to capitulate and surrender the place, provided he should be allowed to proceed to Egypt with all his troops; and Alftekín consented on condition of his paying a large sum of money, and passing under the sword of the conqueror. Accordingly the sword of Alftekín was suspended under one of the gates of 'Askalon, and the general of 'Azíz-billah passed under it, followed by his troops. When the news of this disaster reached Cairo, 'Azíz-billah marched to Syria, at the head of considerable forces. Alftekín, accompanied by Abú Táhir, the brother of 'Izzu-d-daulah, Abú-n-nejád Marzobán, and other chiefs, met him near Tiberias; and on Thursday, the 21st of Moharram, A. H. 368 (Aug. 29. A. D. 978), a battle took place in the neighbourhood of that city, in which Alftekín was defeated and taken prisoner. He was conducted to the presence of 'Azíz-billah, who, with a generosity of which the history of the East affords few examples, not only forgave him, but gave him a palace at Cairo as well as a pension for his maintenance, and raised him to the highest posts in the estate. Alftekín continued to enjoy the confidence and favour of the khalif until he died in A. H. 372 (A. D. 982-3), not without suspicion of his having been poisoned by Ya'kúb Ibn Kels, the vizír of 'Azíz-billah, who was jealous of him. The historian Makrízî (Takkiu-d-din Ahmed) has introduced a long account of Alftekín, whom he calls Helftekín, into his "Khittátu-l-Misr," or Topography of Cairo, in the chapter treating of the "Harratu-d-dilam," or the Street of the Dilamites, the same which has been translated by Mr. Silvestre de Sacy in his "Chrestomathie Arabe." (Makrízî, *Khittát*, under the article "Harratu-d-deylam," or the Street of Dilam; De Sacy, *Chrestomathie Arabe* (edit. nov.), ii. 103.; D'Herbelot, *Bib. Or. voc.* "Aziz-Billah," "Azzedoulat," &c.) P. de G.

ALGARDI, ALESSANDRO, the contemporary of Bernini, and his rival in celebrity, is generally supposed to have been born in 1602, although such date is not expressly stated by either of his two earliest biographers, Passeri and Bellori, who leave it to be inferred from his being, according to them, fifty at the time of his death in 1654. Tiraboschi, however, supposes him to have been about fifty-five; while others have, without making any remark, assigned 1593, or even 1588, as the year of his birth. There are also many discrepancies in the different accounts of his life; for in some no notice is taken of many circumstances which are dwelt upon in others. All agree in making him a native of Bologna, where his father was a merchant or silk-mercator. Having received a very good school education, he was placed as a pupil under Lodovico Caracci; but he discovered greater inclination for modelling than for drawing, and having become ac-

quainted with Cesare Conventi, a Bolognese sculptor of some repute, he received instruction from him in the mechanical part of his profession. At the age of twenty, Alessandro went to Mantua, whither, as Passeri says, he accompanied Conventi; while, according to Bellori, it was Gabriele Bertozzuoli, architect to Duke Ferdinand of Mantua, who took him to that city and introduced him to the prince. Whatever doubt there may be as to this point, it is certain that he was introduced to and patronised by that prince, for whom he designed and modelled a number of small figures and ornaments, and executed many carvings in ivory. While at Mantua he had free access to the works of Giulio Romano in the Palazzo del T, and feeling a desire to visit Rome, that he might there study the chief works of painting and sculpture, he was sent thither by the prince, with a letter of recommendation to Cardinal Ludovisi, the nephew of Gregory XV.

The favourable prospect thus opened to him was shortly after overcast by the death of his father, and that of his patron the duke. He was however employed by the cardinal to restore some ancient statues for him; and having renewed his acquaintance with Domenichino, who had been his fellow-student in the school of the Caracci, he obtained, through his influence, a commission for two statues, St. John the Evangelist, and a Magdalen, for the Capella Bondini, in San Silvestro, near Monte Cavallo. Though these productions obtained for him great credit, on account of the skill, vigour, and taste displayed in them, they did not produce him much pecuniary advantage, nor did they lead to other commissions of the same kind. About this time, also, a coolness took place between him and Domenichino, in consequence of a dispute between Domenichino and his pupil, Giovanni Battista Ruggieri, Algardi's friend. Algardi was therefore compelled to accept whatever employment he could in modelling small figures, and other works of that class. But if he was at this period very necessitous, he was, according to Passeri, dissolute in his habits also. At length, not before he was about thirty-eight, he began to be employed on works of some importance, although through what means we are not informed; nor, for want of dates, is it possible to arrange them in strict chronological order, more especially as only some are mentioned, and others are passed over, by different biographers. According to Bellori, the first work which he executed in marble, and for which he was selected by Pietro Buoncompagni, was his group of San Filippo Neri and an Angel, larger than life, in the sacristy of the Padri dell' Oratorio, at Rome, and which was completed by him in 1640. Among other works by him of about the same period are his "Decollation of St. Paul," a group in the

church of the Bernabiti at Bologna, executed for Cardinal Bernardino Spada, and consisting of two large figures, the saint kneeling, and the executioner about to strike with his sword (*spada*), in allusion, if we may believe Bellori, to Paolo Spada, the cardinal's father; the monument of Leo XI.; a sleeping child, in pietra di paragone, in the Villa Borghese, which is noticed by Winckelmann in his "Versuch einer Allegorie," on account of the artist's having introduced a dormouse as well as poppies, as emblematic of the subject. To these may be added his bas-relief in the church of St. Agnes, in the Piazza Navona, Rome, representing that saint and the miraculous growth of her hair, so that it covered her whole person, on her being led out naked by her executioners.

The accession of Giambattista Panfili (Innocent X.) to the papal chair in 1644 was an important event for Algardi, who, through the good offices and influence of Prince Nicolo Ludovisi (who had married the Princess Costanza Panfili), and of other friends and Bolognese in the papal household, was recommended to the favour of the new pontiff and his nephew Don Camillo Panfili. By the latter he was forthwith employed to rebuild his villa near the Porta di S. Pancrazio—his chief architectural work. For the same patron he also designed the great altar in the church of San Niccolo da Tolentino, a building erected by his own pupil Gio. Maria Baratta, who, like Algardi himself, followed architecture as well as sculpture. On a bronze statue being decreed to Innocent by the senate, the work was originally given to Francesco Mochi, but afterwards obtained, in what manner is not stated, by Algardi. This threatened to be attended with more disgrace than honour to him, for the first casting turned out exceedingly unsuccessful: instead however of allowing himself to be discouraged, Algardi persevered in his task, and completed it so much to the pope's satisfaction, that he presented him with a very valuable gold chain and bestowed on him the title of Cavaliere di Cristo. About the same time he completed his great work, the celebrated relief of St. Leo and Attila (the largest ever executed, its dimensions being 32 Roman palms high, and 18 in width, or rather more than 23 by 13 English feet), in St. Peter's at Rome. For this he was not only very liberally rewarded in money, but obtained such high reputation by it, that he was most earnestly pressed in 1648 by Cardinal Mazarin to visit France; which flattering invitation, accompanied with a *carte blanche* as to terms, he was prevented from accepting only by his attachment to his liberal patron, Innocent.

Fortune seemed now to have showered her favours upon him, for just after he had completed his Attila, an important lawsuit at Bologna, which had been for many years

pending, was decided in his favour. But if this sudden prosperity did not render him arrogant, neither did it render him liberal : on the contrary, he became sordid, and even ungenerous, more especially towards his brother Giovanni Giuliano, who had been of service to him in carrying on the suit, and who is said to have died shortly after of vexation at the ungrateful return he met with from Alessandro. This event filled Alessandro with compunction, and so far he appears to have been not entirely callous ; still this and other circumstances do not say much for his personal character, but detract very much from the estimate usually given of it by those who willingly give a distinguished artist full credit for being a worthy and amiable man.

As a sculptor, Algardi is certainly entitled to the distinction he has obtained, inasmuch as his works form an epoch in the art, when it had sunk into mannerism and mechanical conventionality. He looked at nature, but he neglected the study of the antique ; and if he led to a better taste in art in some respects, he fell on the other hand into very great extravagancies. His *Attila*, which has obtained a repute far beyond its merits, and greater celebrity for its author than perhaps all his works might else have done, it being one of those things that strike every one by their extraordinary dimensions, is founded upon entirely false notions and principles, and chiefly serves to show the absurdity of attempting in sculpture those effects which can be expressed only in painting. It has accordingly been criticised at considerable length, severely but not unjustly, by Cicognara ; nor has it escaped censure from Winckelmann. In his smaller works, and especially in his models and figures of children, for which he stands next to Fiammingo, he was far more happy, and showed himself to be a greater artist than in the colossal performance to which he is indebted for so great a portion of his celebrity. Of his works in sculpture, besides those already spoken of, we have but very imperfect notices ; yet it would appear that he must have designed and modelled many that were executed by others. Though no mention is made of them, nor is he said to have been so employed by any of his Italian biographers, Ponz describes, as being by him, many of the groups of figures and the fountains in the gardens of Aranjuez, especially that called the fountain of Neptune ; which, however, seems to be contradicted by the date of the inscription, 1621, if correct.

As an architect Algardi did not do much, and probably only in furnishing designs. The villa Panfili, his best production of the kind, deserves neither all the censure nor all the praise that has been bestowed upon it. While Passeri condemns it as being insignificant (*di maniera meschina*), though

good in taste, Milizia, Quatremère de Quincy, and others extol it as a superior piece of architecture. It is not a very large house, but the principal façade is rather scenic and rich in composition, being adorned with numerous panels of bas-relief. Algardi also designed the façade of St. Ignazio at Rome, a work with few beauties to make amends for its general bad taste.

Algardi died of fever June 10th, 1654. A portrait of him is given by Bellori, which is copied in Landon's "Galerie Historique." (Passeri, *Vite de' Pittori*, &c.; Bellori, *Vite*, &c.; Tiraboschi, *Storia della Letteratura Ital.*, Cicognara, *Storia della Scultura*; Milizia, *Vite*, &c.; Ponz, *Viage de España*.)

W. H. L.

ALGAROTTI, IL CONTE FRANCESCO, was born in Venice of wealthy parents in 1712 ; his father was a merchant. When quite young he was sent to Rome to be educated in the Nazarene college there, but at the age of fourteen he was recalled to Venice, and upon the death of his father shortly afterwards, he was sent by his brother to the university of Bologna, where he became a great favourite with Eustachio Manfredi. Algarotti studied at Bologna six years, bestowing his attention chiefly upon mathematics and the fine arts, theoretically and practically, not omitting the study of anatomy ; he was a poet also, and a scholar. Giampietro Zenotti published a book of Algarotti's poems at Bologna in 1733 without his knowledge ; he had distinguished himself as a poet in Bologna already at the age of seventeen. In 1733 Algarotti visited Paris, and became acquainted with the most distinguished literary and scientific men of that capital ; he wrote there his *Dialogues upon Optics*, published at Naples in 1737 under the title of "Newtonianism for the Ladies" (*"Neutonianismo per le Dame"*) : he afterwards changed the title to "Dialoghi sopra l'ottica Neutoniana." By the year 1765 it went through nine editions in Italian, and an English translation was published in London in 1739, and it was translated also into French and into German. Yet popular as this work was, he is more celebrated in Italy for his essays upon the fine arts, especially his letters and his essay upon painting, "*Saggio sopra la Pittura*," which he considered his best work and was his favourite ; several editions of it have been published, and it has been translated into English and into French, but the French translation is an extremely bad one. Count Algarotti, in the dedication to the Society of Arts accompanying the English edition, dated Bologna, 1762, says, "I have attempted in this essay to investigate the first principles of painting, and to point out those studies which are requisite to form a complete painter." The work displays much sound taste and correct judgment, and a far greater acquaintance with the subject

than is the case in the majority of such works. Algarotti was himself an excellent draughtsman, and was a skilful painter and etcher, and had carefully inspected nearly every production of ancient and modern art of any celebrity in Italy, of many of which he has given interesting accounts in his letters ("Lettere sopra la Pittura"). A young painter of the name of Mauro Tesi was his constant companion in these journeys, and he employed him in making sketches or drawings of any remarkable objects that might please him. Algarotti made also some drawings himself; he copied the old portrait of Dante on his sepulchre at Ravenna, and made many drawings in Indian ink from ancient remains; he made also etchings from the busts of Socrates and Seneca, and several other ancient busts. Algarotti purchased several works of art for the museum of Augustus III. of Saxony, by whom he was highly esteemed: he was also honoured with the intimate friendship of Frederick the Great of Prussia, to whom he had been introduced at Rheinsberg after a tour in Russia, whilst Frederick was only crown prince. The prince conceived a great attachment for Algarotti upon their first acquaintance, about the year 1738, which endured uninterruptedly for twenty-five years, until the death of Algarotti. When Algarotti was not with the king, which was seldom, they kept up a constant correspondence. He accompanied Frederick to Königsberg when he went there to be crowned in 1740, and Frederick created him a count of the kingdom of Prussia upon the occasion. In 1747 he was made a chamberlain, and later, a counsellor of war; this was after the publication of his "Lettere Militari," which were dedicated to Frederick, and which the king was very much pleased with: he wrote a letter to Algarotti praising them very highly.

Algarotti was several times in London, and was intimate with many of the principal men of his time; he dedicated one of his essays to William Pitt, afterwards first Earl of Chatham. He spoke several languages, and wrote English and French very well. The Abate Michelessi, in his notice of Algarotti, prefixed to the edition of his works published in Venice in 1791 in 16 vols. 8vo., terms him a profound philosopher, a sublime poet, and a skilful artist. The bulk of Algarotti's works consists of letters to various people, including many of the most celebrated men of his time in the principal countries of Europe. His principal essays, &c., besides those already mentioned, are—"Saggio sopra l'Architettura; Saggio sopra l'Accademia Francese in Roma; la Durata de' Regni de' Rè di Roma; la Giornata di Zama; gl' Incas; il Gentilesimo; il Commercio; il Cartesio; Orazio (Horace); la Necessità di scrivere nella propria Lingua; la Rima; la Lingua Francese; Se le varie Qualità de' Popoli nascono dall' Influsso del Clima, o dalla

Virtù della Legislazione, e perchè i grandi Ingegni in certi Tempi fioriscono tutti insieme; Saggio per riformare il Teatro dell' Opera (reprinted in Paris and in London); Lettere sopra la Traduzione dell' Eneide del Caro; and I Viaggi di Russia, twelve letters, giving an account of that country. He left some writings unfinished, of which his Life of Julius Cæsar is one, ("La Vita di Cesare, o sia il Triumvirato di Cesare, Crasso, e Pompeo"); it was written in London. He died in 1764, aged fifty-two, at Pisa, where he had retired for the benefit of his health. The first collected edition of his works was published in Leghorn, in 8 vols. 8vo., in 1763-5: a selection of them was published in 1823 at Milan in 3 vols. 8vo., which forms part of the great collection of the Italian classics. A splendid monument was erected to Algarotti in the Campo Santo at Pisa by order of Frederick the Great; it bears the following inscriptions:—"Algarotto Ovidii æmulo, Newtoni discipulo." "Algarottus non omnis." "Fridericus Magnus." Anno Domini MDCCCLXIII. After the death of Algarotti, Antonio Selva, an architect, published an account of his collection, at his house at Venice, of works of art and books on the fine arts, entitled "Catalogo de' quadri, de' disegni, e de' libri che trattano dell' arte del disegno della Galleria del fu Sig. Conte Algarotti in Venezia." (Algarotti, *Opere*, Venice, 1791.) R. N. W.

ALGA'ZI, R. CHAJIM (ר' חיים אלגאזי), a rabbi, author of a work called "Neshiboth Mishpat" ("The Paths of Judgment") (*Prov.* viii. 20.), which is a diffuse commentary on a part of the "Sepher Misharim" ("Book of Righteousness or Rectitude"). This commentary is for the most part a compilation from various collections of the "She-eloth Uteshuvot" ("Questions and Answers") of the Jewish scribes or doctors of the law. The "Neshiboth Mishpat" was printed at Constantinople by Abraham Franco ben Solomon, A. M. 5429 (A. D. 1669), in folio: it is in the rabbinical letter, with the text of the "Sepher Misharim," as far as the commentary on it extends, in the square Hebrew character. It was edited by R. Jacob Alfandari, who also wrote the preface. Bartolucci calls this author Rabbi Chajim Abu Zahi, but he does not say on what authority he gives this name, and acknowledges that he never saw his work. We have followed Wolff, who refers to the "Siphte Jeshenim" as his authority, as well as the "Neshiboth Mishpat" itself, which he appears to have met with. We have no account of the time at which this author lived, which was however most probably during the early part of the seventeenth century. (Wolffius, *Biblioth. Hebr.* i. 367. iii. 251.; Bartoloccius, *Biblioth. Mag. Rabb.* ii. 833.) C. P. H.

ALGA'ZI, R. CHAJIM BEN MENACHEM (ר' חיים אלגאזי בן מנחם), a

rabbi, a native of Smyrna, who was living in the latter part of the seventeenth and died in the beginning of the last century. He was the author of a work called "Bene Chajai" ("The Sons of my Life"), a title which was given in reference to the death of a son of the author named Abraham. The work consists, first, of various observations on the Jewish rituals and ceremonial observances disposed according to the orders of the "Arba Turim;" after which come miscellaneous observations on various passages of different books of the Talmud, to which are subjoined original observations on the Talmudic books "Shevuoth" and "Sanhedrin;" also on the book "Gittin," and on some passages of the works of Maimonides. It was printed at Constantinople by Jonah ben Jacob Mizlazitz, a native of Lemberg, A. M. 5477 (A. D. 1717), in folio, and was edited after the author's death by R. Meir Danon, who wrote the preface. (Wolfius, *Biblioth. Hebr.* iii. 251.) C. P. H.

ALGA'ZI, R. SAMUEL BEN ISAAC, (ר' שמואל אלגאזי בן יצחק), who is called by Bartolucci, R. Samuel Algazi ben Isaac ben Joseph Algazi, was a rabbi and a native of Candia, who lived about the middle of the sixteenth century. He is the author of several works which are very rare. The principal is a small chronology called "Toledoth Adam" ("The Generations of Adam") (*Gen.* v. 1.) which extends from the creation of Adam to the year in which all the books of the Talmud, according to Bartolucci, and all Hebrew books, according to Bishop Plantavitus, were burnt throughout all Italy, though in what year or on what occasion this took place neither of them says. The author however wrote it in the year A. M. 5343 (A. D. 1583). It was printed at Venice by Joh. de Gara, A. M. 5347 (A. D. 1587), 8vo.; according to Plantavitus, however, it was not printed until A. M. 5365 (A. D. 1605). He also calls the author R. Samuel Algazi Ben Moses Galli. But Bartolucci and Wolff prove this to be an error. Indeed there was no such person as Samuel Algazi ben Moses Galli, the mistake having arisen from the circumstance of R. Samuel ben Moses Galli having edited the "Toledoth Adam" of R. Samuel Algazi at Venice, as above. At the end of the work is "Pesack Behinjan Bihnuah Halulav") ("A Decision on the Manner of waving the Lulav") in the feast of tabernacles, with some other answers on questions of the same nature. 2. "Tanchumoth El" ("The Consolations of God") (*Job*, xv. 11.), which is a commentary on the Psalms. Besides which the following works are enumerated by Wolff:—3. "Biur al Sepher Jeraim" ("An Elucidation of the Book of those who fear God"). 4. "Derashoth" ("Discourses"). 5. "Chidushim" ("New or original Observations") on eight books of the Talmud, also on the commentaries on them by Haran (ה'ר"ן).

Rabbi Nissim, and the "Nimuke Joseph" of Joseph ben Chabib. 6. "Kebutzath Keseph" ("The Gathering of Silver") (*Ezek.* xxii. 20.), a general index to both Ghemaras, that of Babylon and that of Jerusalem, as also to the "Siphra," "Siphri," "Mechilta," and "Rabboth."* All these works are enumerated by the author himself in the preface to the "Toledoth Adam," as we are assured by De Rossi, who also adds "Sheeloth Uteshuvot" ("Questions and Answers"), which he calls "Consulti Legali." None of these works however appear to be in print except the "Toledoth Adam;" and that is so very rare, that Azulai, in his "Shem Aghedolim," says it is no longer to be procured. De Rossi however had a copy in his possession, which determines the works really belonging to this author, most of which are attributed by Plantavitus to Samuel Algazi ben Moses Galli, as also another work called "Sepher Hanechimoth" ("The Book of Consolation") in the calamities of this life, which he cites as in his own possession, but does not say when or where it was printed. Wolff is of opinion that this work must be the "Tanchumoth El" of Samuel ben Isaac Algazi, which in another part of his "Bibliotheca" Plantavitus attributes to the right person. Bartolucci has also been led by Plantavitus into the error of attributing three of these works to his suppositious author; but he takes pains to prove the bishop's error with regard to the "Toledoth Adam." (Bartolucci, *Biblioth. Mag. Rabb.* iv. 389.; Wolfius, *Biblioth. Hebr.* i. 1086, 1087. iii. 1075.; Plantavitus, *Biblioth. Rabb.* Nos. 83. 447. 607. 725.; Id., *Florileg. Rabbin.* p. 557. 623. 634.; De Rossi, *Dict. Storic. degl. Autor. Ebr.* i. 46.; Le Long, *Biblioth. Sacra*, ii. 941.; Buxtorff, *Synagoga Judaica*, a Jo. Buxtorfio filio, p. 456.) C. P. H.

ALGA'ZI, R. SOLOMON BEN ABRAHAM (ר' שלמה בן אברהם אלגאזי), a rabbi who lived and wrote during a great part of the seventeenth century, and who distinguished himself by the great number and variety of his works. He died in the year A. M. 5443 (A. D. 1683). He was probably a native of some port of the Levant, as the family name Algazi belongs to the Levantine Jews, and De Rossi says that his nephew Israel Jacob was a rabbi of Jerusalem. He however passed a part of his life in Germany, and exercised his rabbinical functions in the city of Mentz (Mainz), where some of his earlier works were written. His works are—1. "Ahabath Olam" ("Everlasting Love") (*Jer.* xxxi. 3.), which forms

* Rabboth, the plural of Rabba, signifies the great rabbinical commentary on the Five Books of Moses, which is divided into five parts: "Bereshith Rabba" (The great commentary on Genesis), "Shemot Rabba" (The great Exodus), "Vajikra Rabba" (The great Leviticus), "Bemidbar Rabba" (The great Numbers), and "Ele Haddebarim Rabba" (The great Deuteronomy).

the first part of his discourses on various subjects, of which there are four parts published at various times. In the "Ahabath Olam" he chiefly inculcates the due worship of God, the law, and good works, as the three columns which God has constituted as the supports or foundations of the world. This work was first printed at Constantinople by Solomon Franco, A. M. 5407 (A. D. 1647), 4to., and again at Dyrenfurt, at the office of Rabbi Shabtai, A. M. 5453 (A. D. 1693), 4to. 2. "Aphirjon Shelomo" ("Solomon's Nuptial Couch") (*Song*, iii. 9, 10.). This work consists of discourses on the law, on circumcision, marriage, and other ceremonies and usages of the Hebrews: it was printed at Verona by Franc. Rossi, A. M. 5409 (A. D. 1649), 4to., and at Frankfort on the Oder by Becmann, A. M. 5452 (A. D. 1692), 4to. 3. "Halicoth Eli" ("The Proceedings of my God") (*Psalms* lxxviii. 24.), which is an alphabetical explanation of the rules or ordinances of the Talmud, and of the sentences occurring in the Tosephoth, or additions to the Talmud, so that it may be called a Dictionary of the Talmud: it is divided into two parts, of which this first part or "Halicoth Eli" was printed at Smyrna, A. M. 5423 (A. D. 1663), 4to. The second part, called "Guphe Halacoth" ("Observations on the Ordinances"), which exhibits the "Kille Hattalmud" or canons of the Talmud in alphabetical order, was also printed at Smyrna by Abraham Ben Jedidja Gabbai, A. M. 5440 (A. D. 1680). 4. "Zehab Secah" ("The Gold of Old Age"), the title of which work seems to bear an allusion to the "Zehab Sheba" ("Gold of Sheba") (*Psalms* lxxii. 15.). It probably refers to the declining years of the author himself, this being one of his latest published works. It contains an exposition of the "Haggadoth" ("Mystical or Traditionary Legends") of various books of the Talmud, as Beracoth, Pea Shabbath, Eruvin, Pesachim, and some others, of all which the difficult passages are explained, as well as those of the "Tosephoth," or additions to them by later rabbis. The "Zehab Secah" was first printed at Constantinople by Abraham Franco, the son and successor of Solomon Franco, A. M. 5443 (A. D. 1683), 4to., and afterwards at Fürth by Joseph ben Solomon Salman, A. M. 5452 (A. D. 1692), 4to. Wolff says that he saw a manuscript work bearing the name of this author in R. Oppenheimer's library, which was a commentary on various "Haggadoth" of the books Beracoth, Taanith, Bathra, Chullin, Nedarim, and other books of the Talmud, which he supposed to be a manuscript of this work. 5. "Jabin Shemuah" ("To understand what is heard") (*Isa.* xxviii. 9.), a commentary on the book called "Halicoth Olam" ("The Progress of the World"), or rather it may be called a commentary on the exposition of that work by R. Joseph Karo,

which is called "Kille Hagemara" ("Canons of the Ghemara"). It was printed, together with the "Halicoth Olam," and the commentary thereon of Joseph Karo, at Venice, by Joh. Martinelli, A. M. 5399 (A. D. 1639), in fol. In the catalogue of the Bodleian library is cited a copy of this work bearing date Venice, 1645. Wolff however says that it is not a different edition from the one above mentioned. 6. "Lechem Setharim" ("Bread of Secrets") (*Prov.* ix. 17.), which is a commentary on the book "Aboda Sara" of the Talmud, and on the "Rashi" (commentary of R. Solomon Jarchi, and "Tosephoth," additions to the same book; it also contains original observations on the books called "Beracoth" and "Chullin" of the Talmud, and on the book called "Pharah ve Rachel," with miscellaneous observations and answers to the questions of other rabbis: it was printed at Venice by Geronimo Bragadini, A. M. 5424 (A. D. 1664), 4to. 7. "Mehulleppheth Saphirim" ("Overlaid with Sapphires") (*Song*, v. 14.), a moral treatise, arranged according to the thirty days of the month, which treats of various matters connected with the moral law, among others of the excellence of the Mosaic law, of its precepts, of the creation of angels, of paradise, hell, and the soul; it teaches also that the moral government of the world is founded on the three pillars of divine worship, the law, and good works. It was first printed at Smyrna, at the cost of Solomon ben Moses Ezra, without date, and afterwards at Amsterdam, by Caspar Steen, A. M. 5463 (A. D. 1703), 8vo. The author in his preface accounts for the title of the Mehulleppheth Saphirim by saying that the words used in the work are like sapphires collected from the book Zohar. 8. "Retzuph Ahaba" ("Paved with Love") (*Song*, iii. 10.). This work, which appears to have been one of the earliest of this author, formed the groundwork of his work called "Ahabath Olam," noticed above. In this work the author comments on the three hundred and forty "Tosephoth," or additions to the Talmud, which are cited in the "Ajim Israel" ("Eye of Israel"), as designed at some time to form a part of his finished discourses. They end with the Tosephoth on the book "Nidda." This work was first printed alone according to Wolff, though he does not give the date of the edition. It was afterwards carefully revised by the author, and, with many additions, was incorporated with the "Aphirjon Shelomo," which was printed at Verona, A. M. 5409 (A. D. 1649), 4to., as above stated. In the title the author says he wrote the "Retzuph Ahaba" at Mentz, in the year A. M. 5394 (A. D. 1634). 9. "Shemah Shelomo" ("The Fame of Solomon") (*2 Chron.* ix. 1.), a collection of discourses on the law, following the order of the paragraphs, first printed at Smyrna, by Abraham ben Jedidja Gabbai, A. M. 5419 (A. D. 1659), 4to., and after-

wards at Amsterdam, by Moses Dias, A. M. 5470 (A. D. 1710), which latter edition is enriched with copious indexes. The manuscript of this work was in R. Oppenheimer's library. 10. "Thoavah Lahenajim" ("Pleasant to the Eyes") (*Gen.* iii. 6.), which is a commentary on the stories from the Talmud contained in the "Ajin or En Jaacob" of Jacob ben Chabib. It was first printed at Saloniki (Thessalonica), by Abraham Ger Tzedek (a proselyte of righteousness, note, Vol. I. p. 591.), A. M. 5415 (A. D. 1655), 4to., and afterwards at Sulzbach, A. M. 5447 (A. D. 1687). 11. "Hamon Rabba" ("A great Multitude") (*Job*, xxxi. 34.), an index of scripture passages in which light is thrown on the "Midrashim Rabboth." (Note, Vol. I. p. 135.) It was printed at Constantinople, by Solomon Franco, A. M. 5404 (A. D. 1644), 4to. 12. "Zicron Teruha" ("A Memorial of the Trumpet Sound") (*Levit.* xxiii. 24.), which treats of all the instruments and vessels used in the Temple worship. It was among the manuscripts of R. Oppenheimer's library, and should consequently be now in the Bodleian library. An answer, by this author, to a legal question will be found in the "Bene Aharon" of R. Aaron Lapp or Leppa, p. 114. At the end of the work called "Sepher Nagid ve Mitzavah" ("The Book of the Leader and Commander") of R. Jacob ben Chajim Tzemach there is a metrical prayer, from the "Ahabath Olam" of this author. He also caused to be published the work of the Rabbis Moses and Joseph Benbeniste called "Dobeb Siphte Jeshenim" ("Causing the Lips of the Sleepers (dead) to speak"); printed at Smyrna, A. M. 5431 (A. D. 1671), 4to. The "Jabin Shemuah," Venice, 1645, the "Aphirjon Shelomo" Verona, 1649, and "Shemah Shelomo," of Solomon ben Abraham Algazi are in the Bodleian collection. The last of these works is praised for its elegance by Chajim David Azulai, in his work called "Shem Haghedolim" ("Names of the Great"). (Wolfius, *Biblioth. Hebr.* i. 1035, 1036. iii. 1021—1023.; Bartoloccius, *Bibl. Mag. Rabb.* iv. 368.; De Rossi, *Diction. Storic. degl. Autor. Ebr.* i. 46, 47.; Le Long, *Biblioth. Sacra*, ii. 940.; Hyde, *Catal. Libror. impress. Biblioth. Bodl.* ii. 454.) C. P. H.

ALGAZIRAH. [IBNU-L-JEZZAR.]

ALGER, an ecclesiastical writer of the eleventh and twelfth centuries. He was born at Liège, and was a deacon in the collegiate church of St. Bartholomew in that city, and had charge of the ecclesiastical school; from this church he was in course of time transferred by the Bishop of Liège, Otbert or Obert, to the cathedral of St. Lambert, where he remained for about twenty years, maintaining an active correspondence with many persons on ecclesiastical affairs. During this period he drew up a memoir on the antiquity and dignity of the church at Liège. After the death of Frederick, bishop of Liège, although yet unbroken by infirmity,

he refused the liberal offers of many Saxon or other German bishops, who invited him to settle with them, and determined (A. D. 1121) to retire to the Benedictine monastery of Cluny, where he died about A. D. 1151 or 1152. Many of the works of Alger have perished; among them the memoir relating to the church of Liège and the letters already mentioned. The works which remain are chiefly these: — 1. "De Sacramento Corporis et Sanguinis Domini." This treatise, in three books, was written to refute the heresy of Berenger, on the subject of the Eucharist, and obtained a high reputation. Peter of Cluny, in his treatise "De Sacrificio Missæ," has preferred it to the treatises of Lanfranc and Guitmund of Aversa, in the same controversy. Erasmus has also spoken favourably of it; but Dupin thinks Alger inferior to Lanfranc, both in justness of reasoning and excellence of style. This treatise has been repeatedly published, both separately and in collections of the works of the fathers. 2. "De Misericordia et Justitia:" a treatise in three books, given by Martene and Durand in the fifth volume of their "Thesaurus Novus Anecdotorum." 3. "De Libero Arbitrio;" a short dissertation, given by Pezsius or Pez, in the fourth volume of his "Thesaurus Anecdotorum Novissimus." 4. "De Sacrificio Missæ;" another very short dissertation, given by Angelo Mai, in the ninth volume of his "Scriptorum Veterum Nova Collectio." (*Preface to the treatise De Misericordia et Justitia*, by Nicholas of Liège (Nicolaus Leodiensis), a pupil of Alger; Dupin, *Bibliothèque des Auteurs Ecclésiastiques*; Ceillier, *Histoire Générale des Auteurs Sacrés et Ecclésiastiques*; Foppens, *Bibliotheca Belgica*.) J. C. M.

AL-GHA'FIKI, a Spanish physician, whose complete names were Abú Ja'far Ahmed Ben Mohammed Ben Ahmed Ben Saïd Al-gháfikí. He was one of the most eminent physicians of his time, and was particularly celebrated for his knowledge of drugs. Little is known of the events of his life, of which a short account is given by Ibn Abí 'Ossaybí'ah, in his "Fontes Relationum de Classibus Medicorum," cap. xiii. § 55. He died A. H. 560 (A. D. 1164–5). None of his works have been printed or translated, but three of them are still extant in MS. in the Bodleian library at Oxford. The chief of these is a treatise on Simple Medicines, which is several times quoted by Ibnu-'l-beyttar, and is a short but careful and complete epitome of all that had been written on the subject, both by Greek and Arabic authors. An extract only remains of this work; the two others are on Fevers and Tumours, and on the Means of expelling Noxious Humours from the Human Body. (Wüstenfeld, *Geschichte der Arabischen Aerzte*; Nicoll and Pusey, *Catal. Codd. MSS. Arab. Bibl. Bodl.* p. 589.) W. A. G.

AL-GHA'LIB-BILLAH (the conqueror

for the cause of God) is the surname of Mohammed Ibn Yúsuf Ibn Nasr, also called Ibnu-l-ahmar, or the red man, owing to his ruddy complexion and red hair, who was the founder of the dynasty of the Nasrites or Naserites of Granada. Mohammed was born at Arjona, a town of the province of Jaen, in A. H. 592 (A. D. 1195). He was the son of Yúsuf, son of Mohammed, son of Ahmed, son of Khamíss, son of Nasr, and was descended in a direct line from Sa'd Ibn 'Obádah, chief of the tribe of Khazrej, and one of the most beloved of the companions of the Prophet. When the dynasty of the Almohades was overthrown in Spain, and Al-mámún Idrís, their last sultan in the Peninsula, was compelled to take refuge in Africa, Mohammed was one of the chiefs who, profiting by the general confusion, declared themselves independent in the provinces. In A. H. 629 (A. D. 1231), having called together all the members of his numerous family, united to that of the Bení Ashkilúlah, with which he was connected by marriage, Mohammed raised the standard of revolt at his native place, and caused himself to be proclaimed sultan of Mohammedan Spain. In the ensuing year (A. D. 1232) Jaen, Xerez, and other towns of Andalusia submitted to him; and two years later, in A. D. 1234, he made himself master of Seville, after causing the governor, who was his son-in-law, to be assassinated. [AL-BAJÍ.] Mohammed, however, had a formidable rival in another rebel like himself, named Al-mutawakkel Ibn Húd, who, after a series of victories gained over the Almohades, had subjected to his rule the greater part of Mohammedan Spain, and had assumed the title of sultan. Against him Mohammed now turned his arms; but not deeming himself strong enough to fight single-handed against so dangerous an enemy, he entered into an alliance with Fernando III. of Castile; and, whilst the Christian king attacked Al-mutawakkel in Estremadura, he himself invaded the dominions of his rival, and considerably enlarged his own. At last, in A. D. 1237, after a few years of general war, Ibn Húd was assassinated at Almeria by a treacherous governor named Ibnu-r-remímí; his son 'Al-wáthik, who succeeded him, soon met with a similar fate, and Mohammed was immediately received into the city of Granada, which he made the capital of his dominions. Mohammed had scarcely been delivered from his enemy, when he prepared for wars which he well knew were inevitable. He made considerable levies of troops, fortified his capital, and repaired the frontier fortresses of his little kingdom. His preparations were amply justified by the sequel of events. In 1240 Fernando III. took the field in person, and having penetrated into the Mohammedan territory, reduced in person, or by his generals, Arjona and other fortresses, whilst the

King of Aragon, Jayme I., seized on Villena and Xativa. The ensuing year (1241) was equally favourable to the arms of the Castilians. Knowing the distracted state of Murcia, where, after the death of Ibn Húd, several petty chiefs were contending for the sovereignty of the land, Fernando sent thither his son Alfonso, who reduced one by one the towns or castles which they held, and compelled them to acknowledge the supremacy of Castile. In 1242 the city of Jaen, one of the bulwarks of the new kingdom, was invested by Fernando in person. The King of Granada hastened to its relief; but although he attacked the lines of the besieging army repeatedly, he was invariably defeated by the Castilians. Jaen however, held out during the whole of the succeeding winter, when Fernando again joined the besieging army. Perceiving that the fall of Jaen was inevitable, the King of Granada took the extraordinary resolution of visiting Fernando in his camp. Without acquainting Fernando with his intention, he proceeded alone to his tent, obtained an interview with him, announced his name, and, kissing the king's hand in token of homage, offered to become a vassal of Castile. Fernando would not be behind the Moslem king in generosity; he embraced Mohammed, whom he called his friend and ally, and making him sit by his side, both princes began to converse familiarly on the conditions of peace. Jaen was surrendered, and an annual tribute promised by the King of Granada, who, like other feudatories of the crown, pledged himself to furnish a certain number of horsemen whenever the King of Castile went to war, and to attend the Cortes of the kingdom. On the other hand, the King of Castile bound himself not to invade the Moslem territory as long as Mohammed should comply with the above stipulations. Not many months had elapsed after his treaty with Fernando, before Mohammed was summoned to the camp of Fernando with a body of cavalry to aid in the meditated conquest of Seville. In A. H. 631 (A. D. 1234) the inhabitants of that city had shaken off the yoke of the King of Granada, and appointed a king of their own, named Ibnu-l-jadd; but after many changes and revolutions they had put Ibnu-l-jadd to death, and offered their allegiance to Abú Zakariyyá Ibn Abí Mohammed Ibn Abí Hafss, sultan of Eastern Africa, whom they requested to send a governor to command over them. Abú Zakariyyá acceded to their wishes, and named his nephew Abú Fáries, who arrived in Seville in A. H. 643 (A. D. 1245). Glad perhaps of the opportunity which thus offered itself of chastising the rebellion of the people of Seville, Mohammed hastened to obey the summons, and on his reaching the camp of his liege lord, who was waiting for him, the campaign opened. Fernando began by the

siege of Carmona, a large city about thirty miles north of Seville, which surrendered to him in 1247. The ensuing year (November 23. 1248), Seville itself opened its gates after a siege of eighteen months; and Mohammed returned to his capital, his heart filled with sorrow at the unfortunate situation of Mohammedan Spain, of which he himself had been the unwilling instrument. From these painful reflections Mohammed sought to console himself by endeavouring to improve the condition of his subjects: he encouraged agriculture and manufactures, and executed great works, some of which are still extant, to facilitate irrigation. He granted rewards to the most skilful armourers, weavers, and handicraftsmen, and so fostered the growth and manufacture of silk, that the stuffs of Granada soon rivalled those of Syria. He ornamented his capital with fountains, baths, and gardens, and began the building of the Alhambra; he founded schools and hospitals, which he frequently visited, and he showed himself upon every occasion the liberal patron of authors and artists.

So long as Fernando lived, a good understanding subsisted between him and his Moorish vassal; but some time after the accession of Alfonso X., the son and successor of Fernando, in 1252, this good understanding gave way to open hostility. The Moslems of Estremadura and Murcia having revolted against their Christian masters, Mohammed considered it his duty to assist his suffering brethren, and he accordingly armed in their support. Alfonso, however, hastened to crush the rebellion, and demanded the stipulated contingent from the King of Granada, who, far from obeying his orders, marched to defend his brethren in religion, on the plea that his subjects compelled him to do so. In A. H. 660 (A. D. 1261-2), the kings of Castile and Granada met at Alcalá de Guadaira at the head of their respective forces, when the latter was defeated with great loss. Alfonso then turned his arms against the rebels of Niebla, who were not only compelled to surrender the towns which they defended, but were for ever expelled from the country, and obliged to seek refuge among the mountains of Granada. In the mean time the rebels of Murcia were speedily subdued by the King of Aragon, who at the request of Alfonso had marched thither at the head of his forces. Disheartened by so many reverses, Mohammed hastened to sue for peace, which Alfonso granted to him on terms more favourable even than might have been expected. Instead of troops, he was allowed to pay in future an annual tribute; and he was no longer bound to appear at the Cortes of Castile, unless the assembly were held at Seville, or some other city in Andalusia. This peace however was not of long duration; especially as Alfonso, whose interest it was to foment the internal dissensions in

the Moorish state, was continually instigating the governors of Guadix, Malaga, and other towns to revolt against their sovereign. In A. H. 671 (A. D. 1272), as Mohammed was marching to chastise his rebellious wális, who had joined their forces and approached this capital, he was suddenly taken ill on the road and conveyed to his palace on a litter. He died soon after, on the 15th of Jumáda the second (January, A. D. 1273), at the age of eighty lunar or Mohammedan years, and after a reign of upwards of forty-one. He was the founder of a dynasty which lasted until the year 1492, when its last member, Abú 'Abdillah Mohammed, whom the Spanish historians call Boabdil, was dethroned by Ferdinand and Isabella the Catholic of Spain. There are several histories of the Nasrite dynasty, among which the following are considered the best: "Al-lamahatu-l-bedriyah fí táríkh daulati-n-nasriyah" "The shining Rays of the full Moon: on the History of the Bení Nasr", by Mohammed Ibnu-l-khattíb As-salmání, better known under the surname of Lisánu-d-dín, (tongue of religion), who was vizír to Mohammed V., one of the sultans of that dynasty. A copy of this work is in the Escorial library, No. 1771). "Tarafu-l-'asr fí táríkh Bení Nasr" ("The Novelty of the Age: on the History of the Bení Nasr"), by the same author, and another by 'Abdullah Al-jodhámí from Malaga (Esc. Lib. 1707), of which Conde made use for the composition of his work. (Ibnu-l-khattíb, *Hist. of Granada*, apud Casiri, *Bib. Arab. Hisp. Esc.* ii. 260—266.; Conde, *Hist. de la Dom.* iii. 12—56.; Marmol, *Historia de Africa* (Malaga, 1573), lib. ii. fol. 202.; Mariana, *Hist. Gen. de España*, lib. xiii. cap. v. xv.; Zurita, *Anales de Aragon*, under the reign of Jayme I.; Ibañez de Segovia, *Memorias Historicas del Rey Don Alonso el Sabio*. Madrid, 1777.) P. de G.

AL-GHAZZA'LI. [ABU' HA'MID.]

ALGHISI or ALGÍSI, FRANCESCO, organist of the cathedral at Brescia, was born in that city in 1666. Towards the end of the seventeenth century he resided for some years at Venice, where he produced two operas: 1. "L'Amore di Curzio per la Patria." 2. "Il Trionfo della Continenza." The latter obtained an unusual degree of popularity at Venice. During the later years of his life he lived with such abstinence, his sole diet being herbs sprinkled with salt, that he acquired the reputation of a saint. He died in his native city in 1733. (Fetis, *Biographie Universelle des Musiciens*.) E. T.

ALGHISI, GALASSO, a native of Carpi, was a writer upon military architecture in the sixteenth century. The only particulars respecting him are those gathered from what he says of himself in his three books, "Della Fortificazione," first published at Venice in 1570, and one of the most splendid works on any architectural subject that had

then appeared. In the dedication to the Emperor Maximilian II. Alghisi styles himself architect to the Duke of Ferrara. He also speaks of his having been employed on the Palazzo Farnese at Rome, and Sta. Maria di Loreto. In the same work he points out the errors of two preceding writers on the same subject, Castriotti and Maggi, and complains of the former that he had passed off as his own several inventions and other matters communicated to him by Alghisi himself, during their acquaintance at Rome. That Alghisi's work was of great assistance to those who followed him in the same branch of study, there can be no doubt.

What he did in his capacity of civil architect has not been recorded; but there is a large engraving, in two sheets, by Domenico Tibaldi, of a magnificent and extensive palace designed by him, the inscription being "Alghisii Carpensis apud Alphonsum II. Ferrariæ Ducem Architecti Opus." 1566. (Tiraboschi, *Storia della Letteratura Ital.*, and *Biblioteca Modenese*.) W. H. L.

ALGHISI, TOMMA'SO, was born in 1669, at Florence, where his father was surgeon to the Hospital della Santa Maria Nuova. He studied surgery under his father, and at an unusually early age became master and reader of that art. He applied himself particularly to the study of lithotomy, and to that of anatomy under Lorenzo Bellini; and having acquired great dexterity in operating, he travelled for several years through various parts of Italy, cutting for the stone, according to the custom of the time, when that and certain other operations were performed by only a few surgeons, who gave them almost their whole attention. In 1703, being at Padua, he received the degree of doctor in medicine from the hands of Vallisnieri; soon after which he returned to Florence, and became surgeon to the hospital in which he had been educated, and a professor of surgery. In 1713 he had the misfortune to have his hand shattered by the bursting of a gun: amputation was immediately performed, but he shortly after died.

Alghisi was deemed the best Italian lithotomist of his day, and the work which he wrote upon the operation gives evidence that he merited his reputation; it is entitled "Litotomia, ovvero del cavar la pietra," and was printed in 4to. at Florence in 1707, and at Venice in 1708. It contains a good practical account of the operation, of the treatment necessary before and after it, and of the best modes of surmounting the difficulties which are sometimes presented in the performance of it. It is illustrated also by several plates, well executed by Alghisi himself, of the instruments he used, of various forms of calculi, and of the anatomy of some of the parts concerned in the operation. Among the calculi are one in the form of a ring, another which filled nearly the whole of one ureter, and others, of

remarkable size, which occupied the whole interior of the kidneys of Pope Innocent XI.

Alghisi, in his lithotomy, employed that which has been called the apparatus major, or Marian method. [ROMANIS, JOHANNES DE.] His instruments were a very broad knife, a curved staff, a blunt gorget, and forceps. With the first he cut at once upon the staff, which was made to project a little on one side of the middle line, and thence along the groove of the staff to its end. He then introduced the gorget, and upon it the forceps, with which, having seized the stone, he slowly extracted it. The chief difference between his plan and the Marian method, as it was usually followed, seems to have been that, except in extraordinary cases, he did not dilate the parts before seizing the stone, but relied on being able to stretch them sufficiently in the process of extraction. To this, and to the very sparing use which he made of the knife, it is probable that he owed his remarkable success.

The only other published work by Alghisi is a letter to Vallisnieri in the sixth volume of the *Giornale de' Letterati d'Italia*, which treats of worms discharged from the urinary bladder, of a new material (plaster of Paris and water) for injecting the blood-vessels, and of the bandages employed by the Egyptians in embalming. It was reprinted in the "Nuove Esperienze ed Osservazione" of Vallisnieri. (Mazzuchelli, *Scrittori d'Italia*; Alghisi, *Litotomia*.) J. P.

ALGORISMUS, or ALGORITHMUS (Mohammed Ibn Músá Abú 'Abdullah Al-Khowárezmí), among authors of the middle ages, is the name of arithmetic, and comprehends, according to John of Halifax (MS. of the British Museum, Arundel, 343, fol. 48.), nine chapters—"numeratio, additio, subtractio, mediatio, duplicatio, multiplicatio, divisio, progressio et radicum extractio." In old English books algrime or augrime stands for the Arabic notation of numbers. Chaucer in his astrolabe distinguishes certain figures on the instrument by writing them in "augrime," and elsewhere talks of augrime or "figures newe." The term algorithm is even familiar to modern mathematicians, to express a general plan of notation and symbols. From John of Halifax (who died in 1256) we learn that the name of Algorismus is derived from the name of a person; he says, in the MS. quoted, "Hanc igitur scientiam numerandi compendiosam philosophus edidit nomine Algis unde et algorismus nuncupatur." The notions of John respecting the history of Algorismus were however very confused, and he contradicts himself in another passage when he says, "Et autem nomen algorismi ab *algos*, qui est ars et *rismus*, qui est numerus." This, he adds, is the opinion of some people; others derive it from "Algorus," the inventor of this science, and "rismus," which means number.

Peter of Dacia was better informed on the subject. He says (MS. of the British Museum, Harl. 1. fol. 47. recto), that Albus was an Arabic philosopher who wrote a work on algorism which was translated into Latin, and that the work of John of Halifax on the same subject was framed upon this translation. The circumstance that "arithmus," (*ἀριθμός*) means number in Greek, seems to have misled John of Halifax and other authors to resolve Algorithmos into two words. Plato Tiburtinus, who lived about the year 1232, and was one of the best Arabic scholars and mathematicians of his time, avoided this mistake. Accordingly we find in his preface to "Albategnius" (Al-battānī) the name of Algorithmus among those Arabs who were distinguished for their mathematical and astronomical knowledge. This alone would be sufficient to show that the name of Algorithmus is identical with that of Al-Khowārezmī (whom Fibonacci considers to be the inventor of the Indian system of notation and algebra), even if we did not occasionally find it written Alchorismus both in the sense of a branch of algebra (Libri, *Histoire des Sciences Mathematiques en Italie*, ii. 298.) and that of the author of a work on, and the supposed inventor of, algebra and of astronomical tables.

Mohammed Ibn Músá Al-Khowārezmī was a native of Khorásán, and held an appointment in the literary collections of Al-mámún. His principal works were two astronomical tables, based on the Siddhanta system of astronomy, and which were accordingly called Sind-hind. The algebra of Mohammed Al-Khowārezmī was written at the request of the Khalif Al-mámún, and was, according to Haji Khalfah, the first Arabic work on the Indian system of arithmetic. Dr. Rosen, however, supposes that there existed Arabic works on this system before Al-Khowārezmī, for the author says in the preface that it was the wish of the khalif that he should render algebra popular. This leads us to suppose that there were scientific works on the subject; and indeed we find that Sind Ibn 'Alí, who superintended the astronomical observations made by the order of Al-mámún, and who was a contemporary of Mohammed Al-Khowārezmī, also wrote a work on algebra and on the rule of three, which is possibly more ancient than that of Al-Khowārezmī. The difference in the manner of treating the subject by Al-Khowārezmī and the Indian mathematicians is an additional proof that algebra was cultivated between the time of Mohammed Al-Khowārezmī and the reign of Al-mansúr, during which it had been introduced among the Arabs. Dr. Rosen says on this head, in the preface to his edition of the Arabic text, and the English translation of Mohammed Ibn Músá's algebra, London, 1831, p. x., "Under whatever obligations our author may be to the Hindus, as

to the subject matter of his performance, he seems to have been independent of them in the manner of digesting and treating it: at least the method which he follows in expounding his rules, as well as in showing their application, differs considerably from that of Hindu mathematical writers." The ancient Latin translation of Mohammed Al-Khowārezmī's algebra, of which a considerable fragment has been published by Libri in the first volume of his history of the mathematical sciences in Italy, seems to have been made at the beginning of the twelfth century, and this translation was in all probability the first work known in Europe on the Arabic or rather Indian system of algebra and notation, and from this circumstance it received the name of Algorismus, that is to say (the art of) Al-Khowārezmī. Rudolph of Bruges, or whoever was the translator of the Planisphere of Ptolemy from the Arabic into Latin, informs us (pl. 243.) that he made a translation of Choarismus. This Choarismus, as it appears from other passages, is undoubtedly Mohammed Al-Khowārezmī. The translation must have been made before A. D. 1144, which is the date of his version of the "Planisphere." It is, however, unluckily not specified what work of Al-Khowārezmī he translated, but it is most probable that he alludes to his Algebra, for there is an ancient Latin translation of that work, which must be older than the age of Leonard Fibonacci, for, according to Cardan, Leonard knew the algebra of Al-Khowārezmī, and it is not likely that Fibonacci read the Arabic text, since he seems to have borrowed several terms from the Latin translation. But even if the work of Al-Khowārezmī, translated by Rudolph of Bruges, was not his Algebra, (although no translation of any other book of Al-Khowārezmī is known,) we must suppose that Rudolph was acquainted with the algebraic system of his author, or he would not have understood his astronomical calculations.

Libri (ii. 20.) attempts to prove that Leonard Fibonacci, who lived in the thirteenth century, introduced the system of Arabic figures and algebra into Europe. This is against Fibonacci's own testimony, who says distinctly that this science was flourishing at his time in Provence and in Sicily. And it was in the south of France or the north of Spain that Rudolph of Bruges made his translations from the Arabic.

Mohammed Al-Khowārezmī wrote a treatise on the astrolabe, and a work on chronology. (Mohammed Ibn Musa, *Algebra*, translated by Dr. Rosen, London, 1831; *Fihrist*, vol. iii. MS. of Leyden; Kiftí, *Tárikh Al-hokemá*.) A. S.

ALGRIN, JEAN, or JEAN D'ABBEVILLE, a French ecclesiastic of the thirteenth century. The place and time of his birth are not given by our authorities. Trithemius says that he was a Frenchman. He

became, according to some authorities, a monk in the abbey of Cluny, and subsequently abbot or prior of St. Pierre at Abbeville. (Jean François, *Bibliothèque Générale des Ecrivains de l'Ordre de St. Benoît.*) Others make him to have been precentor of Abbeville and dean of Amiens. (Dupin, *Nouvelle Bibliothèque des Auteurs Ecclésiastiques.*) He appears to have taught theology in the university of Paris, but at what period of his life is not clear. He had the reputation of a man of great learning, an able interpreter of scripture, and an admirable preacher. He wrote a commentary on the Song of Solomon, which he finished A. D. 1233. In 1225 he was made archbishop of Besançon; and in A. D. 1227, Pope Gregory IX., who had known him in the university of Paris, raised him to the dignity of cardinal. In the year following he was sent as papal legate to the court of Aragon, to preach a crusade against the Saracens, and after his return was employed to effect a reconciliation between the pope and the Emperor Frederick II. He died A. D. 1236 or 1237. He left a number of MS. sermons for the saints' days and Sundays through the year, the subject of each being taken from the epistle or gospel of the day. He wrote also a commentary on the Psalms. Copies of this commentary and of his sermons were among the MSS. of the king's library at Paris. (See "Catalogus Bibliothecæ Regiæ." A. D. 1744.) His commentary on Solomon's Song is the only one of his works which has been printed; it was published at Paris, in folio, A. D. 1521. (François and Dupin, as above; Johannes Trithemius, and Henricus Gandavensis, *De Scriptoribus Ecclesiasticis*; Fabricius, *Bibliotheca Ecclesiastica*, and *Bibliotheca mediæ et infimæ Latinitatis*; *Biographie Universelle.*) J. C. M.

ALGUA'DESH, DON MEIR BEN SOLOMON, of the family of Alvarez, (ר"ד מ"ר בן שלמה אלגואדיש מבית אלווארש (ספרדי), or, as he is called in the "Siphte Jeshenim," Rabbi Meir Alvarez, and in the "Shalshelleth Hakkabbala," R. Meir Algoditz (אלגודיץ) Bar Alvarez, a Spanish Jew, who was arch-rabbi of all the synagogues of the kingdom of Castile, and chief physician to Juan II., king of Castile and Leon. He was a disciple of R. Judah Ben Asher. In the year A. M. 5165 (A. D. 1405), he translated into Hebrew the Ethics of Aristotle, to which he gave the title of "Sepher Ha Middoth Me Aristo" ("The Book of the Morals of Aristotle"). This work is found only in manuscript, and generally with the commentary of R. Joseph Aben Shem Tob. There are two copies of this translation and commentary among the manuscripts in the Bodleian library: 1. No. 17. of the MSS. of Dr. Edward Pococke, which is thus described: "A paper MS. written in two different hands; in the first it contained the Ethics of Aristotle to Nico-

machus, in ten books, translated from Greek into Hebrew by R. Don Meir Alguadesh, who in the third chapter calls himself Meir ben Solomon: it is illustrated with notes." The other copy is No. 12. of the MSS. of Dr. Thomas Marshall: it is written partly on vellum and partly on paper, in very clear character, by the hand of R. Eliezar Bar Moshe, A. M. 5247 (A. D. 1487), and contains the commentary of R. Joseph Aben Shem Tob on the Ethics of Aristotle to Nicomachus, which in the prologue are said to have been translated by R. Don Meir Alguadesh. This commentary is divided into ten parts, answering to the ten books of the Ethics. I. Treats of Happiness as the innate desire of every man. II. Of Moral Virtue. III. Of Active Virtue. IV. Of the excellence of Good Morals. V. Of Justice and Judgment. VI. Of Right Reason and Habits of Intelligence. VII. Of Honesty, Sin, and Sinful Pleasures. VIII. Of Friendship, and the various kinds of it. IX. On the Inequality of Friends. X. On Pleasure and Pain in general. The title is "Biur Sepher Hamiddoth Le Aristo Le Ha Chacam Hak. Joseph Aben Shem Tob. Z. L. (Zicrono Libracah)" ("The Illustration of the Book of Morals of Aristotle, of that Wise Man the Rabbi Joseph, the Son of Shem Tob. Blessed be his memory"). There is also a copy of the "Sepher Middoth" among the MSS. in the Vatican library, in which it appears that Don Meir was assisted in this translation by R. Don Benbenaste Ben Hannabi of Saragosa. In noticing this work, however, Bartolucci calls the author R. Moses Ben Solomon Alvadesh. As he has, however, in another place given the "Sepher Middoth" to Don Meir, we must suppose this is an oversight, especially as we may read Alvarez for Alvadesh, the letters ך and ך being so easily mistaken; and if "מ" only should have been used for Meir in the title to the MS., it will easily account for the substitution of Moses, which is the more common name. This solution is strengthened by the fact that De Rossi says that in some manuscripts Don Meir is called Alvarez, and not Alguadesh. The "Siphte Jeshenim" also attributes to him, 2. "Mishle Aristo" ("The Proverbs of Aristotle"), and says that this book, which is taken from Aristotle, contains an exhortation and directions for avoiding effeminacy. 3. De Rossi says that he had in his library a short medical treatise by Don Meir, unnoticed by other bibliographers, but he does not give the title of it. (Wolfius, *Biblioth. Hebr.* i. 774. iii. 666, 667.; Bartolucci, *Biblioth. Mag. Rabb.* iv. 14. 239.; De Rossi, *Dizionar. Storic. Degl. Autor. Ebr.* i. 46, 47.; Urus, *Catal. MSS. Orient. in B. Bodl.* i. 75.) C. P. H.

AL-HAJJA'J IBN YU'SUF ATH-THAKEFI, commonly called Hejáj, a celebrated Arabian general, was born at Táyif in Arabia in A. H. 41 (A. D. 661-2). The

historian Ibn 'Abdi-r-rabbihi (*'Ikd*, part. x. cap. ii.), says that Al-hajjáj and his father Yúsuf kept a school at Táyif, and that Al-hajjáj succeeded his father in that occupation, but not liking the pursuit, he soon after attached himself to Rauh Ibn Zinba' Al-jodhámí, the vizír of 'Abdu-l-malek Ibn Merwán, the fifth khalif of the race of Umeyyah, and entered into the "shortah," or khalif's body-guard, of which Rauh was the commander. When, in A. H. 71 (A. D. 690), 'Abdu-l-malek resolved upon sending an expedition against 'Abdullah Ibn Zobeyr, who had revolted at Mecca, none of his generals showed a disposition to take the command of the army, owing no doubt to an habitual veneration for the temple and sanctuary of the Ka'bah in that city. One day as 'Abdu-l-malek was sitting in his audience room Al-hajjáj presented himself before him, and offered to take the command of the forces. The khalif seemed at first disposed to decline the services of one so low in station; but upon Al-hajjáj telling to him a late dream of his, in which he fancied that he was employed in stripping off the skin of 'Abdullah Ibn Zobeyr, 'Abdu-l-malek decided to give him an opportunity of realising his prophetic vision, and sent him to Yemen at the head of 12,000 men. With this force Al-hajjáj advanced into the Hejáz, and encamped at Táyif, about seventy miles to the south-east of Mecca. Here he was repeatedly attacked by the troops of 'Abdullah, but proving uniformly victorious, he advanced to the gates of Mecca, and invested the city on all sides. The siege was pressed with the greatest vigour by Al-hajjáj, who employed against the city every projectile then known, and it was as gallantly sustained by 'Abdullah; but as last, having been deserted by some of his own relatives, who went over to the enemy, the son of Zobeyr, seeing no hope of escape, sallied out of Mecca, and met with an honourable death in the ranks of the enemy. [ABDULLAH IBN ZOBAYR.] In reward for this eminent service, Al-hajjáj was invested with the government of the province, which he soon delivered from every partisan of 'Abdullah; and as he was naturally a man of cruel and unforgiving temper, he began to indulge in those tyrannical and bloody acts for which he has become so celebrated in Eastern history. The historian Al-mas'údí relates that when Al-hajjáj was born, he refused his mother's breast, and that as his parents were at a loss what to do with him, Satan appeared to them, and recommended them to kill a black kid, and give the blood to the child for two consecutive days; the third day he was to have the blood of a black he-goat, and on the fourth that of a snake, besides having his face smeared with it. These directions being strictly complied with by the parents, Al-hajjáj took his mother's breast; but such, we are told, was

the effect of the first nourishment which he received, that he could never after refrain from shedding blood. Shortly after his appointment to the government of Arabia, Al-hajjáj was also nominated to that of Arabian or Western 'Irák, then vacant by the death of Beshar, the brother of the khalif; in addition to which he was likewise invested with the superintendence of those of 'Irak Al-'ajem, or Persian 'Irák, Khorásán, and Fars, or Persia Proper, in all which provinces a strong spirit of disaffection prevailed against the reigning family of Umeyyah. At first Al-hajjáj contrived by his excessive rigour to keep down the resentment of the people; but as his indiscriminate severity fell alike on the innocent and the guilty, their patience was exhausted, and they had recourse to arms. In A. H. 76 (A. D. 695) a fruitless effort to resist the oppressions of Al-hajjáj was made by the principal inhabitants of Basrah, headed by a noble Arab, named 'Abdullah Ibn Jarúd, but after several skirmishes with the troops of that tyrant, the leader of the insurrection was killed by an arrow, and his followers were compelled to disperse, upon which Al-hajjáj ordered the massacre of all those families that were implicated in the rebellion.

Another rebel, Shebíb Ibn Yezíd Ashsheybaní, rose in the neighbourhood of Mosul, and maintained himself for two years against the forces of Al-hajjáj, until he was accidentally drowned while crossing a river in A. H. 77 (A. D. 696). The transactions of Al-hajjáj with an Arabian chief named 'Abdu-r-rahmán Ibn Al-ash'ath, who from his warm friend became his most implacable enemy, are very remarkable, as they show the proud and unruly spirit of the first Arabian conquerors. One day, as Al-hajjáj and 'Abdu-r-rahmán were familiarly conversing together, the former inquired whether he was not considered to be a man of prepossessing appearance; to which 'Abdu-r-rahmán replied that he was certainly considered to be such, and he added, rather sarcastically, that he had no doubt that the qualities of his mind were as enviable as those of his person. Shortly after, upon 'Abdu-r-rahmán leaving the room, Al-hajjáj observed to one of his attendants, that he never could look at 'Abdu-r-rahmán without feeling a violent inclination to cut his throat, which malignant speech being soon afterwards reported to 'Abdu-r-rahmán, implanted in the bosom of that chieftain the most implacable hatred against Al-hajjáj. The latter, however, who knew 'Abdu-r-rahmán's military talents, appointed him general of the Moslem forces operating against Kabúl; but whether the war on that remote frontier was not carried on with the activity which he expected, or, what is more probable, Al-hajjáj was glad of an opportunity to pass a censure on 'Abdu-r-rahmán, the fact is, that

he wrote him a letter, abusing him and the officers of his army, and threatening to deprive him of the command unless he terminated the war with advantage. 'Abdu-r-rahmán having communicated the contents of the letter to the different chiefs who served under his orders, they all expressed their execration of the conduct of Al-hajjáj, and resolved to unite with their general in open hostility to his government. Accordingly, in A. H. 81 (A. D. 700), 'Abdu-r-rahmán, after concluding a treaty with the King of Kabúl, abandoned the frontier intrusted to his care, and advanced towards 'Irák at the head of all his forces. In the neighbourhood of Tuster (Shuster), the capital of Khuzistán, 'Abdu-r-rahmán encountered Al-hajjáj, over whom he gained an easy victory; but the latter, having raised fresh troops, defeated 'Abdu-r-rahmán; and having entered Basrah, which on the first appearance of 'Abdu-r-rahmán had submitted to that rebel, ordered the massacre of upwards of 11,000 of the inhabitants. The war lasted for some time, with alternate success, until, on the 14th of Jumáda the second, A. H. 82 (A. D. 701), 'Abdu-r-rahmán was defeated at Deyru-l-jámáhim, and compelled to fly into Sejestán, where he was closely pursued by Mohammed, the son of Al-hajjáj, overtaken on his retreat, and defeated. After a variety of adventures, 'Abdu-r-rahmán was at last betrayed by Rettil, the king of Kabúl at whose court he had taken refuge. Seduced by the promises or intimidated by the threats of Al-hajjáj, that prince seized upon his guest, whom he hastened to convey to the camp of Amar, the commander of the Moslem troops on his frontier; but 'Abdu-r-rahmán, unwilling to fall alive into the hands of his enemy, watched his opportunity, and threw himself from a precipice on the road. Once freed from his dangerous enemy, Al-hajjáj seems to have experienced no further opposition to his government. In A. H. 84 (A. D. 704) he laid the foundation of Wásit, a city on the river Tigris, situated, as its name (the intermediate) implies, about midway between Basrah and Kúfah. Al-hajjáj died at Wásit in the month of Ramadhán, A. D. 95 (May or June, A. D. 714), at the age of fifty-four years, of a cancer in the stomach. Ibn Khallekán relates that some time before his death Alhajjáj sent for a physician, and told him that he felt as if his bowels were lacerated by dogs; upon which the leech, having examined into his case, tied a bit of meat to a string and passed it down his throat: after some time he drew it out, and found worms adhering to it. To this horrible disease was united a cold ague, so bad and inveterate, that although vessels filled with lighted coals were placed around him, so close as to scorch his skin, Al-hajjáj felt no heat whatever from them. It is also related that the year in which Al-hajjáj died he sent for a celebrated

astrologer who lived at Wásit, and asked him whether the position of the stars prognosticated the death of some person in power, or if he knew of any prince who was to die that year. The astrologer replied, "Yes, I do; but thou art not the person." "How is that?" said Al-hajjáj. "Because the name of him who is to die is Koleyb" (Puppy). "It is I, by Allah!" exclaimed Al-hajjáj, "for such was the name by which my mother used to address me in my infancy." Hearing this, the astrologer declared that the person whose death was indicated could be no other than he; upon which Al-hajjáj said, "If that be the case, thou shalt precede me," and he gave orders for the unfortunate astrologer to be put to death in his very presence. If any faith is to be placed in Arabian history, Al-hajjáj was a monster of cruelty, and his appetite for blood seems never to have been satiated. Exclusive of those who perished in battle, it is asserted that the number of those who fell by his arbitrary mandates exceeded 120,000 persons, and that after his death there were found in the different prisons of his government no less than 30,000 men, and 20,000 women, most of whom were confined in a species of prison, without a roof, which he himself had invented, and in which his victims were alternately exposed to the scorching rays of the sun and to the piercing colds of winter. This is the picture which the Persian writers give of Al-hajjáj. On the other hand, the Sunnites, or orthodox writers, represent him as a man of unflinching severity, but just and impartial in his judgments. His courage in the field and his military talents are disputed by none; and he is described to have been so generous, nay prodigal in his gifts, that upon one occasion he displayed a thousand tables for the entertainment of the people of Wásit, and gave away in charity one million of dirhams. Ibn 'Abdi-r-rabbihi, the author of an historical cyclopædia entitled "'Ikd" ("Necklaces"), a copy of which is in the Bodleian library, gives a long account of Al-hajjáj, from which the above details are taken. (Abú-l-fedá, *Ann. Musl.* sub annis 68. 72. 80.; Elmacin, *Hist. Sar.* cap. xii.; Casiri, *Bib. Arab. Hisp. Esc.* ii. 8.; Ibn Khallekán's *Biographical Dictionary*, translated by Mac Guckin de Slane, i. 356.)

P. de G.

AL-HAKEM I., third sultan of Cordova of the race of Umeyyah, succeeded his father Hishám, in A. H. 180 (A. D. 796). His reign was one of extreme agitation. No sooner were his uncles, Suleymán and 'Abdullah, apprised of Hishám's death, than they decided to take up arms, and assert their rights of primogeniture. 'Abdullah seized on Toledo; whilst from his retreat at Tangiers, where he had been exiled by Hishám, Suleymán landed in Spain at the head of considerable forces and joined his

brother. Toledo was soon after (A. D. 799) invested and taken by the royal forces, and the rebellious uncles were compelled to fly to Murcia, where they had numerous partisans. Being pursued there by Al-hakem in person at the head of all his cavalry, the two brothers decided upon committing their fortunes to the decision of arms. Having selected a strong position in the neighbourhood of Chinchilla, they awaited the arrival of their nephew, who immediately attacked and defeated them with great slaughter, Suleymán himself remaining among the dead. (A. D. 800.) 'Abdullah fled to Valencia; but, being pursued there by the victor, he had no other resource left than to throw himself upon the mercy of his brother, who pardoned him willingly on condition of his removing to Tangiers, and leaving his two sons, Kásim and Asbagh, as hostages for his future behaviour. Whilst Al-hakem was thus occupied, the Franks were making progress in Catalonia, whither they seem to have been invited by a rebellious chieftain, named Bahlúl Ibn Mahlúk. Huesca, Lerida, Gerona, and even Barcelona, were reduced by them between A. D. 797 and 800; and although Al-hakem in person soon recovered those important cities, and in A. D. 801 passed the Pyrenees, and ravaged Gothic Gaul to the gates of Narbonne, the Franks were nevertheless enabled to establish a permanent footing in Catalonia; and Gerona, Barcelona, and Tortosa fell into the hands of Louis, duke of Aquitaine. Whilst these events were passing on the north-eastern frontiers of Cordova, the war with the Christians of Asturias was carried on with partial success. Alfonso the Chaste, who had reigned in Asturias since A. D. 791, was naturally eager to profit by the advantages which the invasion of the Franks afforded him. In 806 he defeated Yúsuf Ibn 'Amruis, one of Al-hakem's generals, crossed the Douro, invaded Lusitania, and took Lisbon. Although he was soon after obliged to retire into his dominions, he again took up arms in 808, and defeated and slew 'Abdullah Ibn Malek, another of Al-hakem's generals. Being himself defeated on the banks of the Douro by 'Abdu-r-rahmán, Al-hakem's eldest son, he was compelled to sue for peace, which was only granted to him upon very onerous conditions. Internally the reign of Al-hakem was not less troubled. His tyranny and his excesses, his daily indulgence in pleasures forbidden by the Korán, his want of respect for the 'ulemas and theologians, and, more than all, the heavy and illegal taxations to which he subjected the people that he might provide for his own personal expenses, alienated from him the hearts of his subjects, and revolts succeeded each other in the provinces. A formidable rebellion of the people of Toledo in A. D. 806, two more at Merida in 807 and 808, besides numerous

risings in other parts of Spain, are a few only of the many troubles which agitated Al-hakem's reign. The most serious and formidable of all took place at Cordova. A conspiracy had for some time existed in that capital, the object of which was to assassinate Al-hakem, and to raise a relative of his named Mohammed Ibn Al-kásim to the throne. The conspiracy, however, was discovered, and seventy-two of the principal actors in it beheaded. According to An-nuwayrí, in his history of the Bení Umeyyah of Spain, it was Mohammed himself, who, fearful of the consequences, revealed to Al-hakem the plans of the conspirators. This excessive rigour irritated rather than allayed the feelings of the discontented. In order to guard in future against any attempts upon his person, Al-hákem formed a numerous body-guard composed of Christians taken in war, splendidly equipped and mounted, over whom he appointed officers selected from the most zealous adherents of his own family; and as the maintenance of so large a body of troops was likely to require more funds than his already exhausted treasury could furnish, he imposed a very heavy tax upon the people of Cordova. The discontent then became general; the people complained aloud of the innovation, and insurrection appeared certain. One day a Slavonian of Al-hakem's body-guard, having quarrelled with an armourer about some order of his which he had not executed, drew his sword and beat the tradesman with it. At the cries of the armourer the neighbours ran to his assistance and slew the offender. The death of the Slavonian was no sooner reported to his comrades than a body of them, accompanied by a royal commissioner, hastened to the spot where the outrage had been committed (which was the suburb of Skekundah, to the west of Cordova) and demanded that the guilty parties should be given up to them; but instead of complying with the demand, the mob attacked the royal guards, killed some of them, and pursued the remainder to the very gates of the palace. At the news of this commotion, 'Al-hakem, who always kept a body of two thousand mounted Mamlúks stationed close to his palace, put himself at their head and charged the rebels. In a short time the streets of Cordova were strewn with dead bodies, and about three hundred of the inhabitants were seized and nailed to stakes on each bank of the Guadalquivir. Al-hakem's vengeance did not end here: on the ensuing day he visited the quarter where the disturbance had taken place, and having ordered the inhabitants to quit their dwellings under pain of death, had the whole suburb levelled with the ground without sparing even the mosques. About thirty thousand families are said to have left Cordova on this occasion. Six thousand of them went to Toledo, where they

settled; eight thousand accepted the asylum offered to them by Idrís Ibn Idrís, sultan of Western Africa, who was then building the city of Fez, and peopled a quarter of that city still called "Medínatu-l-andalusiin" (the city of the Andalusians). By far the greater number went to Alexandria, where the governor, 'Abdullah Ibn Táhir, allotted them a quarter of the city to reside in; but having soon after their arrival created some disturbance, they were attacked by the inhabitants, and after a series of bloody conflicts, obliged to submit. The governor of Alexandria, wishing to rid himself of such troublesome guests, offered to provide them with vessels, if they would seek their fortune elsewhere. The exiles accepted the proposal, and having appointed one of them named 'Omar Ibn Sho'ayb to be their leader, they directed their course to the island of Crete, which they conquered from the Greeks, and in which they maintained themselves until A. D. 961, when Armetas, son of Constantine, retook it from them. [OMAR IBN SHO'AYB.] From this moment Al-hakem, to whom his subjects gave the surname of Ar-rabadhí (he of the suburb), is said to have experienced incessant remorse. The spectres of his murdered subjects were constantly before his eyes, and the torments of his mind allowed him neither rest nor sleep. He used in the dead of night to summon his council, as if some pressing business required their presence, and when the assembled vizírs expected to receive his orders he made them pass the night with him listening to the music, or witnessing the dancing of his female slaves. Death came to relieve him from this fearful state of mind about the close of A. H. 206 (A. D. 822), after a reign of six and twenty years, and at the age of fifty-two. He is described as being tall and slender in figure, with black eyes and a dark olive complexion with an aquiline nose. He left twenty male children, the eldest of whom, 'Abdu-r-rahmán II. succeeded him on the throne. Al-hákem is sometimes designated by the surname of "Abú-l-'assin" (the father of the wicked), which European writers have corrupted into Abulas. An-nuwayrí says that at the beginning of his reign Al-hakem assumed the surname of Al-murtadhi (the accepted). (An-nuwayrí, *Hist. of the Bení Umeyyah of Spain*, MS.; Conde, *Hist. de la Dom.* i. 250.; Casiri, *Bib. Arab. Hisp. Esc.* ii. 199.; Al-makkarí, *Moham. Dyn.* ii. 106.; Abú-l-fedá, *Ann. Musl.* ii.; Marmol, *Descripcion de Africa*, lib. iii. fol. 83.; *Hist. of Spain and Portugal* in Lardner's *Cabinet Cyclopædia*, i. 262—268.; D'Herbelot, *Bib. Or.* voc. "Hakem.") P. de G.

AL-HAKEM II., surnamed Al-mustanserbillah (he who expects the help of God,) ninth sultan and second khalif of Cordova of the dynasty of Umeyyah, succeeded his

father 'Abdu-r-rahmán III., in the month of Ramadhán, A. H. 350 (October, A. D. 961). He was one of the most enlightened sovereigns who sat on the throne of Mohammedan Spain. A lover of peace, he never went to war with his neighbours the Christians, unless absolutely forced to do so; and he gave all his attention to promote the happiness and welfare of his subjects. "During his reign," says Ibn Hayyán, "the sword was turned into the ploughshare, agriculture and trade revived, and the people enjoyed the blessings of peace." But Al-hakem is more celebrated for the encouragement of science in his dominions, his reign having been called, not without reason, the golden age of Arabian literature. Already, during his father's lifetime, Al-hakem had given proofs of his passion for learning, and of his proficiency in most of the sciences cultivated by the Arabs. He had composed a voluminous history of Mohammedan Spain from the settlement of the Arabs in that country to his own times, filled with valuable information, and written, it is said, with great judgment and criticism. His passion for books was such, that he not only bought everything curious or valuable which could be procured in Spain, but sent several agents to Egypt, Syria, and other distant countries with orders to purchase for him the best works that could be found. He also would send presents of money to celebrated authors in the East, to encourage them in the composition of new works, or to obtain copies written by them. [ABU-L-FARAJ AL-ISPAHANI].

By these means Al-hakem is said to have collected a library containing four hundred thousand volumes, and the unfinished catalogue of which consisted of forty-four volumes in folio—a monstrous exaggeration, no doubt, but which may help us to form an idea of the cultivation of letters among the Spanish Arabs. "Al-hakem," says Al-homaydí, "was so fond of reading, that he preferred the pleasure of perusing a new work to all the enjoyments which royalty can afford. He was moreover so deeply learned in history, biography, and genealogy, that he was surpassed in those sciences by no living author of his day. Scarcely a book could be found in his own private library which Al-hakem had not perused and filled with marginal annotations; and most had on the fly-leaf a statement, in the khalif's own hand, giving the name, surname, and patronymic of the author; that of the tribe or family to which he belonged; the year of his birth and death; and such interesting particulars about the work or its author as he had been able to gather through his extensive reading." He kept in his palace a number of skilful scribes and artists, constantly occupied in transcribing, illuminating, or binding books under his own personal direction. In taste for building Al-hakem was surpassed

by none of his predecessors. He built a considerable addition to the great mosque of Cordova at the expense of 181,000 dinárs (about 80,000*l.* in English money); and he also lavished countless sums on the construction of mosques, houses of reception for poor, hospitals and colleges, baths and markets. Al-hakem was very strict in the observance of religious duties, which he caused to be enforced throughout his dominions. Perceiving that the use of wine became daily more common among the Moslems, he ordered that all the vines in his dominions should be rooted up; but upon being told that many poor people would be ruined in consequence of the measure, and that moreover, if the people were inclined to sin they might import wine from the Christian countries, or make it themselves with figs and other fruits possessing inebriating properties, he recalled the order, although he directed the kádís and other public officers to inflict summary punishment on those who were convicted of dealing in spirituous liquors. Al-hakem led a quiet and unostentatious life in his palace of Az-zahrá, surrounded by poets and men of letters, whilst his subjects enjoyed all the blessings of peace and the benefits of an enlightened and paternal government. He died on Sunday, the 4th of Safar, A. H. 366 (1st Oct. A. D. 976), at the age of sixty-three, and was succeeded by his son Hishám II. (*An-nuwayrí, Hist. of the Bení Umeyyah of Spain*, MS.; *Al-homaydí, Jahwatu-l-moktabis* (Bodl. Lib.); *Conde, Hist. de la Dom.* i. 455.; *Casiri, Bib. Arab. Hisp. Esc.* ii. 201.) P. de G.

AL-HAKEM IBN ATTA', surnamed Ibn Mokenna', a celebrated impostor and founder of a sect during the khalifate of Abú Ya'kúb Al-mansúr, the second khalif of the house of 'Abbás, was a native of Khorásán, where he first made his appearance. His origin and names are differently given by the Arabian writers. Abú-l-fedá (*Ann. Musl.* sub anno CLXIII) calls him 'Attá; the author of the "*Kholássatu-l-akhbár*" gives him the name of Al-hakem, and says that he was the son of 'Attá, but that his disciples conferred upon him the more honourable appellation of Háshim. D'Herbelot, on the authority of the "*Lobbu-t-tawárikh*" ("*The Marrow of History*"), a Persian chronicle, calls him 'Attá Ibn Háshim, and says that he was civil secretary to Abú Moslem, the governor of Khorásán. All however agree in giving him the surname of Mokenna', or Ibn Mokenna', because, having lost one eye, and having, moreover, some disgusting deformity of countenance, he usually wore a mask of gold to conceal it. Al-hakem assumed the character of the Deity, pretending that he had taken the human form, or become incarnate, first in the person of Adam and then in that of Noah; that he had since become repeatedly visible in the persons of prophets and philo-

sophers, as well as of princes, who had rendered themselves illustrious either by their exploits or their virtues; that he had recently animated the frame of the invincible Abú Moslem, and had lastly assumed his present form. This extraordinary man first made his appearance as a legislator, at Meru, the capital of Khorásán, in A. H. 157 (A. D. 774). Finding, however, that his imposture did not meet with much success in that quarter, he removed to the east of the Oxus, and, having made himself master of a strong castle called Sújúd, in the neighbourhood of Kesh, succeeded in making numbers of proselytes, more particularly among a clan of people denominated Sefayjamaghán, from the white vestments in which they clothed themselves. The historian Ibnu-l-athír relates that Al-hakem was very skilful in the magic arts; and that, in order to impress his disciples with his supernatural powers, he constructed a talisman, by means of which he could produce a luminous orb like the full moon, and which for the space of two whole months continued every night to cast its lustre to the distance of several miles; owing to which circumstance he was called Sazendehmah or the moon-maker. The khalif Mahdí was no sooner informed of the appearance of the impostor, than he despatched against him one of his generals named Tha'bah Al-kharshí with a considerable force. Al-hakem withdrew to his principal fortress, where he was immediately besieged by the khalif's troops. This happened in A. H. 163 (A. D. 779-80), according to Abú-l-fedá; other writers place the event in the year before. Al-hakem defended himself with great obstinacy; but after some time, finding that the greater part of his followers had either perished or made their submission to the enemy, and that he had no chance of escape, he formed the following extraordinary design, which he proceeded to put into execution. He administered a mortal poison to all those who remained about his person, with the single exception of a woman who contrived to conceal herself and escape. When he perceived that his victims no longer gave signs of life, he burned their bodies to ashes, that not a vestige might remain of the horrid catastrophe; and the better to impress on posterity the idea of his divine character, he plunged into a large caldron of distilled liquid, of a property so exquisitely subtle that no part of his body was left unconsumed. The female who had escaped this scene of murder and self-destruction opened the gates of the fortress to Tha'bah. Thus died this impostor, whose disciples are still found in the country bordering on the Oxus, it being a common belief among them that Al-hakem and his faithful companions were gone to heaven, and that he will at no distant period be restored to them, and make his reappearance on the earth. The story of Al-hakem suggested to Mr. Thomas Moore

the subject of his poem "Mocanna, or the veiled Prophet of Khorassan." (Ibnu-l-athír, *General History*, MS.; Abú-l-fedá, *Ann. Musl.* sub anno 163; Price, *Chronological Retrospect of Mohammedan History*, vol. ii. chap. ii.; D'Herbelot, *Bib. Or. voc.* "Mocanna," "Hakem," &c.) P. de G.

AL-HAKEM BIAMRI-LLAH (the ruler by the command of God), Abú 'Alí Mansúr, sixth khalif of the dynasty of the Fátimites or 'Obeydites of Egypt, succeeded his father, 'Azíz-billah, in A. H. 386 (A. D. 996). As he was then only eleven years old, his father appointed a confidential eunuch, named Arjowán, to be his tutor, until he should attain manhood. The first act of Al-hakem's reign was to procure the assassination of Arjowán by raising against him the captain of his Slavonian guard named Zeydán, whom he likewise destroyed by means of another chief named Fadhl. In A. H. 396 (A. D. 1005-6), an Arab, professing to be descended from Hishám Ibn 'Abdilmalek, the tenth khalif of the house of Umeyyah, headed an insurrection against the Fátimites, whom he described as usurpers of the khalifate, and not of the family of the Prophet. His name was Abú Rekwah (he of the water skin), and he was so called because in his rambles over Africa he was always observed to carry a skin full of water over his shoulder. Ibnu-l-athír adds that in order to dazzle the multitude he described himself as inspired from heaven, and assumed the surnames of "Ath-tháyir biamri-llah" (the riser in arms by the command of God) and "Al-mustanser min idái-llah" (the seeker of divine help against God's enemies). Al-hakem had no sooner received intelligence of this formidable insurrection than he despatched against the rebel a considerable force under the command of Fadhl, who attacked and defeated Abú Rekwah and took him prisoner. By the direction of Al-hakem, Abú Rekwah was paraded through the streets of Cairo, mounted on a camel, with his legs bound, and a red cap on his head; while a monkey, seated behind him, kept striking him on the neck and shoulders with his paws. In this manner he was led to the principal square of the city, and there beheaded. About the twelfth year of Al-hakem's reign the tranquillity prevailing throughout Egypt is said to have been such that he forbade the gates of Cairo to be shut at night, and the inhabitants were directed to leave their shops and warehouses open, as in the daytime. Al-hakem, moreover, would ride through the city mounted on an ass, without the slightest pomp or ceremony, and attended only by a black slave. It is further said that at the beginning of his reign Al-hakem showed little or no regard for the injunctions of the Korán, that he kept dancing-women and singers, indulged in all sorts of frivolous pastimes, and was very much addicted to drinking ine-

briating liquors: in short, that he displayed, in public as well as in private, a pomp and splendour surpassing even that of the proudest khalifs of the house of 'Abbás. But having had an admonitory dream, he repented of his sins, he dispensed his subjects with the custom of kissing the earth before him, and ordered that the title of "Maulana" (our Lord), by which he had been heretofore designated in the public prayers should no longer be given to him. In order the better to enforce the rigid observance of the law, he caused all the vineyards in the vicinity of Cairo to be destroyed, and forbade under pain of death the importation of inebriating liquors into Egypt. He ordered that all the Jews and Christians living in his dominions should use black turbans, and that the Christians should also wear a wooden cross one cubit in length and of the weight of four pounds, suspended from their necks, as a badge of their religion. It appears, however, that the severity with which Al-hakem enforced the laws displeased the inhabitants of Cairo; for as he was one night riding through the streets of Cairo he saw the effigy of a woman dressed up and holding a scroll in her hand which contained a severe libel on himself. In the paroxysm of his fury Al-hakem gave orders for a general pillage of his own capital, which terminated in the destruction of that magnificent city. Al-hakem ended his life in a most mysterious manner. Ibnu-l-athír relates that having on a certain day gone out of Cairo for the purpose of visiting the tomb of a holy man, called Al-kodha'í, he desired those who accompanied him to remain behind, and proceeded alone. After some time, seeing that he did not make his appearance, they followed his track, and arrived at a place called Hulwán, where they found the clothes which he had worn. It was commonly believed at Cairo that Al-hakem had disappeared to return again at a future period, which gave origin to that common saying among the Egyptians, "dhahab Al-hakem" (the disappearance of Al-hakem). Mir Khond relates a more probable story. He says that Al-hakem having discovered that an intrigue was carried on between his own sister and the general of his army, resolved to put them to death; but that, being informed of his plan, the culprits anticipated his vengeance and despatched him in the following manner. It was usual with Al-hakem to ride every evening over the hills which overlook the city of Cairo; and it is added that, being particularly skilful in astronomy, he had been known to assert, that if by a particular night, which he named, no mischief occurred to him, he would pass the age of eighty. On the evening of the catastrophe, Al-hakem was proceeding to take his usual ride, when his mother interposed with the most anxious entreaties that for that night at least he

would not leave his palace. Al-hakem, however, would not be persuaded, and, urged on by an irresistible impulse, mounted his horse and set forth on his intended ride. On his arrival at the foot of the hill, the conspirators, who lay in ambush, rushed upon him and put him to death, in the sixty-first year of his age and the twenty-fifth of his reign. It is after this sultán that the astronomical tables computed by Ibn Yúnas ('Ali Ibn 'Abdi-rahmán Ibn Ahmed) received the name of Zíju-l-hakemí, or Hakemite tables. The life of Al-hakem bi-amri-llah, taken from Al-makrízî, has been published, with a French translation by M. De Sacy, in the first volume of his "Chrestomathie Arabe." (Ibnu-l-athír, *Ibratu-l-awali*, MS.; Abú-l-fedá, *Ann. Musl.* sub annis 386-396, &c.; Elmacín, *Hist. Sarac.* p. 255, &c.; Price, *Chronological Retrospect of Mohammedan History*, ii. 319.; D'Herbelot, *Bib. Or.* voc. "Fatemides;" Al-makrízî, *Kittát Misr.* MS.) P. de G.

AL-HARIRÍ. [HARIRÍ.]

AL-HARITH was an astronomer in the service of Al-hasan Ibn Sahl in the third century of the Hijra (A. D. 815-912). He left several works on astrology which are mentioned by Abú Máshar, but none of them has come down to us. (Kiftí, *Tárikh Al-hakemá.*) A. S.

ALHASAN. [ALHAZEN.]

AL-HAYTHAM IBN 'OBEYD, Al-kenání, that is, of the tribe of Kenánah, governor of Mohammedan Spain under the khalifs, succeeded Hodeyfah Ibn Al-ahwass Al-kaysí, in A. D. 729. According to Ibn Bashkúwál, cited by Al-makkarí, Al-haytham landed at Algesiras in the month of Moharram, A. H. 111 (April, A. D. 729), by the appointment of 'Obeydah Ibn 'Abdi-rahmán, wáli of Africa, of which country Spain was then a dependency. Soon after his arrival Al-haytham made an incursion into the south of France (Ibn Khaldún says into the country of Makunshah), which he is said to have entirely reduced to the sway of Islám. Leaving the command of the French frontier to 'Othmán Ibn Abí Nes'ah, one of his bravest officers, Al-haytham returned into Spain, where he occupied himself in reforming the administration and extinguishing the feuds which existed among the Arabian tribes. But whether the reforms which he attempted to introduce were not to the taste of the settlers, or what is more likely, he favoured his own people the Bení Modhar in their feuds with the Yemenites, or Arabs from Yemen, the fact is, that a vast conspiracy was formed against him, to stifle which Al-haytham displayed the utmost severity, imprisoning or putting to death such of the conspirators as he could take, and confiscating their property, which he divided among his own friends. This raised against Al-haytham the sheikhs of the Yemenites, who, having held counsel

together, agreed to send a deputation to Syria to lay at the feet of the Khalif Hishám II. the tale of their wrongs. A royal commissioner named Mohammed Ibn 'Abdillah Ash-shaj'aí, was immediately despatched to Spain to ascertain whether the complaints preferred against Al-haytham had any foundation; and if so, to punish the guilty governor and appoint another in his place. Mohammed executed his commission with fidelity; he threw Al-haytham into prison, released the victims of his tyranny who lay in the dungeons of Cordova, and indemnified them with the confiscated treasures of the culprit. An Arabian writer quoted by Conde adds that Mohammed caused Al-haytham to be paraded on an ass through the public streets of Cordova, after which he had him executed; thus leaving in the memory of the Spanish Moslems a signal example of the khalif's justice. Having appointed 'Abdu-rahmán Al-gháfekí in the place of the deposed amír, Mohammed returned to Africa. Ibn Khaldún, who places the arrival of Mohammed in A. H. 113 (731-2), says that Al-haytham died a natural death soon after his ignominious deposition in the month of Jumáda the first (July or August), after a government of two years and a half. (Al-makkarí, *Moham. Dyn.* ii. 36.; Ibn Khaldún, *Tárikhu-l-omrá-l-andalus* (*Chronology of the Spanish Amírs*), MS.; Conde, *Hist. de la Dom.* i. 80.; Casiri, *Bib. Arab. Hisp. Esc.* ii. 325.; Borbon, *Cartas para ilustrar*, &c. 152.; Rodericus Toletanus, *Historia Arabum ad calcem Erpenii*, p. 12.) P. de G.

ALHAZEN, or ALHAZAN (Abú 'Ali Al-hasan Ibn Al-hasan Ibn-l-haytham), an Arabian geometrician and writer on optics, was a native of Basrah, but went to Cairo, where he settled and died. Having upon one occasion boasted that he could construct a machine whereby the periodical inundations of the Nile might be predicted, and the rise and fall of that river ascertained, Al-hakem bi-amri-llah, sultan of Egypt of the dynasty of the 'Obeydites or Fátimites, sent to Basrah for him, and offered him every species of encouragement to carry his design into execution; but Alhazen, having soon found the impossibility of accomplishing his scheme, feigned himself insane, and relinquished his project. He died at Cairo in A. H. 430 (A. D. 1038-9). Alhazen wrote several works, the list of which may be seen in Casiri, *Bib. Arab. Hisp. Esc.* i. 415. Among the most remarkable are a commentary upon the Almagest, and another on the Elements of Euclid. Alhazen is better known in Europe as a writer on optics, although, strange to say, no work on that science is attributed to him by Ibn Kiftí, who wrote his life as well as that of other Arabian philosophers. His treatise on optics was translated into Latin by Vitellio, a native of

Poland, in 1270 : "Alhazen, Opticæ The-saurus, Lat. Basileæ, 1572," fol. "Ejusdem Liber de Crepusculis et Nubium Ascensionibus;" the whole followed by a commentary upon the first-named work by Vitellio. In his optical treatise Alhazen gives a tolerable description of the eye, and discourses largely concerning the nature of vision. He is said to have pursued his inquiries into the nature of refraction much further and with greater success than more ancient writers. He was the first to give a distinct account of the magnifying power of glasses, and he probably suggested the hint which led to the useful invention of spectacles. The treatise on crepuscules had already been published by Gerard of Cremona, in 1542. Priestley, who was not aware that one of Alhazen's names was Ibn-l-haytham, thought that they were two distinct individuals. (Casiri, *Bib. Arab. Hisp. Esc.* i. 415.; Montucla, *Hist. des Mathem.* i. 367.; Priestley's *Hist. of Vision*, edit. 1772, p. 17—20.) P. de G.

AL-HEJJA'J IBN MATAR is the Arabic translator of Euclid, and of Ptolemy's Almagest. Haji Khalfah assigns to him also a work which contained a compendium of the Optics of Aristotle. Kiftí writes his name somewhat differently, calling him Al-hejjáj Ibn Yúsuf Ibn Matar of Kúfah, and he adds that the translation of Euclid was made for Hárún Ar-rashíd, who reigned from A. D. 786 to A. D. 807, and that Al-hejjáj did not accomplish his task satisfactorily. The author of the Fihrist says, on the contrary, that he was a translator in the service of Al-mámún, who reigned from A. D. 812 to A. D. 813, and his statement is confirmed by Ibn Abú Ossaybí'ah. According to passage of Mohammed Ibn 'Alí Al-akhbá'ri, quoted by Mas'údí (chapter 126.), the Almagest was first translated for Almansúr, who reigned from A. D. 753 to A. D. 774, and although he does not mention the name of the translator, it is very likely that he means the translation of Al-hejjáj. This circumstance is so far important as it fixes the age in which Al-hejjáj lived, and it corrects a mistake of Kiftí, who supposes that the first translation of the Almagest was made for the Barmakides. (Flügel, *De Arabicis Scriptorum Græcorum interpretibus*, Meissen, 1840, p. 9.; *Fihrist*; Gartz, *De interpretibus Euclidis*.)

A. S.

AL-HIJARI'. [YU'SUF AL-WARRA'K.]

AL-HOMAYDÍ' (Abú 'Abdillāh Mohammed Ibn Abí Nasr Fatúh Ibn 'Abdillāh Al-azdí), a celebrated Arabian writer, was born at Mallorca, one of the Balearic islands, in A. H. 420 (A. D. 1029). He was originally from Cordova, and belonged to the house of Homayd, of the tribe of Azd, whence his patronymics Al-homaydí and Al-azdí. When young he repaired to the capital, where he studied under the best professors, such as Abú-l-kásim Ibn Asbagh, Ibn Abí Zeyd,

Ibn 'Abdi-l-barr, and 'Alí Ibn Hazm. The last-named, who became celebrated in Spain as the founder of a sect called the Hazemites, took Al-homaydí under his protection and imparted to him all the knowledge he possessed in the various departments of science. It is even asserted that Al-homaydí became a convert to his master's religious doctrines, although he did not profess them in public. [ALI IBN HAZM.] In A. H. 447 (A. D. 1055-6) Al-homaydí left Spain for the East for the double purpose of making his pilgrimage to Mecca and increasing his acquaintance with the learned men of that country. He visited Cairo, Damascus, Wásit, Baghdád, and other principal cities, where he formed an acquaintance with the most eminent literary men. At Baghdád he met with Ahmed Al-khattíb the historian, who not only treated him with the greatest kindness and gave him a room in his house, but prevailed upon him to settle at Baghdád, where he died in A. H. 488 (A. D. 1095-6). The works of Al-homaydí were numerous and important. He wrote—1. "Jadhwatu-l-moktabis fí Táríkh Rejáli-l-andalus" ("A Sparkle from the Fire-steel, or the History of Illustrious Andalusians"). This is a biography of eminent Moslems natives of or residents in Spain, divided into ten "ajáz" or parts. The names are disposed alphabetically, and the whole is preceded by a concise history of Spain from the conquest of that country by the Arabs to the times of the author. After the death of Al-homaydí his work was continued by one of his pupils, named Adh-dhobbí. [ADH-DHOBBÍ.] A very handsome and ancient copy of this valuable work, without the continuation by Adh-dhobbí, is in the Bodleian library (Hunt. 464.). 2. "Al-jum'a beyn Sahíhína" ("The Union of the Two Sahíhs"). In this work Al-homaydí draws a parallel between the two celebrated collections of traditions entitled "Sahíh," one by Al-bokhá'ri ("Abú 'Abdillāh Mohammed"); the other by Moslem Ibnu-l-hajáj. 3. "Adh-dhahebu-l-masbúk fí wa'adhi-l-molúk" ("Melted Gold, or the Advice to be given to Kings"). 4. "Táshílu-s-sabíl 'íla-'ilmi-t-tarsíl" ("The Levelling of the Road towards the Art of Writing Epistles"). "Dhammu-n-namímah" ("Reproval of the Sycophants"). Besides the above works, Al-makkarí (*Brit. Mus.* 7334.) attributes to him a general history entitled "Táríkhul-islám" ("The History of Islám"),—perhaps the same which Hájí Khalfah mentions under the word "Bulghat,"—and several treatises, especially on theological or moral subjects. The life of Al-homaydí is in the "Biographical Dictionary" by Ibn Khallékán as well as in that by Ibn Bashkúwál, extracts from which were given by Casiri. AL-HOMAYDÍ' is likewise the surname of 'Abdu-r-rahmán Ibn Ahmed Ibn 'Alí, also a native of Spain, who was the

author of a treatise on the rules of poetry, preserved in the Escorial library (No. 352.). (Casiri, *Bib. Arab. Hisp. Esc.* ii. 146.; 'Al-makkari, *Moham. Dyn.* i. 193. 470. 473.; Háji Khalfah, sub. voc. "Tárikhu-l-andalus," "Jum'a," &c.; Abú-l-fedá, *Ann. Musl.* iii. 307.; Ibn Khallekán, *Biog. Dict.* No. 627.)

P. de G.

AL-HORR (Ibn 'Abdi-r-rahmán Ibn 'Othmán, Ath-khefí, i. e. from the race of Thakíf), fourth amír or governor of Mohammedan Spain under the khalifs, succeeded Ayúb Ibn Habíb Al-lakhmí. After the assassination of 'Abdu-l-'azíz, son of Músa Ibn Nosseyr, who was put to death in A. H. 97 (A. D. 716) by the order of the Khalif Suleymán ['ABDU-L-'AZIZ], the Moslems of Spain elected Ayúb for their governor; but that general had scarcely held his office six months, when Suleymán sent orders to the wáli of Africa, Mohammed Ibn Yezíd, to dispossess Ayúb and appoint another governor in his room. Accordingly, in the month of Dhí-l-hajjah, A. H. 98 (July or August, A. D. 717), Al-horr landed in Spain, bringing in his suite four hundred Arabs of the principal tribes in Africa. His first care, after assuming the command of the Mohammedan army, was to make an incursion into France, in which, after collecting considerable spoil, he returned to Spain. During the government of Al-horr, Pelayo, the restorer of Spanish liberty, fled Cordova, where he was detained as a hostage, and raised the standard of revolt in the Asturias. Al-horr sent against him one of his lieutenants named 'Alkamah (the Alxaman of Rodericus Toletanus); but Pelayo fought with him, and, although he had but a small force, defeated his troops and put him to death in A. H. 99 (A. D. 717-8). This reverse, added to the tyranny and rapaciousness of Al-horr, induced the wáli of Africa to supersede him, and he was replaced by As-samh Ibn Malek Al-khaulaní in Ramadhán, A. H. 100, (April or May, A. D. 719,) after a government of about two years. (Al-makkari, *Moham. Dynast.* ii. 32.; Conde, *Hist. de la Dom.* i. 66.; Casiri, *Bib. Arab. Hisp. Esc.* ii. 325.; Borbon, *Cartas para ilustrar la Historia de la España Arabe*, p. xiii.)

P. de G.

ALHOY, L., was born at Angers in 1755, and educated by the congregation of the Oratory. On the proscription of the Abbé Sicard in 1797, Alhoy was appointed to succeed him in the direction of the institution for the deaf and dumb, which he held until 1800. He was afterwards a member of the administrative commission of the hospitals of Paris, and in 1815 became principal of the college of St. Germain-en-Laye, previously to which he had been many years professor of the belles lettres at the College Vendôme. He died at Paris in 1826. His works are—

1. "Discours sur l'Education des Sourds-Muets de Naissance." Paris, 1800, 8vo. This

is a report of an oration delivered by him at one of the festivals of the institution, and from it we learn that he was honoured in his youth by the friendship of the Abbé de l'Epée, the great founder of the system of education for the deaf and dumb. 2. "Les Hospices, Poème." Paris, 1804, 8vo. This was the first canto only, and the remaining three required to complete the poem never appeared. 3. "Promenades Poétiques dans les Hospices et les Hôpitaux de Paris." Paris, 1826, 8vo. In these metrical works of Alhoy the choice of subject was the most remarkable feature. He is allowed to have displayed some ingenuity in handling a difficult theme, but he could hardly be expected to infuse much poetical force into the minute details of the administration of a hospital, and these form the staple of his material. (*Biographie des Hommes Vivants*, i. 46.; Alhoy, *De l'Education des Sourds-Muets*, p. 6.; *Biographie Universelle*.)

J. W.

ALI (אלי), a Spanish or Moorish rabbi, whose works on logic, which are commentaries on Porphyry and Aristotle, are among the manuscripts of Dr. Robert Huntington in the Bodleian library. They are written on paper in a very small rabbinical letter, without date, and with this general title, "Biur Ha Chacam Ali Le Siphre Ha Higgajon" ("An Elucidation of the Wise Ali of the Books of Logic"), and are, 1. "Biur Le Sepher Mibo Higgajon Le Chacam R. Ali" ("An Elucidation of the Book of Introduction to Logic of the wise R. Ali"), which is a commentary on the "Isagoge or Introduction of Porphyry." 2. "Biur Le Sepher Hameameroth Le Ha Chacam Ali" ("An Elucidation of the Book of Categories by the wise Ali"). This is a commentary on the Categories or Prædicamenta of Aristotle. 3. "Biur le Sepher Hamelitza" ("An Elucidation of the Book of Interpretation"). Wolff is of opinion that this Ali is the Arabian or Mohammedan Ali, whose work called "Debarim Athikim" ("Ancient Sayings"), together with "Iggereth Hamusar" ("A Moral Epistle") of Aristotle, was printed at Trent, A. M. 5320 (A. D. 1560), 8vo. This may possibly be the case, as many of the Spanish Jews were converted to Mohammedanism during the occupation of Spain by the Moors. These works, however, are all in Hebrew, a language not used by the Moors, and he is entitled rabbi, which proves that he must at least have been originally a Jew. R. Ali is perhaps the same person as Ali Abba (אלי אבא), a Moorish Jew and physician of Spain, whose Arabic work on medicine was among the manuscripts of the King of Spain's library in the Escorial, as cited by Bartolucci from Castelli's Catalogue. (Urus, *Cat. MSS. Orient. B. Bodl.* i. 76.; Wolfius, *Biblioth. Hebr.* iii. 874.; Bartolucci, *Biblioth. Mag. Rabb.* i. 132.)

C. P. H.

'ALI, second sultan of Africa and Spain

of the dynasty called Al-morábettún or Al-moravides, succeeded his father Yúsuf in A. H. 500 (A. D. 1106-7). One of the first acts of his reign was to send a large army to Spain under the command of his brother Temím Ibn Yúsuf, who in A. H. 502 (A. D. 1108-9) defeated the Castilians near the town of Uclés, in the province of Toledo. This battle of Uclés became memorable for the death of the Infante Don Sancho, the only son of Alfonso VI. of Leon, who was slain by a Moorish chief. The ensuing year 'Ali crossed over to Spain at the head of considerable forces. After spending a few weeks in Cordova in preparations for the ensuing campaign, 'Ali marched against Talavera, the ancient Talabriga, which he besieged and took by storm. Thence he proceeded to Madrid and Guadalajara, both of which shared the same fate; and having marched to Toledo, he invested that city with all his forces; but after besieging it in vain for a whole month, 'Ali suddenly raised his camp and returned to his African dominions, leaving the prosecution of the war to one of his generals named Seyr or Siri Ibn Abí Bekr. Again, in A. H. 503 (A. D. 1109-10), the conquests of Ramiro I. of Aragon on one side, and the incursions of the Castilians on the other, obliged 'Ali to leave his capital, Marocco, and repair to the theatre of war. Having collected a greater army than on the former occasion, he landed at Algesiras, and after a short stay at Seville proceeded against the enemy. This time the result did not correspond with his immense preparations. Although in his march to Algharb (Algarves), whither he directed his attacks, he met with little or no opposition, he achieved nothing of importance with the exception of taking a town called by the Arabian writers Kolimriah, which appears to be the same place as Coimbra in Portugal. On his return from this expedition 'Ali spent a few months at Seville, which he is said to have embellished with splendid buildings erected at his own expense. He then crossed over to Africa, where a formidable revolt of the tribes of the Atlas, with Mohammed Ibn Tiumarta at their head, kept him occupied for the rest of his reign. [ABU ABDILLAH.] 'Ali died in A. H. 537 (A. D. 1142-3), leaving for his successor his son Táshefin. Ibn Abí Zor'ah (*Karttas*, fol. 25.) describes him as being tall, handsome, with a clear complexion, dark eyes, and a well-set beard. He was born at Ceuta in A. H. 477 (A. D. 1084-5). (Conde, *Hist. de la Dom.* ii. 193, et seq.; Casiri, *Bib. Arab. Hisp. Esc.* ii. 218.; Mariana, *Hist. Gen. de España*, lib. x.) P. de G.

'ALI (Mustafa ben Ahmed ben 'Abdu-l-Mollah), one of the most distinguished Turkish historians, was born at Gallipoli, A. H. 949 (A. D. 1542). He first studied under Sururi the philologist, and under Kafiyejî the

grammarian, his intention being to obtain ecclesiastical dignities; but he soon left his theological pursuits and entered the body of the Janissaries, for whom he always showed a great predilection. At the age of fourteen he composed a poem, "Mihr we Mah" ("Sun and Moon"), and presented it to Selím, the heir of Sultan Soliman I., who was so pleased with it that he appointed the author his secretary. 'Ali afterwards accompanied Mustafa Pasha to Syria, but in 1571 he was again in Constantinople, and in 1574 went to Bosnia as secretary of the pasha. When the war against Persia broke out, Lálá Mustafa Pasha, the Turkish commander-in-chief, chose him for his private secretary, and commissioned him to write the battles and victories of that memorable campaign; and there was so much truth and beauty in his military descriptions, that after peace was concluded, Sultan Selím II. recompensed the author of "Mihr we Mah" with the defterdarship of the fiefs in Haleb. Mustafa Pasha however died, and 'Ali, without any protector, was neglected, notwithstanding the general esteem he enjoyed as an author. There was at that time great rejoicing at the court, as the feast of the circumcision of the young prince Amürad was to be celebrated. The news of this solemnity reached 'Ali, who, retired from the world and occupied with his own grief, had abandoned history for writing elegies. He immediately composed a poem on the circumcision of young Amürad and presented it to the sultan, by whom he was rewarded with a handsome pension. He became afterwards for some time defterdar of the fiefs of Erz-rúm; fell again into disgrace; but in 1593 he was appointed secretary general of the Janissaries. On the accession of Mohammed III. he presented to the sultan a congratulatory poem which pleased him so much that he rewarded the author with a pension of 200,000 aspers. 'Ali however refused the money, and begged the sultan to discharge him from his duties as secretary general, and to bestow on him some other public office that would not take all his time, but would allow him to finish a great historical work which he was then writing. 'Ali named the defterdarship of Egypt as the object of his ambitious wishes. He would have obtained this lucrative place but for the interference of the jealous members of the divan, who persuaded the sultan to appoint 'Ali a defterdar of Rum. 'Ali died in A. H. 1008 (A. D. 1599) as pasha of Jidda. Hammer, in Ersch and Gruber, states his death in A. H. 1006 (A. D. 1597), but he gives 1008 (A. D. 1599) in his work on Turkish poetry which is cited below. 'Ali is the author of eighteen works, twelve of which are in prose and six in verse; but his greatest merit is that of being a liberal and veracious historian. His principal work is entitled "Kunho-l-Akhbár" ("Mine of Notions,") a universal history in four volumes,

the fourth volume of which contains the history of the Osmanic empire from its origin to the beginning of the eleventh century of the Hijra, or the sixteenth of our æra. It ends with the accession of Mohammed III. in 1595; and thus the "Feslike" of Hájí Khalfah and the Annals of Nayma, which both begin with A. H. 1000 (A. D. 1591), may be considered as a continuation of the history of 'Ali. "Nadiretu-l-mahárib" ("The Rarity of Battles") is a history of the wars of Selím I. against his father Bayazid and his brother Ahmed. [AHMED, the son of Bayazid; 'ALI MAKHDUM.] "Heft Mejlis" ("The Seven Meetings"), a history of the conquest of Szigeth in Hungary. "Nussret-name" ("The Book of Victory"), a history of the campaign in Georgia in 1578, &c. His merit as a poet is in no way equal to that which he has acquired as an historian. He wrote verses only for the purpose of obtaining lucrative places by flattering the sultan or the great men of his court; and on account of this motive of his poetical exertions he may be characterised by the following verses of his countryman Newîi. "His quill splits from desire to praise the sultan, as the air is impregnated with the musk of the sultan's grace."

Besides "Mihr we Mah," he wrote "Mihr we Wefa" ("Love and Faith"); "Tohfetu-l-'ushak" ("Present to Lovers"), &c. A complete catalogue of his works is contained in Hammer's "Geschichte der Osmanischen Dichtkunst," vol. iii. p. 119, 120. However poor his poems may be, there is one fragment which deserves to be noticed for its poetical beauty. "See ye the palms that stand round Baghdád! Not ornaments of the fields are they; they are the standard bearers of the khalifs who have gone to the depths of the graves." (Hammer, *Geschichte der Osmanischen Dichtkunst*, iii. 115—123.; *Geschichte des Osmanischen Reiches*, iv. 308.; 651.; D'Herbelot, *Bibliothèque Orientale*, s. v. "'Ali Shaer," gives only a slight notice of him.) W. P.

'ALI IBNU'-L-'ABBA'S 'ALA'-EDDIN AL-MAJU'SI, commonly called Haly Abbas, one of the most celebrated of the ancient Arabic physicians. Little is known of the events of his life, but we are told by Abú-l-faraj (*Hist. Dynast.* p. 214., *Chron. Syriac.* p. 205.), that he was a Persian by birth, and (as his surname implies,) a Magian by religion. He was a pupil of Abú Máher Músa Ibn Yúsuf Ibn Sayár, and afterwards physician to the famous 'Adhed-ed-doúlah, or 'Azud-ud-daula, the fourth prince of the Buwayh dynasty of Persia (A. H. 338—372, A. D. 949—50—982—3), to whom he dedicated his chief medical work, which is therefore commonly known by the title "Ketábu-l-Malekí" ("Liber Regius"). Haly Abbas died A. H. 384 (A. D. 994—5). The "Liber Regius," called also "Ketáb Kámel as-Sinná't at-Ta-

bíah," or "The Book containing all that relates to Medicine," is divided into two parts, each of which consists of ten books, and of which the first treats of the theoretical part of medicine, and the second of the practical. Abú-l-faraj tells us that this work of Haly Abbas was much read by the physicians of those times, till it was eclipsed by the Canon of Avicenna, when it fell somewhat into neglect; he adds, however, that the Liber Regius was the more valuable in the practical part, the Canon in the scientific. Freind is of opinion (*Hist. of Physic*), that the system of Haly Abbas is less confused than that of Avicenna. Mr. Adams's judgment of his merits is still more favourable:—"I look on the 'Maleky' or 'Regalis Dispositio' of Haly Abbas," says he (Append. to Barker's *Lempriere*, London, 1838), "as, on the whole, the most complete treatise on all the departments of medicine and its cognate sciences which has come down to us from ancient times, scarcely even excepting the synopsis of Paulus Ægineta; for the work of the Arabian contains a satisfactory exposition of the principles of physiology, in which that of the Greeks is rather deficient. It will be unnecessary to particularise his views on the various subjects which he handles, as he is professedly a compiler, and lays little claim to originality. I may mention of him that he has the merit of having explained more fully and distinctly than any other ancient author the important use of the gastric juice in the process of digestion: his dietetics are copious and judicious, and at least as original as any modern treatise which we possess on this subject. He notices biliary calculi in more decided terms than any other ancient writer with whom I am acquainted. The ninth book of his 'Practica' is taken almost word for word from the sixth of Paulus Ægineta, and is a complete manual of the operative surgery of the Arabians. Though, taken as a whole, I consider his work inferior to the Canon of Avicenna, I think it but fair to admit that it is superior to the latter in the minutiae of practical detail and extent of research on particular subjects." For further details respecting his medical knowledge and opinions, and his mode of practice, the reader may consult Freind's "History of Physic," Haller's "Bibliotheca Medicinæ Practicæ," and Sprengel's "Histoire de la Médecine." Haly Abbas seems to have taken unusual pains to secure the literary property of his great work, as he has in the preface assigned a particular reason for inserting his name. "Wise men," says he, "have considered it to be necessary to notice an author's name, for fear some ignorant person should chance to find a book composed by one of the wise, and should claim it to himself, and name it after his own name." This precaution however did not prevent a Christian monk in Europe, within less than a

century after Haly's death, from giving a Latin translation under a different title, and passing it off as an original work of his own [CONSTANTINUS AFER]; nor, when that fraud was detected, did it prevent the work being transferred to a second writer, concerning whose æra authors are far from being agreed. [ISAAC ISRAELITA.] The original Arabic of the "Al-Malekí" has never been published, though manuscripts of it are in many of the principal libraries of Europe. It was translated into Latin by Stephanus Antiochenus in the year 1127, as he tells us himself, and was first published at Venice, 1492, folio, and again at Lyon, 1523, 4to. Some chapters of it are inserted in Fernel's "Collection of Writers *De Febribus*," Venice, 1576. fol. Another work by Haly Abbas exists, in Arabic, in the library at Göttingen, entitled "A Treatise on Medicine;" it is divided into three parts, of which the first is called "The Book of Health;" the second, "The Book of Disease;" and the third, "The Book of Symptoms." (Casiri, *Biblioth. Arabico-Hisp. Escur.* i. 260. 275.; Russell, *Nat. Hist. of Aleppo*, vol. ii. Append. p. xi.; Wüstenfeld, *Gesch. der Arab. Aerzte*; Choulant, *Handb. der Bücherkunde für die Aeltere Medicin*; Nicoll and Pusey, *Catal. Cod. MSS. Arab. Biblioth. Bodl.* p. 669.) W. A. G.

'ALI IBN 'ABDI-R-RAHMA'N Ibn Hudheyl, a Mohammedan writer, native of, or residing at, Granada, who lived in the eighth century of the Hijra. He wrote a work, which is in the library of the Escorial (No. MDCXLVII.), entitled "Tohfatu-l-anfus wa shi'ar sokkáníl-andalus" ("Gift for the Mind, or a Watchword for the Andalusian Warriors"), which treats of war and military tactics, describes the weapons used by the Arabs of Spain, and gives an account of their principal battles with the Christians, &c. It also contains an account of gunpowder, as it was used in the time of the author. Extracts from this interesting manuscript may be seen in Casiri, (*Bib. Arab. Hisp. Esc.* ii. 326.), as well as in Conde, who used it for his history of the Arabian rule in Spain. 'Ali dedicated his work to Yúsuf Abú-l-hajáj, seventh sultan of Granada of the dynasty of the Nasrites or Bení Nasr, who reigned from A.H. 734 to 755 (A.D. 1333-55). He wrote also a treatise on the veterinary science, entitled "Al-fawáyidu-l-mustarah fí 'ilmi-l-beytarah" ("Treasured-up Information on the Science of Farriery"), which he dedicated to Mohammed Ibn Yúsuf Abú 'Abdillah, eighth sultan of the same dynasty, who reigned from A.H. 755 to 794 (A.D. 1355-92). Casiri (*Bib. Arab. Hisp. Esc.* ii. 29.) reads the name of this writer wrong, whom he calls "Ben Hazil." (Al-makkarí, *Mohammedan Dynasties*, i. 425.) P. de G.

'ALI' IBN ABI' 'ALI' AS-SAIF, or Saifu-d-dín, was born at Amid in A.H. 551 (A.D. 1156), and studied mathematics and

philosophy at Karkh, a suburb of Baghdád, under Christian and Jewish masters. For this reason he was persecuted by the Kádís, and in A.H. 592 (A.D. 1195) he was obliged to quit the country and to emigrate to Egypt, where he lectured in the school called menázil-al-'izz on theological and philosophical subjects. Subsequently he proceeded to Damascus, and gave lectures there. He died at Damascus, A.H. 631 (A.D. 1233.)

He wrote several works, which are highly esteemed among the Arabs. The best known among them is a work called "Bahir," on philosophical and mathematical sciences, in five volumes. (Kiftí, *Tárikh Al-hokemá*; Háji Khalfah, *Lexicon Bibliogr.* 28. 126.) A. S.

'ALI IBN ABI' TA'LIB, the cousin and son-in-law of the Mohammedan prophet, and fourth Arabian khalif after him, was born at Mecca in A.D. 598. He was the son of Abú Tálib, the uncle of Mohammed, and one of the most illustrious members of the tribe of Koraysh. The Korayshites happening once to be distressed by a very severe famine, Abú Tálib, who had a numerous family, intrusted his son 'Ali to the care of his cousin Mohammed, who provided for his education, and treated him as his own child. As he grew up 'Ali gave proofs of that reverence for his cousin and benefactor and that intrepid courage by which he was distinguished in after life. He was the first after Khadijah to embrace the new religion, to the propagation of which, by his courage and his zeal, he contributed most powerfully. Abú-l-fedá (*Vita Mohammedis*, p. 19.) relates that Mohammed, having at the outset of his prophetic mission invited to his house forty individuals of the illustrious race of Háshim, among whom were his uncles, Abú Tálib, Abú Laheb, and 'Abbás, for the purpose of imparting to them the light of divine truth, addressed the assembly in the following words: "Friends and kinsmen, I know of no man in Arabia who can offer to his countrymen the precious gift which I am about to impart to you; for I bring you the good tidings of this world and of the world to come. God hath commanded me to call you to his service. Who among you will be my vizír (i. e. support my burden)? Who among you will be my companion, my delegate, and my vicar?" To this question no answer was returned by any of the assembly, until 'Ali, who was then in his fourteenth year, impatiently rose and exclaimed, "I am the man: whoever rises against thee, I will dash out his teeth, pluck out his eyes, rip up his belly, and break his legs. O Prophet of God! I will be thy vizír over them." Ever after Mohammed found in his cousin a faithful and efficient coadjutor in establishing his religion among the tribes of Arabia. When the Korayshites, exasperated by the success of his preaching, resolved upon assassinating Mohammed, it was 'Ali who by his courage and devotion saved

the Prophet from certain death. At the battle of Bedr, in which the Korayshites were defeated, 'Ali contributed to the victory more effectually than any other of Mohammed's followers, by slaying with his own hands 'Abdullah Ibn Mundhir Al-makhzúmi, one of the most renowned warriors of the enemy. At the siege of Khaybar, when the forces led by Abú Bekr and 'Omar to the storm of that fortress were twice repulsed by the enemy, Mohammed assembled the officers of his army and said, "To-morrow I will intrust my banner to a warrior who is the friend of God and of his messenger, to one who never turns his back upon the enemy." The green banner of the Prophet was accordingly intrusted to 'Ali, who on the ensuing day planted it on the breach, killed the commander Marhúb with his own hand, and made himself master of the place. He also distinguished himself at the battles of Ohod and Bír Ma'únat, at the siege of Mecca, and in almost every engagement with the infidel tribes of Arabia. On his return from the Syrian expedition, in A.H. 10 (A.D. 646), Mohammed sent 'Ali into Yemen to propagate the doctrines of the Korán, and 'Ali acquitted himself so well of his commission that in a very short time the whole of that province was either by force or persuasion reduced to the sway of Islám. In reward for so many signal services, Mohammed, who always showed the greatest affection for 'Ali, gave him his daughter Fátimah in marriage, and bestowed upon him the epithet of Asad Allah Al-ghálib, (the Lion of God always victorious), calling him besides his Aaron. A tradition still extant among the Shiites, or partisans of 'Ali, purports that some time before Mohammed died he expressed a wish that 'Ali should be his successor; and that, a few days before the demise of the Prophet, 'Ali was strongly urged by his friends to remind him of the necessity of making some arrangement with regard to the succession; but that, with a self-denial greatly to his credit, 'Ali to the last resisted their solicitations, declaring that he would rather relinquish all hopes of the succession than that his benefactor should be in his last moments disturbed by such an application. On the other hand the Sunnites, or orthodox Moslems, declare that in his last moments Mohammed was distinctly heard to say that he wished Abú Bekr, the father of his beloved wife 'Ayesah, to be his successor. However this may be, it was not until after the assassination of 'Othmán, which took place at Medína on the 15th of June, A.D. 656, that 'Ali was raised to the khalifate. He was walking under the vestibule of the mosque, dressed, as usual, in a coarse cotton gown, with his slippers in one hand, and his bow, instead of a walking-staff, in the other, when a deputation composed of the chiefs of the Arabian tribes and the companions of the

Prophet desired him to assume the command; to which 'Ali answered, that he had no need of it himself, and would willingly give his consent to the choice of any person they should agree upon; and when the deputies replied that they knew of no one so well qualified as he was, considering his personal accomplishments and near relationship to the Prophet, he answered, that he would rather serve under any person they should think fit to appoint than take the government upon himself. At last, overcome by their entreaties, 'Ali consented to assume the government, and was immediately proclaimed by the inhabitants of Medína. His election, however, was not universally approved. A strong party, headed by Talhah and Zobeyr, two powerful chiefs, was formed against him; whilst another faction, commanded by Mu'awiyah, the governor of Syria, publicly accused 'Ali of having participated in the murder of 'Othmán, and demanded vengeance for the blood of that khalif. Talhah and Zobeyr, whom 'Ali had offended, instead of conciliating, by refusing them the governments of Basrah and Kúfah, for which they had applied, immediately left Medína and raised the standard of revolt. 'Ayesah, who to the last hour of her life cherished an implacable hatred against the husband and posterity of Fátimah, joined them in their rebellion; whilst Mu'awiyah, the governor of Syria, and nephew of the murdered khalif, promised to assist them with all the forces of his government. After enlisting under their banners all those who were hostile to 'Ali, the insurgents proceeded to Basrah, of which city they made themselves masters without much resistance. Having despatched a messenger into Syria to acquaint Mu'awiyah with their success, and to ask for his help against 'Ali, Talhah, and Zobeyr, who, according to the testimony of all the Arabian writers, had been two of the principal actors in the conspiracy against 'Othmán, now sent emissaries into the provinces, and principally into Syria, calling upon all good Moslems to revenge the murder of that khalif, and to rise against the usurper. Ali, however, was no sooner apprised of this formidable insurrection, than, putting himself at the head of his army, reinforced by twenty thousand men from Kúfah, under the command of Malek Al-ashtar, he proceeded towards Basrah, and encamped at a place in the neighbourhood, called Rauwiyah. The insurgents, to the number of about forty thousand men, left Basrah and encamped opposite to 'Ali, at a place called Maghzeynah. For several days there were negotiations between the chiefs of the two armies, and 'Ali himself employed every argument to conciliate the opposite party; but some of 'Ali's followers having one night made an attack against his orders upon the camp of the enemy, the negotiations

were broken off, and the two armies prepared for battle. The right wing of 'Ali's army was commanded by Malek Al-ashtar, one of the most intrepid warriors of that day. The left was intrusted to 'Adi Ibn Hátem, whilst a division composed of the most distinguished members of the tribe of Koraysh, and of the Ansár or helpers, was placed under the orders of 'Abdullah, the son of 'Abbás, as a body of reserve. On the side of the insurgents, the cavalry was commanded by Sheráhil; Talhah and Zobeyr had each the command of a wing, whilst 'Ayeshah was in the centre, seated in a kind of litter or cage, fixed on the back of a camel covered with mail, which, on her departure from Mecca, had been presented to her by Ya'li, the son of Munneyah. The two armies were in presence of each other, when 'Ali once more attempted a reconciliation; but the followers of Zobeyr, having put to death an officer named Moslem, who was sent over for that purpose, the fury of 'Ali's followers could no longer be restrained, and they rushed impetuously to the combat, which was maintained on both sides with extraordinary fierceness. In the heat of the action, 'Ammár Ibn Yásir, one of the Prophet's most beloved companions, who served under 'Ali, was encountered by Zobeyr; but as Zobeyr was about to strike a mortal blow, he recollected a prediction of the Prophet, "that 'Ammár would die by the hand of a rebel, and that truth and justice would ever be found on his side," and he not only restrained his arm, but withdrew to another part of the field, and shortly after, touched by remorse, abandoned entirely the cause of the insurgents. As he was leaving the field of battle, Zobeyr was recognized by one of 'Ali's followers, named Amrú Ibn Jarmúz, who put him to death, an action of which 'Ali showed his abhorrence in so strong a manner that the murderer stabbed himself in his presence. The flight of Zobeyr having thrown his followers into confusion, Talhah, in the mean time, hearing that his associate had withdrawn from the field of battle, prepared to follow his example, intending to retire to Basrah; but as he was about to execute his design he received a wound in his thigh, which caused his death a few hours after. Meanwhile the fury of the battle seemed to be concentrated round the camel on which 'Ayeshah rode, and whose canopied litter, pierced by innumerable arrows, exhibited, according to an eastern author, the bristly appearance of the porcupine's back. At-tábarí says that the reins of 'Ayeshah's camel were alternately held by young warriors of the Madian tribe, who recited pieces of poetry; and that of the Bení Dhobbah alone no less than two hundred and eighty lost a hand on this occasion. At last, Malek Al-ashtar having succeeded in reaching the camel, struck off one of the

animal's legs, and 'Ayeshah was taken prisoner. 'Ali treated her kindly; he ordered his two sons, Al-hasan and Al-huseyn, to conduct her to Medína, where she was suffered to remain without any restraint. This battle, which, from the circumstance above stated, was called "Yaumu-l-jemal," or the battle of the camel, was fought, according to the best authorities, in the month of Jumáda the second, A. H. 36 (December, A. D. 656).

'Ali next marched against Mu'awiyah, the governor of Syria, who had been proclaimed khalif by the inhabitants of that province, and was supported in his rebellion by 'Amru Ibn Al-ass, the conqueror of Egypt. After many fruitless attempts on the part of 'Ali to negotiate an adjustment of differences, the two armies came in presence of each other in the plain of Sefayn, not far from the Euphrates, about the beginning of Jumáda the second, A. H. 37 (December, A. D. 657). 'Ali proposed to Mu'awiyah to decide their differences in single combat; but this having been declined, a series of bloody skirmishes began, which lasted for a hundred and ten days, and in which no less than five and twenty thousand of 'Ali's followers are said to have fallen, whilst the loss of Mu'awiyah is estimated at double that number. In one of these conflicts, which is said to have been maintained with equal animosity during the whole night, 'Ali, mounted on a piebald horse and armed only with his *dhu-l-fikar* or two-edged sword, is said to have repeatedly broken the ranks of the Syrians. As often as he struck a foe he shouted "Allah hua akbar" ("God is great"), and in the tumult of that battle he was heard to repeat four hundred times that pious sentence. At this juncture 'Amru and Mu'awiyah bethought them of an artifice to produce discontent, if not desertion, among the followers of 'Ali. The two armies were drawn out in order of battle, when by the direction of those generals several men bearing Koráns on the point of their spears interposed between the two hosts, exclaiming, "This is the book which ought to decide all our differences; this is the book of God between us and you." Knowing this to be only a stratagem of the enemy, 'Ali ordered his followers to charge; but his commands were disobeyed, and he was compelled to submit the matter to arbitration. Two umpires were chosen,—on the part of 'Ali, Abú Músa Al-ash'arí, a worthy but weak man; on that of Mu'awiyah, the artful 'Amru. On the day of decision Abú Músa ascended a platform which had been erected for the purpose, and in the presence of delegates from both parties said, "I depose 'Ali and Mu'awiyah from the khalifate as I draw this ring from my finger." He then descended from the platform, which was ascended by 'Amru, who addressed the assembly in the following terms: "And I also depose 'Ali

and invest Mu'awiyah with the khalifate in the same manner that I put this ring on my finger." This extraordinary decision filled the partisans of 'Ali with amazement, especially as Abú Músa, who had been one of the companions of the Prophet, was considered the friend of 'Ali, and as such had been chosen to be one of the arbitrators; but however disappointed by the decision, they were for the time obliged to make a sort of compact, 'Ali retiring to Kúfah, whilst Mu'awiyah returned to Damascus, the seat of his government. A considerable party however of 'Ali's followers, most of whom were 'Irákians, indignant at his having so tamely submitted to the award of Abú Músa, upbraided him for having referred to the judgment of men that which ought to have been determined by God alone; and declared it as their opinion that instead of the truce which he had concluded with Mu'awiyah, he ought to pursue him without giving quarter. However, upon the refusal of 'Ali to violate the compact into which he had entered, they chose for their general an Arab named 'Abdullah Ibn Wahb, and appointed Naharwán, a city between Baghdád and Wásit, as the general rendezvous of the malcontents. 'Ali at first paid no attention to the movements of the Kharajites, as these rebels are called by the Arabian writers; but being informed that their number had increased to 25,000 men, that they condemned all persons as impious who did not acquiesce in their sentiments, and that they had already put to death several persons for refusing to comply with their measures, he resolved to exterminate a sect which tended to the subversion of Islám. Having therefore marched against the rebels, he caused a banner to be planted between the two hosts, and a proclamation made by sound of trumpet, that whoever would come under the banner should have quarter, and that those who would retire to Kúfah would also obtain security and protection. This measure produced the desired effect. 'Abdullah was deserted by almost all his followers, and the remainder were either slain or taken prisoners. This victory, which was gained in A. H. 38 (A. D. 658-9), having reunited all the 'Arabs and 'Irákians under the government of 'Ali, nothing remained except to reduce the Syrians to obedience. Mu'awiyah however not only maintained himself in Syria, and gained possession of Egypt by means of his lieutenant, 'Amru, but made an irruption into Arabia, reduced the cities of Mecca and Medína, and put to death two of 'Ali's sons. At length the disorders which preyed upon the Mohammedan empire were put an end to by an unexpected event. Three of the Kharajites who were saved from the massacre at Naharwán, happening to discourse together in the temple of Mecca on the blood which had been shed and the cala-

mities which were likely to ensue in consequence of the civil war, resolved to end it by assassinating the three principal authors of it: one of them, named 'Abdu-r-rahmán Ibn Muljam, undertook to assassinate 'Ali; Barak, the son of 'Abdullah, promised to despatch Mu'awiyah; and Ibn Bekr 'Amru, the governor of Egypt. Having poisoned their swords, and agreed as to the day on which the murders were to take place, Friday the 17th of Ramadhán (Jan. 23. A. D. 661), each of the conspirators set off for his destination; the first for Kúfah, the second for Damascus, and the third for Alexandria. Barak wounded Mu'awiyah, but not mortally; 'Amru by mistake killed a friend of 'Amru, instead of that governor himself. 'Abdu-r-rahmán was more successful. Having arrived at Kúfah, he took up his lodgings at the house of a woman whose nearest relatives had been killed at the battle of Naharwán, and who for that reason nourished an implacable hatred against 'Ali. 'Abdu-r-rahmán, finding that she acquiesced in his views, endeavoured to obtain her confidence, and at the same time, as she was young and handsome, solicited her hand, to which she answered, "The dowry which I will have from the man that marries me must be three thousand dirhams of silver, a slave, a maid, and the head of 'Ali." 'Abdu-r-rahmán accepted the conditions, and when the time for the execution of his design arrived his wife procured him two companions named Wardán and Shabíb. On Friday the 17th of Ramadhán, A. H. 40 (A. D. 661), the day fixed for the perpetration of the deed in the three different corners of the Mohammedan empire, as 'Ali was in the mosque intent upon his devotions, the three assassins pretended to quarrel among themselves and drew their swords. Wardán aimed a blow at 'Ali, but missed him. 'Abdu-r-rahmán then struck him on the head, and the blow proved mortal. The three assassins had time to escape. Wardán contrived to get home, but some days after a man who recognized him put him to death. Shabíb left Kúfah immediately, and could not be taken. As to 'Abdu-r-rahmán, being observed the next morning hurrying through the streets of Kúfah with the blood-stained scimitar in his hand, he was stopped by an Arab of the tribe of Kays and conducted to the presence of 'Ali, who had no sooner cast a glance on him than he recognised him as the person who struck the blow; he then gave orders that if his wound should prove mortal the assassin should be put to death, but without torture. His orders, however, seem not to have been complied with; for, according to Abú-l-fedá, upon the death of 'Ali, which happened on the 20th of Ramadhán, three days after he received his mortal wound, 'Abdu-r-rahmán was despatched in a cruel manner. His right hand was first cut off, then his left foot. His eyes

were next put out with a red-hot iron, and his tongue cut out, after which his mutilated body was burnt in the public square of Kúfah. 'Ali was buried at Kúfah; but his sepulchre having been kept concealed during the reign of Mu'awiyah and his successors of the house of Umeyyah, all traces of it were lost until it was accidentally discovered in A. H. 367 (A. D. 977), under the khalifate of At-táyi', when Adhadu-d-daulah of the race of Buwayh caused a magnificent mausoleum to be erected over it, which is to this day an object of veneration for the Persians, who repair thither on pilgrimage in preference to Mecca.

'Ali was sixty-three years old when he died, and he had reigned four years and nine months. He is described as being a middle-sized man, having a very fine black beard and large black eyes, a well-shaped mouth, and a florid complexion. As long as Fátimah the daughter of the Prophet lived he took no other wife. He had by her three sons, Al-hasan, Al-huseyn, and Mohasan, the last of whom died in infancy; but at the death of Fátimah he married nine, others say twelve, wives, by whom he had a numerous progeny, which spread over the East and West, the title, real or supposed, of descendant of 'Ali, giving rise to several dynasties founded in different parts of the Mohammedan world by men professing to be descended from him; like the Fátimites or 'Obeydites of Egypt, the Idrísites of Fez, the Al-muwáhhedun or Almohades of Africa and Spain, the Bení Hammúd of Spain, the Isma'íliam of Yemen, the sherifs of Mecca, without counting several impostors who enjoyed ephemeral power.

Two of the principal titles given to 'Ali by the Moslems of all creeds are "wási," a word meaning an executor of another man's will, and hence "Mohammed's heir," and "Murtadha," i. e. the agreeable or accepted by God, which the Latin writers of the middle ages corrupted into *mortuus*. His sectarians confer on him the titles of "Fáyid-al-anwár," the distributor of lights; and "Shah Mordman," two Persian words meaning "the king of men." 'Ali was one of the most zealous propagators of Islám; he was kind-hearted, generous, brave, and possessed many other excellent qualities. Although his right to the khalifate was, to say the least, as clear as that of Abú Bekr, 'Omar, and 'Othmán, his predecessors, he never employed force to assert it, but submitted to their authority and obeyed their commands like the meanest soldier in the army. Raised to the throne by the wish of his countrymen, he administered justice with an even hand, and promoted the welfare of the state by every means in his power; but he showed little talent for the administration of so vast an empire, and he was evidently no match for the artful Mu'awiyah. "Remember,"

said 'Ali to him once, "that I have slain many of thy friends and followers, and that thou wilt always find in me a formidable enemy; but I despise artifice and dissimulation." He had for his soldiers the affection of a father, and would never lead them to battle without having first exhausted all the means of reconciliation. His prepossessing appearance, his eminent qualities, perhaps also his misfortunes and melancholy fate, attached to him a number of partisans who embraced his cause with ardour. They saw in the election of the first three khalifs only a flagrant usurpation of the power which belonged to him by right, as the son-in-law and nearest relative of their prophet. On the other hand the Sunnites or orthodox Moslems, as they call themselves, look upon the first three khalifs as the rightful successors of Mohammed; and, although they respect the memory of 'Ali, they nevertheless condemn his partisans, whom they call Shi'ah (Shiites), that is, schismatics or heretics. The Shiites curse the memory of the first three khalifs, and acknowledge no right to the khalifate except in the posterity of 'Ali, owing to which reason they continued to give the title of 'imám to twelve princes descended in a direct line from him, the first of whom was 'Ali and the last Al-mahdi, who, about the end of the ninth century, was personified by the founder of the Fátimite dynasty. [ABU' 'ABDILLAH, the Shiite.] Both parties were frequently arrayed against each other, and the streets of Baghdád and other large cities in the East were the scene of many a bloody conflict. The distinction still continues. The Turks, Syrians, Egyptians, and Africans are Sunnites; the Persians, the Tartar Uzbeks, and the greater part of the Mohammedans of India belong to the sect of 'Ali.

'Ali is equally well known as an author; and the writers of his nation praise his wisdom and eloquence beyond measure. There is extant by him a collection of one hundred maxims or sentences, which have been translated into Persian and Turkish, as well as into several European languages. Golius and George Lette were the first to publish fragments from these sentences: the former at Leyden, in 1629, together with the poem of Toghraí, and some passages from Avicenna (Ibn Siná), ("Proverbia quædam Alis, imperatoris Muslimorum, et carmen Tograi, Poetæ clarissimi, &c. 4to."); the latter also at Leyden, in 1748, with the poem in praise of Mohammed by Ka'b Ibn Zohayr, the Mo'llakah or suspended poem of 'Amru-l-kays, and other poetical extracts from various authors. Vattier, the French translator of Ibn 'Arabshah's Life of Timúr, translated into French those published by Golius, Paris, 1660, 4to. Simon Ockley next translated them all, and published them as an appendix to his History of the Saracens: "Sentences

of Ali, Son-in-Law of Mahomet, and his fourth Successor, from an authentic Arabic MS. in the Bodleyan Library at Oxford." London, 1718, 8vo. They were afterwards published in Arabic, with a Latin translation, at Oxford, in 1806, 4to., by Cornelius van Waener. They were next published, both in Persian and Arabic, by Jo. Gusto Stickel; "Sententiæ Arabice et Persice e Cod. MS. Vimariensi, &c." 1834, 4to.; and subsequently at Leipzig, in 1837, with the paraphrase of Rashîd-d-dîn Watwat: "Ali's Hundert Sprüche, Arabisch und Persisch paraphrasirt von Raschid-eddin Watwat, nebst einem doppelten Anhang, &c. by Prof. Leberecht Fleischer. 'Ali was also the author of six kassîda or odes, which were first published by Guadagnoli as a continuation to his Arabic grammar: "Institutiones Linguae Arabicæ," Rome, 1642, fol., as well as by Agapitus à Valle Flemmarum, in his "Flores Grammaticales Arabici Idiomatis," Pat. 1687, 4to., Rosenmüller, and others. Kuypers published a correct edition of them, with a Latin translation and learned notes: "Ali ben Abi Taleb Carmina, Arabicè et Latinè." Leyden, 1745, 8vo. 'Ali passes likewise as the author of a book called "Jefer," written upon parchment in mysterious characters intermixed with figures, prophetic of all the great events which are to happen in the world.

'Ali being a favourite hero with the Mohammedans, and chiefly with the Persians, several histories were written, commemorating his high deeds and military achievements, the titles of which may be read in the "Kashafu-dh-dhanûn," or Bibliographical Dictionary, under the words "Akhbar," "Târikh," "Sirat," &c. (Ad-diyârbekrî, *General History*, MS.; Ibn 'Abdi-r-rabbihi, *Hist. Encyclopædia*, part ix. MS.; Ibnu-l-athîr, *Ibratu-l-awali*; D'Herbelot, *Bib. Or.* voc. "Ali," "Moavia," "Alides," "Amrou," &c.; Sale's *Korân*, preliminary discourse; Elmacin, *Hist. Sarac.* cap. 5.; Ockley, *Hist. of the Saracens*, Lond. 1718, ii. 1—89.; Price, *Chronol. Retrospect of Moham. Hist.* vol. i. cap. vi.—xi.; Abû-l-fedâ, *De Vita et Rebus Gestis Mahom.* cap. viii., nec non *Ann. Musl.* sub annis.) P. de G.

'ALI, surnamed ABÛ-L-HASAN, and Malek Al-fadhil Nûru-d-dîn (the illustrious King, Light of the Faith), second sultan of the dynasty of the 'Ayûbites, succeeded his father, Salâhu-d-dîn (Saladin) in A. H. 589 (A. D. 1193), in the kingdom of Syria only; that of Egypt having been bestowed by that sultan upon his second son, Malek Al-'azîz 'Othmân, and the principality of Aleppo upon a third, named Malek Adh-dháher. Soon after his accession, 'Ali undertook to deprive his brothers of their father's inheritance; but Malek Al-'âdel, brother of Salâhu-d-dîn, and lord of the castle of Karkh, having taken their part and assisted them with his forces, they defeated 'Ali in several en-

counters, and having besieged him in Damascus, reduced that capital and dethroned 'Ali, to whom they gave the castle of Sarkhad for a residence. In A. H. 595 (A. D. 1198) Al-'azîz died, and was succeeded in the kingdom of Egypt by his son Al-malek Mansûr, who was still a child; upon which 'Ali, thinking the opportunity a favourable one, left Sarkhad at the head of his forces, and marched to Egypt, which he speedily conquered; but his uncle, Malek Al-'âdel, was no sooner informed of his march, than leaving Damascus he repaired to Egypt with his army, and again deprived 'Ali of his throne, sending him under an escort to Syria, where he assigned him the town of Samaysât for a residence. He died at that place in Safar, A. H. 622, at the age of sixty-seven. Ibn Khallekân, who gives his life, says that 'Ali, was a patron of science, which he cultivated with success, and quotes some verses written by him. (Makrîzî, *Khittât Misr*, MS.; Ibnu-l-athîr, *Ibratu-l-awali*, in the chapter treating of the Ayûbites; D'Herbelot, *Bib. Or.* voc. "Saladin," "Ayoubites," &c.) P. de G.

'ALI, surnamed ABÛ-L-HASAN, sixth sultan of Africa of the dynasty of the Benî 'Abdi-l-hakk or Benî Merîn, succeeded his father 'Othmân in A. H. 731 (A. D. 1331). Soon after his accession, 'Ali had to defend his throne against a brother of his named 'Omar, who rose in arms against him; but Abû-l-l-hasan defeated him in several encounters, and compelled him to seek an asylum at the court of Mohammed IV., king of Granada. According to other authorities, 'Omar was killed in an encounter. Soon after his accession, 'Ali sent to Spain one of his sons, named 'Abdu-l-mâlik, or Abû Mâlik (by the Spanish chroniclers Abomelique), at the head of considerable forces. Having laid siege to Gibraltar, which had been in the hands of the Castilians since the year 1303, he took that important fortress in June, A. D. 1333; but having some years after imprudently attacked the Castilians near Tarifa, he was defeated and slain. Whilst these events were passing in Spain, 'Ali, having formed an alliance with Abû Yahya Ibn Abî Hafss, sultan of Tûnis, against Abû Tâshefîn 'Abdu-r-rahmân, sultan of Telemsân or Tlemecen, invaded the dominions of the latter, and, after besieging him for three consecutive years in his capital, took him prisoner, and put him to death. Master of Telemsân, 'Ali contrived also to take possession of Tûnis, to whose king, Abû Yahya, he had so recently lent his assistance. A favourable opportunity soon offered itself. On the death of Abû Yahya, his son 'Omar succeeded him; but his brother Ahmed disputed the crown with him, and a civil war ensued, during which the partisans of both princes ravaged the country. At this juncture, a deputation of the people of Tûnis

having been sent to Marocco for the purpose of offering the throne to 'Ali, that sultan hastened thither at the head of a considerable army, and took possession of the country. Master of Africa from Túnis to the frontier of Sús Al-akssá, 'Ali resolved upon carrying his arms into Spain. Having proclaimed the jihád or holy war throughout his dominions, and raised an army of upwards of three hundred thousand men, 'Ali equipped a fleet of two hundred galleys, and sailed for the coast of Algesiras. Alfonso XI., who then occupied the throne of Castile, had given orders to his admiral, Jofre Tenorio, to intercept this armament; but the African fleet was so superior in number that the Castilian admiral did not venture to attack it, and Abú-l-hasan was permitted to land on the coast of Andalusia unmolested. Great was the consternation which the news of the landing of the Africans produced in Christian Spain, and loud the complaints against the Castilian admiral, who was accused of having, through cowardice or treachery, allowed the landing of the enemy. Stung by these reproaches, Tenorio, with a few vessels only, attacked the enemy's fleet, which was still at anchor in the Straits: he was defeated, his ship sunk, himself killed, and only five of the Spanish galleys reached the port of Tarifa. The news of this victory was joyfully received by the people of Granada, whose king, Júsuf Abú-l-hajjáj, hastened to Algesiras to greet his ally, and to concert with him the plan of the ensuing campaign. The two kings laid siege to Tarifa, whilst detachments of their troops ravaged the surrounding country as far as Xerez and Medinasidonia. The garrison of Tarifa made a gallant defence; but as their provisions were nearly exhausted, they sent urgent messengers to Alfonso praying for aid. In order to cut off all communication with Africa, whence 'Ali drew all his supplies, a fleet was sent to cruize in the Straits; whilst the King of Castile in person, accompanied by his ally the King of Portugal, advanced to the relief of the garrison. On the approach of the Christians, the Africans, despairing of reducing Tarifa, set fire to their battering engines, and changed the position of their camp to one better adapted for defence among the neighbouring hills, not far from the river Salado. Here, on the 30th of October, A.D. 1340, a battle was fought, which ended in the total discomfiture of the Africans, whose loss has been estimated at two hundred thousand men. [ALFONSO XI.] 'Ali fled precipitately to Gibraltar, and thence to Africa; and the ensuing year (A.D. 1341) the African fleet was completely destroyed by the naval forces stationed in the Straits. When the news of these disasters reached Africa, the discontent was general; the people broke out in imprecations against their sovereign, and there was revolt in every province. The Tunisians

were the first to shake off the yoke of 'Ali, who hastened thither to chastise them for their rebellion: but the people of that country had resolved upon maintaining at any risk their independence; and they fought so bravely that they gained a signal victory over 'Ali, and compelled him to fly from the country accompanied by a few followers. Whilst these events were passing, Abú 'Inán Fáris, one of 'Ali's sons, revolted at Marocco, where he caused himself to be proclaimed by the inhabitants. 'Ali returned without delay to Western Africa, and regained possession of his capital; but Abú 'Inán, who at his father's approach had evacuated Marocco, soon returned with a considerable force, and besieged him in that city. After some days' siege 'Ali made a sally, and attacked his son. He was defeated, and obliged to retire to the mountains of Hentétat, whence, having collected another army, he again marched against his son. He was a second time defeated, and put to death near Temesná, on Tuesday, the 26th of Rabi' the first, A.H. 752 (May 22. A.D. 1351). There is a voluminous history of this sultan, entitled "Mesnadu-s-sahíhu-l-hasan fi akhbár Abí-l-hasan" ("True Allegations on the History of Abú-l-hasan 'Ali"), the work of a celebrated African historian named Ibn Marzúk. (Ibnu-l-khattíb, *Vestis acu picta*, apud Casiri, *Bib. Arab. Hisp. Esc.* ii. 233.; nec non *Granatensis Encyclica* apud eundem, p. 301.; Al-makkarí, *Moham. Dyn.* ii. lib. viii. cap. vi.; Conde, *Hist. de la Dom.* iii. cap. xxi.; Marmol, *Historia de Africa*, lib. ii.; Mariana, *Hist. gen. de España*, lib. xvi. cap. i.) P. de G. 'ALI, surnamed ABU'-L-HASAN, the twentieth king of Granada of the dynasty of the Nasrites, or Bení Nasr, succeeded his uncle, Mohammed X., in A.H. 871 (A.D. 1466). The first three years of his reign were sufficiently tranquil; but in A.H. 874 (A.D. 1469), hearing that his brother Abú 'Abdillah, surnamed Az-zaghal had been proclaimed at Malaga, with the assistance of some Christian captains, he hastened thither at the head of his forces, and by his firmness and his prudence succeeded in putting down the rebellion and recalling his brother to his duty. Notwithstanding the weakened and reduced condition of his kingdom, 'Ali, who was of a fiery and warlike disposition, still cherished in secret the same feelings of animosity which his more powerful ancestors had entertained towards the Christians. In 1476, Ferdinand and Isabella required, as the condition of the renewal of the truce which 'Ali solicited, the payment of the annual tribute imposed on his predecessors. 'Ali proudly replied, that "the mints of Granada coined no longer gold, but steel." In 1481, profiting by the troubles which at that time agitated Castile, 'Ali resolved upon striking a blow on the frontier. The fortified town of Zahara, crowning a lofty eminence,

washed at its base by the river Guadalete, commanding a rich district, was marked out for the enterprise; and on the 25th of December, 'Ali, at the head of his troops, surprised the place, and put the garrison to the sword. Having strengthened the fortifications, and intrusted their defence to a chosen body of troops, 'Ali returned triumphant to Granada. His joy however was of short duration; for on the 28th of February, A. D. 1482, the important town of Alhama, one of the bulwarks of his kingdom, and only fifteen leagues from his capital, was surprised and taken during the night by a determined band of Castilians. The news of the loss of Alhama spread consternation in Granada. 'Ali hastily assembled his army, and marched to recover it; but although he attacked the place with great vigour, he was obliged to desist from his undertaking with the loss of upwards of 12,000 men. At this juncture a revolution broke out at Granada, which deprived 'Ali of his throne. That sultan had two wives, one named 'Ayeshah, who was his cousin; another named Zoraya, a Christian lady of rank, who had been made prisoner at the taking of Martos, during his father's reign. The former bore him two sons, named 'Abú 'Abdillah and 'Abú-l-hajjáj; but as 'Ali had also sons by his Christian captive, to whom he is said to have been tenderly attached, 'Ayeshah entertained fears lest the sons of her rival should be preferred to her own for the succession to the throne. She accordingly tried secretly to form a party in her favour, and when she thought that the loss of Alhama and the failure of the expedition led by her husband were likely to dispose the people in her favour, she caused her eldest son, Abú 'Abdillah, whom the Spanish writers call Boabdil, to be proclaimed king of Granada. On his return to Granada, 'Ali found his rebellious son in possession of the citadel, which he in vain tried to reduce; and he removed to Malaga, where he was kindly received by his brother Abú 'Abdillah Az-zaghal, the governor of that city. Meantime Boabdil, wishing to distinguish himself by some feat of arms, raised an army, and made an incursion into the Christian territory. Having advanced as far as Lucena, he was defeated by the Count of Cabra, and taken prisoner on the 21st of April, 1483. No sooner was the capture of Boabdil known at Granada, than the party of 'Ali sent a deputation to Malaga inviting him back. But as 'Ali was old and infirm, and had lately lost his sight, he deemed himself unequal to the task of defending a tottering empire, and he abdicated in favour of his brother, Abú 'Abdillah Az-zaghal, who was immediately recognized by the citizens and the army. Shortly after 'Ali died. (Conde, *Hist. de la Dom.* iii. cap. 34.; Al-makkari, *Moham. Dyn.* lib. viii. cap. 7.; Lucio Ma-

rineo Siculo, *De las Cosas memorables de España*, fol. 171.; Antonius Nebrissensis, *Rerum Gestarum Decades*, ii. lib. i. cap. 2.; Pulgar, *Cronica de Fernando e Isabel*, p. 181.; Mariana, *Hist. gen. de España*, lib. xxv.)

P. de G.

'ALI 'A'DIL SHA'H, son of Ibrahim Sháh, and great-grandson of Yúsuf, the founder of the 'A'dilsháhi ['ADIL SHAH] dynasty in Bijapur. 'Ali succeeded his father Ibrahim in A. D. 1557, and one of the first acts of his reign was to restore the Shia' persuasion among his subjects. His father had become a rigid Suni, and 'Ali deemed it prudent outwardly to conform to the prevailing creed. One day, when 'Ali was quite a youth, his father lectured him on the orthodoxy of the Suni doctrines, and, on his own part, concluded by thanking God, who had given him grace to abandon the errors of his father and grandfather. 'Ali, in reply, appropriately remarked that as His Majesty had thought proper to depart from the faith of his predecessors, it was, of course, incumbent on all good children to follow so laudable an example. The king, displeased at this sarcasm, asked him what sect he admired; to which he replied that, for the present, he was of the same opinion with His Majesty, but hereafter he trusted God would direct him. Ibrahim, perceiving from this reply that 'Ali was inclined to the Shia' sect, treated him thenceforth with great severity. He disgraced, and soon after found occasion for putting to death, 'Ali's preceptor, and appointed in his stead a celebrated Mulla of the Suni persuasion. He then sent 'Ali with his tutor to the fortress of Mirch, giving strict orders to the governor to watch him closely, and to prevent any person of the Shia' sect from approaching the prince. It happened, however, that both the tutor and the governor were privately in favour of the Shia' doctrines; so that, instead of observing the orders of the king, they allowed the prince every indulgence he could desire. This circumstance coming to the king's knowledge, he resolved to nominate his younger son, Tahmasp, to be his successor; but on learning that he was a more zealous Shia' than his brother, he said that he left the succession to be determined by the decrees of Providence; and that the ministers of government were at liberty to elect whichever of the princes they might deem the more worthy of such a trust after his death.

At length, on the death of his father, 'Ali succeeded with very little opposition. He had been from his early years remarkable for his ready wit, excelling in all the princely accomplishments of his age and country, and above all, possessed of a generous and affable disposition. In the first year of his reign he formed an alliance with Rám Rája of Bijanagar, at that time the most powerful Hindu prince of Southern India. By this means he

was enabled to chastise his neighbour the Nizám of Ahmednagar, and to recover certain forts which had been wrested from his late father. This alliance continued for nearly seven years, when at length 'Ali could not help observing that the main object of his politic ally had been to foment discord among the Moslem princes, with the view of ultimately seizing their territories. 'A'dil Sháh himself had been obliged to resign some valuable districts to this powerful prince, who now commenced his encroachments without any disguise. 'Ali immediately resolved to curb his insolence, and, ere too late, to reduce his power by forming a league of the faithful against him; for which purpose he convened an assembly of his friends and confidential advisers. It was resolved that ambassadors should be forthwith despatched to the Mohammedan princes of Daulatábád, Golconda, and Bidar, calling upon these princes to lay aside all animosity, and unite against the common enemy of their religion and country. The call was readily answered, and the four princes, 'Ali 'A'dil Sháh of Bijapúr, Ibrahim Kutb Sháh of Golconda, Husain Nizám Sháh of Daulatábád, and 'Ali Beríd Sháh of Bidar, commenced active preparations for a campaign, or rather a crusade, against Rám Rája, the Infidel prince of Bijanagar. In the month of December, A. D. 1564, the four princes, at the head of their respective armies, met on the plains of Bijapúr, and immediately commenced their eastward march to the scene of action. In a few days they arrived at Talikote, a small town in the territory of Bijapúr, situated on one of the tributaries of the river Kistna or Krishna, between which and that river the Moslem army encamped. Here 'Ali entertained his allies with great splendour, and sent strict orders to his governors to forward supplies of provisions from their several districts to the camp. To oppose this formidable union Rám Rája occupied the southern bank of the Krishna with a force little short of half a million of men, if we may credit the historian Ferishta, who flourished not long after the event. The rája had in the first instance detached his two brothers with each an army of twenty thousand cavalry, five hundred elephants, and a hundred thousand infantry, to occupy the southern banks of the river, and defend all its fords and passages. He himself followed by slow marches with the whole power of his vast dominions, amounting at least to an equal number. The Moslem allies, on reaching the northern bank of the Krishna, found the only safe passage occupied by the enemy, and so strongly guarded that it was impossible to cross. They therefore had recourse to stratagem; and for three days continued to march along the bank of the river, with the obvious intention of crossing before the enemy could oppose them. By this manœuvre Rám Rája with his numerous army was in-

duced to quit his posts, and march along the opposite bank. On the evening of the third day the allies suddenly retrograded, and moved with such rapidity that in less than twenty-four hours they gained the ford which the enemy had deserted, and crossed the river without opposition during the night. Next morning they made a forward movement to within a few miles of Rám Rája's camp, where they drew up their army in battle array. The right wing was intrusted to 'Ali 'A'dil Sháh, the centre to Husain Nizám Sháh, and the left to the other two princes. Rám Rája, though somewhat surprised at their activity, was by no means dismayed. He intrusted the two wings of his army to each of his brothers; he himself, though then seventy years of age, took charge of the centre. The action soon commenced and became general. The Hindus charged the right and left of the allies with such vigour that they were thrown into temporary confusion. The fate of the day, however, was soon decided by the capture of Rám Rája by a party of Husain's troops, who immediately brought him to their master. Husain ordered the rája's head to be instantly struck off and placed on a long spear; at the sight of which the Hindus fled in the utmost disorder, having lost a hundred thousand men either in the action or in their flight. The plunder obtained by the allied army was immense. It is said that every private man became rich in gold, jewels, tents, arms, horses, and slaves; the kings permitting every person to retain whatever he acquired, reserving the elephants only for their own use. Thus ended the famous battle of Talikote, which caused the total subversion of the Hindu dynasty of Bijanagar, which has never since recovered the blow. The city itself was so destroyed by the allies that it is now a mass of ruins, and the surrounding territories have passed into other hands. In A. D. 1569 'Ali 'A'dil Sháh attempted to recover the city of Goa from the Portuguese, but was ultimately compelled to retreat after the loss of a vast number of his troops. The remainder of 'Ali's reign was passed in the internal improvement of his kingdom and in ornamenting his capital city with mosques, baths, and aqueducts which conveyed water through all the streets. These works are still in existence and remain the splendid monuments of his reign. In the year 1579, as he had no son, he appointed his nephew Ibrahim, son of his brother Tahmasp, his successor. In the following year he was assassinated by a eunuch whom he had brought from Bidar, the cause of which tragedy is not clearly stated by any of the historians whom we have had the means of consulting. Ferishta says of 'Ali 'A'dil Sháh that "by his strict attention to justice, he became entitled to rank among the most upright of monarchs. He paid such scrupulous regard

to the rights of his subjects, that the revenues of his dominions were increased and the limits of his kingdom greatly extended." (Col. Briggs's *History of the Mahomedan Power in India*; Scott's *History of the Dekhan*.) D. F.

'**ALL IBN AHMED ABU'-L-KA'SIM AL-MOJTABI**, a native of Antioch, and one of the greatest mathematicians among the Arabs. He lived at the court of 'Adhad-ed-daulah (who died A. H. 372 (A. D. 982), the third sovereign of the Buwayh dynasty. He not only distinguished himself as a mathematician, but also as an orator; he possessed great clearness of expression, and combined fluency of speech with an elegant style. He wrote a commentary on Euclid, and several works on algebra, among them a book on calculating with the fingers without the abacus. It is a curious coincidence that at the same time, or a few years later, a letter was written in Europe by Gerbert (who is better known under the name of Pope Sylvester II.) on this method of reckoning. Gerbert says (*Epistola*, 160.) "Nec putet philosophus sine literis hæc (rationes numerorum abaci) alicui arti vel sibi esse contraria: quid enim dicit esse digitos, articulos, minuta, qui auditor majorum fore dedignatur? Quid cum idem numerus modo simplex, modo compositus; nunc ut digitus, nunc constituatur ut articulus." This passage of Gerbert is curious, as he states that the ancients (maiores) taught this system of reckoning. Now as no work on this system is known in Greek or Latin literature, we must suppose that he means the Arabs, since we see from the above that the Arabs were acquainted with this system. (Kiftí, *Tárikh Al-hokemá*.)

A. S.

'**ALI IBN AHMED IBN 'ALI IBN MOHAMMED ABU'-L-HASAN**, of Wásit, was a celebrated professor of philosophy and the mathematical sciences. He had many distinguished pupils, who are well known in the literary history of the Arabs. He spent the greater part of his life at Baghdád, where he died, A. H. 612 (A. D. 1215). (Kiftí, *Tárikh Al-hokemá*.)

A. S.

'**ALI IBN AHMED AL-'IMRA'NI** of Mosul, a distinguished mathematician and geometer. Pupils came to him from the most distant provinces of the Mohammedan dominions to hear his lectures and to use his rich library, for he was a great collector of books. He died in A. H. 344 (A. D. 955). He wrote a commentary on the Algebra of Abú Kámil Shejjá, a work on astronomy, and several books on astrology, none of which are printed. (Fihrist, vol. iii. MS. of Leyden; Kiftí, *Tárikh Al-hokemá*; Casiri, *Bibl. Arab. Hist.* i. 411.)

A. S.

'**ALI IBN AL-AGHRA'BI' ABU'-L-HASAN**, was born at Kufah, and belonged to the tribe of Shaibán, whence he is called "Sháibání." He was an astronomer of some

note in the fourth century of the Hijra, and wrote a work called "Questions and Elections," which is neither printed nor translated. (Fihrist, vol. iii. MS. of Leyden.) A. S.

'**ALI AL-HOSRI** (Abú-l-hasan Ibn 'Abdíl-ghani Al-fehrí), surnamed Adh-dharír (the Blind), a celebrated poet, was born at Hosr, a village close to Cairwán, about the middle of the twelfth century. He was closely related to Abú Ishák Al-hosrí, another poet also born at the same place. [ABU IS'HAK AL-HOSRI.] On the taking of Cairwán by the Almoravides, he migrated to Spain, and settled at Seville, then the court of Al-mu'tamed, the third sultan of the dynasty of the Bení 'Abbád, whom he praised in his poetical compositions, and by whom he was munificently rewarded. When Al-mu'tamed was dethroned and imprisoned by Yúsuf Ibn Táshefín the Almoravide, 'Ali crossed over to Africa, where he died in A. H. 488 (A. D. 1095). The life of 'Ali Al-hosrí is to be found in Ibn Khallekán (*Tyd. Ind.* No. 461.), as well as in Ibn Bessám (*Adh-dhakhírah*, Bodl. Lib., No. DCCXLIX.) who made a collection of his poems, which is contained in the same volume.

P. de G.

'**ALI AN-NAKI'Y** (the Pure) **AL-HA'DI'Y AL-'ASKERI**, one of the twelve imáms, was born at Medína in A. H. 204 (A. D. 819-20), and resided there until he received orders from the Khalif Al-mutawakkel to live at Sámarrá, which was the principal military establishment of the khalifs. From this circumstance 'Ali received the name Al-'askerí, that is to say, the man who lives in the camp. Al-mutawakkel had taken this measure in order to secure 'Ali's person, for since the time of Al-mansúr the party in favour of the family of Fátimah had declared itself against the family of 'Abbás. 'Ali Al-'askerí, who was in their opinion the hereditary and legitimate khalif, was a kind of centre round which they rallied, although he appears to have been far from entertaining their ambitious views. One night the khalif sent a number of Turkish soldiers into 'Ali's house to arrest him and to search his establishment, for a report had been made to the khalif that 'Ali's party kept their stores, arms, and seditious books concealed in his house. On entering the room, the soldiers found him sitting on the bare ground saying his prayers. Nothing was found in his house. They took him to Al-mutawakkel, who was indulging in the forbidden pleasures of wine. On the declaration of the soldiers, that the report respecting 'Ali's warlike stores was false, the khalif received him with great respect, made him sit down on his own couch, and offered him his goblet, which 'Ali refused. On the khalif requesting him to recite some verses which he thought most beautiful, he pronounced some couplets on the vanity of human grandeur which moved all those who were present to tears. Al-mutawakkel dis-

charged him with rich presents, and left him unmolested for the remainder of his life, which he ended at Sámarrá in A. H. 254 (A. D. 868). (Ibn Khallékán, *Biog. Dict.*, Arabic text, edited by Mac Guckin de Slane, i. 445.; Abú-l-fedá, *Annales Muslemici*, ii. 217.; Almas'údí, *Meadows of Gold*, p. 886. MS.; Karmání, *Tárikh Ad-dowal*, chap. iii. MS.) A. S.

'ALI AR-RIDHA' ABU'-L-HASAN, one of the twelve imáms whom the Mohammedan sect called Imámistes consider as their lawful sovereigns both in ecclesiastical and secular matters: they allege that the khalifs, who enjoyed the power during the lifetime of these imáms, were usurpers.

'Ali was born in A. H. 151 (A. D. 758). He was in great favour with Al-mamún, who gave him his daughter in marriage, and in A. H. 202 (A. D. 817-18) this khalif assembled at Merw thirty-three thousand men, women, and children of the family of 'Abbás, and declared before them that he had not found, neither among the family of 'Abbás nor among that of 'Ali the son-in-law of Mohammed, a man who was more worthy of the khalifate than 'Ali Ar-ridhá; he declared him therefore his successor, and ordered that his name should be struck on the coins. When the members of the family of 'Abbás, who resided in the 'Irak, had received this intelligence, they were afraid that the power might escape from their hands if 'Ali Ar-ridhá should come to the throne: they therefore dethroned Al-mamún, and elected Ibrahim the son of Al-mahdí in his place. After a short civil war, Ibrahim was put down by the troops of the khalif, but 'Ali Ar-ridhá was poisoned in A. H. 203 (A. D. 819). Thus the noble idea of Al-mamún to conciliate the parties and to give peace to his empire was frustrated. He himself and his successor were now obliged to counteract popular disturbances by force, and took Turkish mercenaries in their pay, who destroyed the empire. (Karmání, *Tárikh Ad-dowal*, chap. 3.; Ibn Khallékán, *Biog. Dict.*, Arabic text, i. 444.; Abú-l-fedá, *Annales Muslemici*, ii. 119.) A. S.

'ALI ASTERABA'DI, a Persian poet who flourished in the first portion of the fifteenth century. He was the author of a diwán or collection of odes, which, according to Daulatsháh, obtained great celebrity in the districts of Sarai and Amul in the province of Taberistán. It is probable that these odes were possessed only of a local interest, and that they are consequently now little known. Von Hammer describes this poet under the name of Derwend of Asterabád, which was probably the reading of his manuscript of Daulatsháh. The same eminent orientalist states, we presume on good authority, that this poet's works are of no great value. 'Ali died at Asterabád in the year 1436, during the great plague which then

desolated that part of Asia. (Daulatsháh's *Lives of Persian Poets*.) D. F.

'ALI BERID SHA'H, the first of the Mohammedan dynasty of Ahmedábád Bidar who assumed the title of sháh or king. The family of Bidar, like that of BÍJAPÚR, arose from the wreck of the Báhmání dynasty about the end of the fifteenth century. As the kingdom of Bidar never attained much strength or influence, Ali had hard struggles to maintain his throne against his more powerful neighbours, in which he succeeded chiefly through his alliance with Ibrahim and 'Ali of BÍJAPÚR. He united with the last-named prince in the league against Rám Rája of Bijanagar ['ALI 'A'DIL SHAH], and commanded the left wing of the allied army at the battle of Talikote. In A. D. 1579 the territories of Bidar were invaded by Mur-taza Nizám Sháh of Ahmednagar, and 'Ali Berid was closely besieged in his capital. In his distress he sent an envoy to his friend 'Ali 'A'dil Sháh of BÍJAPÚR praying for assistance. 'A'dil Sháh replied that if he would make him a present of two eunuchs, whom he named, he would soon send him such aid as would deliver him from his enemies. To this 'Ali Berid assented, and soon received effective aid by the arrival of two thousand cavalry from BÍJAPÚR, at whose approach the Nizám's troops were obliged to retreat. The eunuchs were accordingly delivered to 'A'dil Sháh's troops and conveyed to BÍJAPÚR; but from some unascertained cause, one of these youths, on being presented to his new master, drew forth a dagger and stabbed him to the heart, as already mentioned in the account of 'Ali 'A'dil Sháh. Shortly after this event 'Ali Berid Sháh died, A. D. 1582, after a reign of forty-five years. (Ferishta's *History*, translated by Col. Briggs.) D. F.

'ALI IBN BESSA'M, a Mohammedan historian and poet, native of Shantireyn or Santa Irene, now Santarem in Portugal, who lived in the twelfth century. He was the author of an excellent work entitled "Adh-dhakhírah fí máhasen ahli-l-jezírah" ("The hoarded Treasure: on the commendable Deeds of the People of the Island, or Spain"), which contains the lives of eminent men, historians, poets, theologians, &c., who lived during the eleventh century. The work is divided into three parts or volumes, each containing biographical notices of eminent men born in one of the three divisions of Mohammedan Spain, the eastern, the western, and the central. The second volume, comprising the lives of those who inhabited Seville and the south-western provinces of Spain, is in the Bodleian library, No. DCCXLIX. It contains, among others, the lives of Al-mu'tadhed (Abú 'Amru) and his son Almu'tamed, kings of Seville, of the dynasty of the Bení 'Ab-bád, and is written in that highly figurative style so much to the taste of eastern

people. This work, which was held in great estimation by the Moslems of Spain, is frequently cited by Ibn Khallekán, Al-fat'h Al-kaysí, the author of the Kaláyid, Al-makkarí, &c. There is another Mohammedan writer named Abú-l-hasan 'Ali Ibn Bessám Al-bessámí, who lived at the court of the khalif Al-mu'tadhed of the house of 'Abbás, and died in A. H. 302 (A. D. 914-15). (Al-makkarí, *Moh. Dyn.* i. 471.; Ibn Khallekán, *Biog. Dict.*) P. de G.

'ALI BESTÁMI, with the surname of Mussanífek, or the Little Author, was a famous sheikh at the court of Sultan Mohammed II. He was born at Herat in Khorásán, in A. H. 803 (A. D. 1400), of Persian parents, and was the grandson of the celebrated Imám Fakhr-ed-dín Rási. The surname of Mussanífek was given to him on account of his having begun his literary career at the age of fifteen, but he became one of the first writers of his age. In A. H. 847 (A. D. 1443) he went to Turkey, where he obtained the favour of the grand vizír Mahmud, the Turkish Mæcenas of poets and scholars, to whom he dedicated one of his best moral works, entitled "Present to Mahmud." Sultan Mohammed, who knew how to appreciate the moral influence of sheikhs, [ÂK-SHEMS-ED-DÍN,] made 'Ali Bestámi the instrument of a most odious crime. The sultan having summoned the King of Servia to pay him an annual tribute, the Slavonic prince showed his treasury to the Turkish ambassador, and said, "Do not believe that I shall ever give my treasures to Mohammed, for if he attacks me I shall need them to levy troops for my defence; and if I am unfortunate and lose my throne, I shall want this gold in order to live quietly in a foreign country." The sultan invaded Servia in A. H. 868 (A. D. 1463), and defeated the king, who was obliged to retire into the fortress of Kliucs. There he was besieged by the grand vizír Mahmud, who forced him to surrender it on condition that his life should be spared, and that he should withdraw into a foreign country without being molested by the Turks. Mahmud confirmed the capitulation by an oath; but no sooner had the sultan heard of it than he refused to ratify it. He ordered the King of Servia to be arrested, and then addressed himself to 'Ali Bestámi in order to obtain from him a fetwa to annul the oath of the vizír, and thus to render the capitulation void. This expedient was certainly a legal proceeding, but it nevertheless violated the spirit of the law, and became a dangerous precedent for Mohammed's successors, one of whom, Selím II., imitated it when he formed the plan of surprising Cyprus (1570), notwithstanding the peace with the Venetians. The learned 'Ali Bestámi, who dared not to disobey his master, forgot the respect and the gratitude which he owed to his benefactor Mahmud, and disgraced his name for ever by giving the fetwa.

Blinded by fanaticism, the aged sheikh, the author of so many treatises on religion and morals, offered to execute the order which the sultan gave for the death of the King of Servia. This prince was summoned before the sultan, and appeared with the document of the capitulation of Kliucs in his hand. When 'Ali saw him, he cried out, "The noblest recompence of a soldier in a holy war is the death of the Infidels;" and he brandished his sword, struck the king, and cut his head off. Two noble Bosniaks, Paul and Kowacz, were massacred with their prince. One of the numerous surnames of 'Ali, "El-farúki," that is, "the Decisive," contains an allusion to this act of barbarous fanaticism. 'Ali Bestámi died in A. H. 875 (A. D. 1470.) A catalogue of his twenty works in Arabic and Persian is contained in Hammer's "*Geschichte des Osmanischen Reiches*," vol. ii. p. 552. The greater part of them are commentaries on celebrated works, which treat of divinity, philosophy, morals, jurisprudence, arithmetic, grammar, and poetry, among which there is an Arabic commentary on the "Borda," a celebrated poem in praise of Mohammed II., and an Arabic glossary to the "Motáwul" of Avicenna. In Persian he has written, among other things, "Hadayku-l-imán li ehlil irfán," that is, "Gardens of Belief for Friends of Knowledge." But he is principally renowned for his "Toh fey Mahmudye," or "Present to Mahmud," a treatise on ethics, which however is only an Arabic abridgment of the "Gardens of Belief." (Hammer, *Geschichte des Osmanischen Reiches*, ii. 76, &c.; 551, 552.) W. P.

'ALI, BEY, or rather Beg, of the Mam-lúks, was born about 1728 among the Abases, a people inhabiting the gorges of Mount Caucasus. At the age of fourteen he was taken to Cairo by a slave merchant, and there sold to Ibráhím, a kioja or colonel of Janisaries, then one of the most powerful men in Egypt, who had him circumcised, and gave him the name of 'Ali. By the favour of his patron 'Ali was instructed in the Turkish and Arabic languages, as well as in the military exercises common to those of his class, in which he showed so much dexterity and boldness that his comrades gave him the surname of "jendali" or madman. He became so dear to his master by the activity and zeal which he displayed in his service that he granted him his freedom, gave him a wife and a revenue, and had him appointed a kashef or governor of a district, when he was scarcely twenty-two years of age. In this station 'Ali manifested his equity by his administration of justice; he also improved the discipline of the Mam-lúks, and laid the foundation of his future power. Having once accompanied his patron, Ibráhím, to Mecca, the caravan in which that individual went as Amíru-l-háj (or chief of the pilgrims) was on its route attacked by the Beduins. 'Ali fell upon them at the head

of his Mamlúks, repulsed the enemy, and killed a great many on the spot. On its return from Mecca the caravan was again attacked by several tribes who were anxious to revenge the death of their comrades ; but 'Ali gave them battle, and obtained a signal victory. Ibráhím was not ungrateful for these services : on his arrival at Cairo he proposed him to the council as one of the twenty-four sanjaks or beys, and 'Ali was accordingly elected. Shortly after, in 1761, Ibráhím was murdered by the party of a Circassian bey, also named Ibráhím. From that moment 'Ali meditated revenge against the assassins of his patron. At first he concealed his resentment ; but having in 1763 attained the post of Sheikhu-l-belad, the first dignity among the Mamlúks, he revenged the death of his former master by killing Ibráhím the Circassian with his own hand. This rash act raised up numerous enemies against 'Ali. All the sanjaks attached to the party of the murdered chief, headed by Huseyn Keshkesh-bey, conspired against him ; and he would have been put to death if he had not fled to 'Akka (St. John of Acre), where he was kindly received by an Arab chieftain named Dháher, who ruled almost independently over that place and the surrounding districts. After an absence of three years 'Ali returned to Cairo at the invitation of his friends, who could no longer tolerate the rule of Huseyn and the opposite faction. His first act was to obtain from Hamzah Pasha, the Turkish governor of Cairo, an order for the exile and the confiscation of the property of his enemy, Huseyn Keshkesh, who was then absent in Upper Egypt. Huseyn however, like the other beys of the Mamlúks, did not pride himself much upon his obedience to the Porte, which had only a shadow of power in Egypt. Having advanced upon Cairo at the head of two thousand Mamlúks, he compelled the Turkish governor to recall the sentence issued against him, and to sign an order for his enemy's arrest. 'Ali again took refuge with his friend Dháher, who not only received him as kindly as before, but furnished him with the means of recovering his power. Having raised an army of Beduins, he advanced against Cairo, where he arrived in October, 1767. At his approach Huseyn-bey went out to attack him at the head of a chosen body of Mamlúks ; but although the troops of 'Ali were greatly inferior in number as well as discipline to those of his rival, he nevertheless gained a most complete victory, and on the 22d of October, 1767, made his triumphant entry into Cairo. 'Ali went straight to the palace of the Turkish pashá, who invested him with a khilá or dress of honour, and conferred upon him the dignity of Sheikhu-l-belad. But Huseyn-bey, although defeated, was not subdued. He retired into Upper Egypt with all the Mamlúks of his party, and having taken into his pay a con-

siderable body of Arabs, began to make predatory incursions into Lower Egypt. In 1768, after surprising the city of Damietta, the inhabitants of which he subjected to the payment of a heavy ransom, and defeating the troops of 'Ali near Mansúriyyah, Huseyn marched against Cairo. He was met by his rival 'Ali, who gained a most signal victory. Huseyn and four more beys remained dead on the field of battle. Soon after this victory, 'Ali, who had long entertained the project of making Egypt an independent kingdom, assumed the government, expelled the Turkish pashá, refused the customary tribute, and coined money in his own name. The Porte, being then at war with Russia, was obliged to temporise. In 1769, wishing to extend his sway to Arabia, 'Ali fitted out a fleet at Suez, which took the port of Jiddah ; whilst his brother-in-law, Mohammed-bey, surnamed Abú Dhahab, took and plundered Mecca. This expedition is said to have been undertaken with a view to reviving the ancient trade to the East Indies by the Mediterranean and the Red Sea, according to a plan presented to 'Ali by an Italian named Rosetti. The ensuing year 'Ali, having made an alliance with his old friend Dháher, undertook to wrest Syria and Palestine from the Turks. Having previously despatched a body of cavalry to secure Gaza, he raised a large army, the command of which he gave to his brother-in-law, Mohammed-bey, who, having joined his forces to those of Dháher at 'Akka, marched to Damascus. After defeating near that city the combined forces of all the neighbouring pashás, the allies entered the ancient capital of Syria without opposition. The citadel still held out ; but the garrison was on the point of capitulating when Mohammed-bey suddenly commanded a retreat, and returned to Egypt with his Mamlúks. The cause of this unexpected event is said to have been a report of 'Ali's death, but it is more probable that he was bribed by the Porte. Although greatly disappointed by Mohammed's sudden return, 'Ali still kept in view a renewal of the enterprise, which he intended to conduct next year in person. He was making every preparation to invade Syria a second time when information was brought to him that Mohammed-bey had been gained over to the Turkish cause, and that he was plotting against him. Failing in the attempt to seize his faithless brother-in-law, 'Ali drove him into Upper Egypt, from whence he shortly after returned with a strong force furnished him by the Turks. After defeating the troops of 'Ali near Cairo, Mohammed made himself master of that capital, and compelled 'Ali again to take refuge with his old friend Dháher. On his arrival at 'Akka, 'Ali found that the dominions of his friend and ally had been invaded by the Turks. Having joined his forces to those of Dháher, they both marched to the

relief of Sidon, invested by the Turkish general 'Othmán, whom they defeated in a pitched battle in June, 1772. 'Ali was now impatient to return to Egypt and try his fortune at Cairo, especially as he had obtained a promise of assistance from Count Orloff, the Russian admiral, and had received letters from Cairo begging him to return, which letters however proved afterwards to be fabricated for the purpose of entrapping him. Mohammed in the mean time was not inactive. By instilling into the minds of the inhabitants that 'Ali was the ally of the Russians, and that he designed to abolish the Mohammedan religion and introduce Christianity into Egypt, he procured an army of twenty thousand men, with which he advanced against his enemy. 'Ali had been strongly advised not to march into Egypt until he had received the reinforcements promised him by the Russians; but, burning to take revenge on his perfidious brother-in-law, he set out for Egypt at the head of such of the Mamlúks as had remained faithful to his cause and the troops of his ally, Dháher. Near the town of Sálehiyyah, on the outskirts of the desert which separates Gaza and Egypt, 'Ali found the vanguard of Mohammed's army, commanded by an experienced officer named Murád-bey. Both parties charged with fury; but as the troops of 'Ali were chiefly composed of raw recruits, they could not withstand the impetuosity of Mohammed's Mamlúks, and left the field in great confusion. 'Ali, who had fought with desperate courage during the action, was now pressed by his friends to retire; but he answered that his hour was come; and although he saw his Mamlúks fall one by one round him, he still continued to fight hand to hand with the enemy, killing all those who attempted to seize him. He was at last wounded on the forehead by Murád-bey, and carried senseless to the tent of Mohammed, who was some distance from the field of battle. He died soon after, whether of his wounds or from poison administered to him is not well ascertained. 'Ali was only forty-eight years old when he died. He was a man of great courage and lofty genius, and under his wise administration Egypt might have become a powerful country. He encouraged trade and agriculture, and reformed the administration of justice. Having rendered the sheikh of each village or tribe responsible for every offence committed within the limits of his jurisdiction, he made the roads of Egypt perfectly secure to the traveller. He governed his dominions with a steady hand, and frequently displayed a generosity and a magnanimity hardly to be expected in one bred in the school of barbarism and ignorance. 'Ali is sometimes designated by the surname of "Bulut Kapan," a Turkish word, meaning "the cloud-gathering tempest." (Volney, *Voyage en Syrie et en Egypte*, ii. 124.; Savary,

Lettres sur l'Egypte, vol. ii.; *A History of the Revolt of Ali Bey against the Ottoman Porte*, London, 1783, 4to.; Von Hammer, *Geschichte des Osmanischen Reiches*, vol. x.)
P. de G.

ALI BEY. [BADIA Y LEBLICH.]

'ALI IBN BUWAYH (Abú-l-hasan), surnamed 'Imádu-d-daulah (support or column of the state), founder of the dynasty of the Buwayh, or Buyites of Dílam, as they are more generally called, was the son of Abú Shaja' Buwayh, a man in poor circumstances, or, according to Elmacin (*Hist. Sarac.* p. 207.), a fisherman, who traced his pedigree to Bahramghúr, one of the most renowned of the ancient Persian kings. The historian Khondemír, or, as he is more generally called, Mirkhond, relates that one night Buwayh dreamed that a prodigious fire issued from his navel, casting its light through the surrounding regions, and increasing in splendour until it reached the skies; it then separated into three distinct sections, attracting the wonder and adoration of all those present. Having consulted a notorious wizard who lived in his neighbourhood, he was told that his dream prognosticated the future dominion of his three sons, which should extend to all the countries illuminated in the manner he had described. Both the father and his three sons having entered the army of Mahkán, the son of Kali (by others called Máli), who about that time became lord of Tabaristán, distinguished themselves greatly and rose in command. On the dethronement of Mahkán by a chief named Mardavij, the sons of Buwayh followed the fortunes of their patron, and retired with him into Damaghán and thence into Nisapúr. Soon after, however, they deserted his cause, and accepted service under his enemy Mardavij, who appointed the eldest of them, 'Ali, to the government of a castle called Karkh or Karj.

In A. H. 323 (A. D. 935) 'Ali marched against Ispahán, where Abú Bekr Ibn Yákút commanded in the name of the khalif Al-muktadir; and having defeated him in an encounter, made himself master of that city and the surrounding districts. This aroused the jealousy of Mardavij, who, having despatched against 'Ali a brother of his named Vasmekín, deprived 'Ali of his conquests. Some time after, 'Ali, having recruited another army, attempted to repossess himself of his dominions. After a long and desultory warfare, the sons of Buwayh, having fallen in with Mardavij in Laristán and defeated him with great loss, marched immediately to Shiráz, of which they took possession without resistance. Shortly after (Dec. A. D. 935), Mardavij having been assassinated by his own guards, 'Ali, the eldest of the three brothers, was unanimously proclaimed sultan of Fars and 'Irák Al-'ajem or Persian 'Irák. Vasmekín, who succeeded his brother Mar-

davij, fought some time for the possession of Persia; but he was in the end overpowered, and obliged to retire into Jorján, where he reigned until his death in A.D. 967. Soon after his assuming the sovereign authority, 'Ali despatched his brother Hasan, surnamed Roknu-d-daulah (the angular stone of the estate), to make conquests in Seistán, whilst his third brother, Mu'izzu-d-daulah (glory of the state), was sent to secure the province of Kermán [AHMED IBN BUWAYH]; and both princes having succeeded in the undertakings intrusted to them, 'Ali saw his sway recognized over a large extent of country, comprehending the provinces of 'Irak Al-'ajem, Fars or Persia proper, Kermán, Khuzistán, Ahwáz, Ghilán, Jorján, and Mazanderán. 'Ali Ibn Buwayh died at Shiráz, in A.H. 338 (A.D. 949), after a prosperous reign of sixteen years and six months, counting from the date of his taking possession of that capital, and was succeeded by his nephew 'Izzu-d-daulah (glory of the state). The dynasty which he founded lasted until A.H. 448 (A.D. 1056-7), when Abú Nasr Ar-rahím was dethroned by Toghrul-beg, the first sultan of the race of Seljúk.

The life of 'Ali Ibn Buwayh is in Ibn Khallekán. According to D'Herbelot (voc. "Buiah") Ibráhím Ibn Halál Al-harraní wrote a history of the Buwayhite dynasty, entitled "Akhháru-d-daulati-d-dilámiyyah" ("Account of the Dynasty of the Dilámites or Princes originally from Dilám"). (Abú-l-fedá, *Ann. Musl.* sub annis 321—326.; Elmacin, *Hist. Sarac.* p. 207, et seq.; D'Herbelot, *Bib. Orient.* voc. "Buiah," "Vaschamghir," "Mardavig," "Cabus," &c.; Price, *Chron. Retrospect of Mohammedan History*, ii. 254.) P. de G.

'ALI CHORLÍLI, grand vizír under Sultan Ahmed III., was most probably born in A.H. 1083 (A.D. 1672). He was the son of a peasant in the village of Chorlí, and through various offices of inferior rank rose to the dignities of vizír and silihdár, or armour-bearer to Sultan Ahmed III., whose favourite he became. In A.H. 1118 (A.D. 1706) he was appointed grand vizír, at a time when the finances of Turkey were in great disorder. 'Ali introduced economy not only into the various branches of the administration, but also into the household of the sultan, who was rather addicted to extravagance; and he showed himself a very active and energetic minister, though he was guilty of some violent measures. He deposed Antiochus Cantemir, hospodar of Moldavia, who was accused of having oppressed his subjects, and he appointed in his stead Michael Rakoviza (A.D. 1707). The fortress of Yeñi-kálá having recently been built for the protection of the Straits of Kertsh, 'Ali sent there a squadron of four frigates and five galleys to prevent the Russians from passing from the Don and the

sea of Azof into the Black Sea. In A.H. 1120 (A.D. 1708) he married Emineh, the daughter of the late Sultan Mustafa II.

In A.H. 1121 (A.D. 1709) Charles XII., king of Sweden, fled to Turkey, after the loss of the battle of Pultawa. The policy of 'Ali with regard to Charles XII. has been partly told under AHMED III. The misfortunes of Charles produced a change in the views of the grand vizír. Far from listening to the intrigues of the fugitive king, who excited the Porte to a war with Russia, 'Ali now proposed to the sultan to renew the alliance with the czar, and the king of course regarded him as his personal enemy. His hatred was so deep that the sultan and the grand vizír having presented him with jewels, furs, and other objects of great value, he accepted only the presents of the sultan, refusing those of 'Ali with the haughty words — "I do not accept presents from my enemy." From that moment 'Ali endeavoured to get rid of the Swedish king; but not being able to break the king's obstinacy, he lost the sultan's grace. The fall of 'Ali was hastened by the intrigues of Charles XII., and of several of the Turkish ministers, who resolved to make N'úmán Köprili grand vizír. Thus 'Ali was deposed on the 18th of Rebiul-akhir, A.H. 1122 (15th or 16th of June, 1710). However he did not fall entirely into disgrace. He was appointed pasha of Kaffa in the Crimea, where he died in A.H. 1123 (A.D. 1711), at the age of forty, according to the Turkish biographer Omer Diláwer-agma-zade, cited by Hammer. Voltaire therefore incorrectly calls 'Ali Chorlíli "ce vieux ministre." (Rashid, *Taríkhí* (*The History of Rashid*), Constantinople, A.H. 1153 (A.D. 1740), ii. 50—78.; Hammer, *Geschichte des Osmanischen Reiches*, vii. 129—145.; Voltaire, *Histoire de Charles XII.*) W. P.

'ALI IBN HAMMU'D, founder of the dynasty of the Hammúrites, who ruled over Cordova and the rest of Mohammedan Spain for about twenty years, was the son of Hammúd, son of Maymún, son of Ahmed, son of 'Ali, son of 'Obeydullah, son of 'Omar, son of Idrís, sultan of Western Africa, and he was descended in a direct line from Huseyn, son of 'Ali Ibn Abí Tálib. In A.H. 320 (A.D. 932), when the dynasty of the Idrísites of Africa was overthrown by the 'Obeydites or Fátimites, 'Ali Ibn Hammúd and his brother Al-kásim fled to Spain, and claimed the protection of Al-mansúr Ibn Abí 'A'mir, the all-powerful hájib or chamberlain of Hishám II., who received them kindly and gave them employment in his armies. Having distinguished themselves in several encounters with the Christians, the two brothers were gradually promoted, until each of them obtained the command of a body of troops of their nation. On the death of Al-mansúr, 'Ali and his brother, Al-kásim, remained

faithful to his two sons, 'Abdu-l-malek and 'Abdu-r-rahmán, who succeeded that extraordinary man in his usurpation ['ABDU-L-MALEK; 'ABDU-R-RAHMA'N]; but on the assassination of the latter they embraced the party of Suleymán Ibn Al-hakem and assisted him in defeating his rival Mohammed Al-muhdí and getting possession of the throne. Suleymán acknowledged these services: he gave 'Ali Ibn Hammúd the government of Tangiers, Ceuta, and the province of Gomera, and conferred upon him many other marks of distinction; his brother, Al-kásim, was appointed governor of Malaga. During the contention for power between Suleymán and Mohammed, Hishám II., who was the rightful sovereign, had led a life of obscurity and seclusion in the harem of his palace; but when Suleymán took Cordova for the second time in A. H. 403 (A. D. 1013), the unfortunate sovereign was secretly put to death. Al-homaydí (*Jadhwatu-l-moktabis*, fol. 14.) relates that Hishám was much addicted to astrology and divination. One day, as he was occupied in his favourite pursuits with one of his courtiers, he discovered that the dynasty of the Bení Umeyyah was shortly to be overthrown and replaced by a man of the posterity of 'Ali Ibn Abí Tálib whose name began with the letter 'A. Accordingly, when Suleymán, after taking possession of Cordova, confined Hishám to a dungeon, the unfortunate monarch who had heard of 'Ali's circumstances sent him a secret message, informing him of the prediction in his favour, and intrusting his revenge to him, in case Suleymán should order his execution. 'Ali returned to his government across the sea; but perceiving that the people of Spain were averse to Suleymán's rule and were revolting in the provinces; that the governors were renouncing their obedience and declaring themselves independent, he resolved to imitate their example. Accordingly in A. H. 405 (A. D. 1014-15), having appointed his son Yahya to command in Africa during his absence, 'Ali crossed over to Spain, where he was joined by Khayrán the Slavonian, governor of Almeria. Suleymán marched against him at the head of all his disposable forces, and met him at Italica, in the neighbourhood of Seville. The battle was long and well contested; but at last, the Africans under 'Ali having turned the right wing of the enemy, the troops of Suleymán fled in confusion, and that sultan was taken prisoner. 'Ali marched upon Cordova, where he made his triumphant entry on the 23d of Moharram, A. H. 407 (June 30. A. D. 1016). On the same day he ordered his prisoner to his presence, and after upbraiding him for his conduct and the assassination of his lawful sovereign, he beheaded him with his own hand, and ordered the execution of his brother 'Abdu-r-rahmán, and of his aged father, Al-hakem, who had fallen into his power.

On his obtaining possession of the throne 'Ali took the surname of An-násir lidíni-llah (the defender of the faith). At first he ruled with great moderation and justice; he checked the licentiousness of the African troops, long accustomed to a life of plunder and excess; and he succeeded by his salutary rigour in re-establishing discipline among that unruly and insolent militia. One day, as he was riding out of the gate of 'A'mir, at Cordova, 'Ali observed a Berber on horseback, who carried on his saddle before him a load of grapes. Having caused him to stop, 'Ali inquired from the soldier where he had procured the grapes; The Berber answered that he had taken them from a vineyard; upon which 'Ali gave orders that he should be immediately beheaded, and that the head of the delinquent should be placed over the grapes on the horse's back and paraded through the squares and streets of the capital, as a warning to the soldiers of his nation. 'Ali, however, did not persevere long in this course of justice. Perceiving that the inhabitants of Cordova were averse to his rule and wished ardently for the restoration of the Bení Umeyyah, he no longer sought to restrain the licentiousness of his Berbers, who became guilty of every excess. Meanwhile Khayrán the Slavonian, who had assisted 'Ali in his rebellion, raised the standard of revolt in Almeria. Secretly attached to the Bení Umeyyah, in whose household he had served as eunuch before he obtained the government of Almeria, he saw with envy the elevation of 'Ali, and resolved to dethrone him. Accordingly, having learned from his spies at Cordova that the inhabitants of that capital were disgusted with 'Ali's rule and disposed to shake off his yoke, he rose in arms at Almeria, and caused a prince of the race of Umeyyah, named 'Abdu-r-rahmán Al-murtadhi, to be proclaimed throughout the districts of his government. This done, he wrote to all those governors and chiefs whom he knew to be secretly attached to the cause of the Bení Umeyyah, and having prevailed upon some of them to join him with their forces, marched against the usurper. 'Ali hastened to crush the insurrection; but as he was preparing to march against his enemy, he was assassinated in the bath by some Slavonian pages who had formerly belonged to the household of Hishám II. The assassination of 'Ali took place about the beginning of Dhí-l-ka'dah, A. H. 408 (A. D. 1017). He was the founder of a dynasty which ruled over Cordova until A. H. 427, and branches of which established themselves at Malaga and Algesiras. D'Herbelot (*Bib. Orient.* i. 191.), who calls this prince 'Ali Ben Hamoudah, has erroneously numbered him among the khalifs of Cordova; for it does not appear that 'Ali ever assumed that title. (Al-homaydí, *Jadhwatu-l-moktabis*, MS. (Bodl. Lib. Hunt. 464.); Conde, *Hist. de la Dom.* vol. i. cap. xc.; Abú-

l-fedá, *Ann. Musl.* vol. iii.: Casiri, *Bib. Arab. Hisp. Esc.* vol. ii.; D'Herbelot, *Bib. Orient.* voc. "Ali Ben Hamoudah;" Al-makkari, *Moham. Dyn.* vol. ii.) P. de G.

'ALI IBN HAZM, surnamed Abú Mohammed, and Ibn Hazm Al-umawí, (because one of his ancestors had been a mauli or freedman of Yezíd Ibn Abí Sufyán, one of the Bení Umeyyah,) a celebrated Mohammedan writer, was born at Cordova, on Wednesday the 15th of Ramadhán, A. H. 384 (Nov. A. D. 994). His father, Ahmed Ibn Sa'id, had been vizír of Hishám II. of Cordova, and at his death in Dhí-l-ka'dah, A. H. 402 (A. D. 1012), 'Ali succeeded him in his office. He devoted all his leisure hours to the cultivation of literature, and wrote various works, some of which are still extant. His favourite studies were divinity and philosophy; he was well versed in sacred traditions, as well as in jurisprudence and all the branches connected with the Korán, owing to which he is generally designated by the writers of his nation by the appellation of "Háfedhu-l-andalus" (the traditionist of Spain). 'Ali professed at first the sect of Sháfi', but towards the end of his life he embraced the religious opinions of the Dháherites, or followers of Dawúd Adh-dháherí. [DAWUD IBN 'ALI.] There is every reason to suppose that Ibn Hazm modified in a certain measure the tenets of that school and founded a sect of his own; for the writers of Mohammedan Spain frequently allude to a sect called Hazemiun or Hazemites, after 'Ali Ibn Hazm, although they do not inform us as to the religious opinions entertained by Ibn Hazm himself. Ibn Hazm distinguished himself likewise as a writer on general literature, history, genealogy, and medicine. So numerous were his writings, that the historian Ibn Bashkúwál has recorded the fact that after the death of Ibn Hazm there were found at his house no less than four hundred folio volumes on various subjects written entirely in his own hand. Ibn Hazm was the master of the historian Al-homaydí, of Ibn Hayyán, Ibn Khalaf, and other eminent Cordovan writers. He died at Montelisam, a hamlet belonging to his family, on Sunday the 27th of Sha'ban, A. H. 456 (A. D. 1064). The most important of all his works is a risálah or an epistle in praise of Spain ("Risálat fí fadháyili-l-andalus") in which he treats of the literature of the Spanish Arabs. Al-makkari has embodied it in his history of Spain, and it may be found in the first volume, p. 168. of the English translation. He wrote also a history of Mohammedan Spain, entitled "Noktatu-l-'arús fí akhbári-l-kholafái-l-andalus" (The embroidered Robes of the Bride: on the History of the Khalifs who reigned in Spain); a voluminous work on science, and the manner of attaining it; a treatise on logic, and several other works, the titles of which are in the Biographical

Dictionary of Ibn Khallekán, who has given his Life among those of his illustrious Moslems. (Al-homaydí, *Jadhwatu-l-moktabis*, MS.; Casiri, *Bib. Arab. Hisp. Esc.* ii. 110.; Ibn Khallekán, *Biog. Dict.*; D'Herbelot, *Bib. Or.* voc. "Daoud;" Borbon, *Demonstraciones Chronologicas*; Al-makkari, *Moham. Dyn.* i. 334.; Abú-l-fedá, *Ann. Musl.* ii. 261.)

P. de G.

'ALI HEKIM-ZADE (the doctor's son) is said to have been the son of a Venetian physician at Constantinople, where he was born in A. H. 1100 (A. D. 1688). He appears first in history in A. H. 1132 (A. D. 1720) as yürük or imperial prefect of the nomadic Turkomans. In A. H. 1136 (A. D. 1723-4) he became pasha of A'daná, and in A. H. 1139 (A. D. 1726) he was appointed pasha of Tabriz, which was then in the possession of the Turks. Tahmasp Shah of Persia invaded Turkey in A. H. 1143 (A. D. 1730) and conquered Tabriz, in consequence of which Sultan Ahmed III. was deposed. His successor, Mahmud I., appointed 'Ali serasker or commander-in-chief of the army against Persia. Soon after his nomination, 'Ali gained the battle of Hamadán on the 13th of Rebiul-ewwal, 1144 (15th of September, 1731). The greater part of the Persian infantry, and their whole cavalry, were cut to pieces; they lost two hundred and thirty-two cannons; and on the following day the strong fortress of Hamadán surrendered to the Turks. In the month of December of the same year 'Ali recovered his ancient residence Tabriz, and compelled Tahmasp to sue for peace, which was concluded on the 12th of Rejib, 1144 (10th of January, 1732). By this peace Tiflis, Eriwán, Nakhjiwán, Kakhet, Karthli, and all Daghestán were ceded to the sultan; but Tabriz, Hamadán, and all Loris-tán, which the Turks had taken, were restored to Persia. This inglorious peace was managed by the diwan at Constantinople, Sultan Mahmud and the ministers being anxious, as it seems, to put an end to a war which had been the cause of the revolution by which Ahmed III. lost his throne. The people of Constantinople, who expected that at least half of Persia would have been ceded to the Porte, manifested their indignation by a revolt; and Mahmud, remembering the fate of his predecessor, deposed the grand vizír Topál Osman, the mufti, the kapudan-pasha, and several other ministers and high functionaries. 'Ali, who was not only known for his victories, but also for his opposition to the deposed ministers, was appointed grand vizír in March, 1732, and two months later he made his triumphal entrance into Constantinople.

His administration was wise and moderate. He chose distinguished men for the high functions of the state; he opposed the execution of men who were not guilty of crimes; and he patronised Count Bonneval, whom

he would have appointed vizír and member of the diwan, if Bonneval had spoken Turkish. In his relations with European powers, and principally with Russia, 'Ali showed himself an able statesman, and he vigorously opposed himself to the interference of the Russian government in the civil troubles of Poland. It seems, however, that he listened too much to the advice of the French ambassador, and he often blindly followed the counsel of his friend Bonneval. New differences having broken out with Persia, 'Ali resolved to lead the army as serasker; but this displeased the kishlar-agma, who was the sultan's favourite, and who persuaded his master to depose 'Ali and to appoint Isma'il Pasha grand vizír. 'Ali received his dismissal and was appointed pasha of the eyalet of Bosnia, A. H. 1148 (A. D. 1735). In this capacity 'Ali distinguished himself in the war which broke out with Russia and Austria in 1736. He defeated the Austrians several times in Bosnia; he relieved the fortress of Banyaluka, which was besieged by the Austrians, who lost their camp; and he took a considerable part of Servia, which was then an Austrian province.

On all these occasions he showed himself far superior to the Prince of Saxe-Hildburghausen, and to the Austrian field-marshal, Count Wallis, whose faults and carelessness, as much as the victories of the Turks, led to the peace of Belgrade (1739), by which Austria lost Servia and her part of Wallachia. In the negotiations that preceded the peace 'Ali displayed great firmness, and showed himself well acquainted with European politics.

Isma'il Pasha, the successor of 'Ali as grand vizír, was deposed a few months after his nomination; and the difficulties in which the Porte was involved by her wars with Austria, Russia, and Persia were so great that the sultan was at a loss to find an able man for the grand vizírship. From 1735 to 1742 this post was successively occupied by six different ministers, the last of whom, El-háj Ahmed, was deposed in 1742. 'Ali was appointed his successor, but a new war having broken out with the Persians, who threatened Baghdád and Basrah, the mob of Constantinople demanded another grand vizír; and 'Ali was deposed in the following year, 1743. He became successively pasha of Haleb and of Anatolia; and he obtained some signal advantages over the Persians and the rebellious Kurds in 1746. In the month of February, 1755, he became, for the third time, grand vizír; but being little inclined to indulge the haughtiness of some favourite officers of Sultan Osman III., who had succeeded Mahmud I. in 1754, he was dismissed in the month of May of the same year. The sultan had given orders to put him to death, but remembering the great merits of 'Ali, he revoked this sentence, and

appointed the deposed vizír pasha of Egypt. Notwithstanding his advanced age, 'Ali soon quelled a dangerous rebellion of the Mam-lúks (1757); in the following year, 1758, he received his dismissal from Sultan Mustafa III., who had succeeded Osman III. in 1757. 'Ali retired to Constantinople, and there died, soon after his arrival, on the 9th of Zilhijeh, A. H. 1171 (14th August, A. D. 1758) at the age of seventy-one. He left the reputation of a great statesman and of an intrepid and successful general. (*Taríkhí Wassif* (*The History of Wassif*), ii. p. 135—137.; Hammer, *Geschichte des Osmanischen Reiches*, vol. vii. b. 65—67., vol. viii. b. 68—70.; *History of the War in Bosnia*, translated from the Turkish by C. Fraser.

The life of 'Ali has been written by his son Isma'il Siáyí, but in a very partial manner, according to Hammer. W. P.

'ALI WELI-ZADE TEPELENLI, surnamed Arslán, or the Lion, pasha of JANINA or Joannina, was most probably born in 1750; but the exact year of his birth is not known. His birthplace was Tepelen or Tepedelen, a fortified village sixty-seven miles north-west of the town of Janina, in the sanjak of Avlona, on the left bank of the river Aous or Boïussa, in the country of Albania in European Turkey. 'Ali was an Albanian, and descended from a family which belonged to the hereditary Albanian chiefs or beys, who, although subject to the pashas of the Porte, had unlimited authority within their dominions. The family of 'Ali belonged to the Toskides or Toxides, one of the principal tribes of the Albanian nation. 'Ali's grandfather, Muktar, who was killed in 1716 or 1717, during the siege of Corfu, by the Turks, left three sons, the youngest of whom was Weli Bey, the father of 'Ali. Weli Bey became pasha of Delvino, but being deprived of his governorship by the intrigues of his enemies, he retired to Tepelen, the capital of his hereditary dominions. He married Khamko, the daughter of the Bey of Konitza, who belonged to the first families of Albania, and who was a near relative to Kurd, pasha of Avlona. Having been involved in feuds with his warlike neighbours, Weli Bey was deprived of the greater part of his dominions, and he died of grief in 1764, leaving his son 'Ali, then a boy of fourteen years, and his daughter Khainitza, to the rapacity of his enemies, who were ready to take from 'Ali the last remnant of his father's possessions, the hereditary fief of Tepelen.

Khamko, the widow of Weli, a woman of extraordinary character, protected her children with the energy of a man. Weli had tried to persuade his son to attend to the instruction of his teacher: but learning was not to the taste of young 'Ali, who liked better to ramble in the forests with Albanian boys, or to pursue wild goats on the mountains. Khamko attempted in another way to acquire

ascendancy over her savage son. She filled his soul with hatred against the enemies of his father; she spoke of revenge as the only object of his life; she excited him to acts of boldness and violence. When the youth saw that his passions, far from being restrained, were encouraged by his mother, he obeyed her as a superior being. Khamko having told him that he would never obtain glory and power without being instructed, 'Ali abandoned his warlike occupations for the Korán and the pen; but when she excited him to incursions into the dominions of his hostile neighbours, he took his lance and sword with greater satisfaction, and never came home without being laden with the spoil of his enemies. Khamko, unlike those Turkish ladies who spend their time in the luxury of the harem, accompanied her son to many a skirmish, and such was the terror of her appearance that her enemies tried every means to kill or to capture her. One night, when 'Ali was absent with his band on a predatory expedition, the inhabitants of Gardiki, a considerable town in the sanjak of Delvino, surprised Tepelen. Khamko and her daughter Khainitza were carried away to Gardiki and thrown into prison. Every day they were taken out and exposed to the most revolting outrages. Each of the principal inhabitants of the town had his turn to satisfy his revenge by dishonouring the captives. They looked for death as their only relief, but they were delivered by the generosity of Dost Bey, who, although a Gardikiote, took them secretly from their prison and conducted them back to Tepelen. According to others they were ransomed by a Greek merchant for the sum of twenty-two thousand eight hundred piastres.

During this time 'Ali was burning with indignation. The flames of his passion were fanned by his mother, who besought him to exterminate the race of the Gardikiotes. Khainitza bore her infamy with the resignation of a savage awaiting in silence the hour of revenge. Dressed in the garb of mourning she despised tears and sighs. She never saw her brother without crying out for revenge, and she declared that she could never die in quiet unless she had the cushions of her diwan filled with the black curls of the women of Gardiki. Forty years elapsed before she could indulge her implacable hatred. 'Ali likewise never forgot his oath to restore the honour of his mother and of his sister by exterminating those who had disgraced them.

Too feeble to attack the populous town of Gardiki, 'Ali made an expedition against the inhabitants of Chormowo, who were the allies of the Gardikiotes. His band was defeated, and he returned to Tepelen with the speed of a fugitive. His mother received him with indignation and reproaches — "Coward, lay down thy sword, and go to spin with the

women of my harem." Overpowered by shame, he left Tepelen, but the number of his enemies soon compelled him to adopt the life of a robber, and such was his distress that he sold his sword to escape death by starvation. Rambling alone in the forests, he one day retired into the ruins of an old convent, and, reflecting on his unhappy lot, abandoned himself to despair. Without any purpose he stirred the ground at his feet with his stick, when his attention was suddenly attracted by a sound which seemed to be produced by the iron point of his stick having come in contact with some metal. He continued stirring, and discovered a large iron box filled with gold to the brim. From this moment fortune never abandoned him. With his treasure he levied and paid 2000 Albanian soldiers, and returned in triumph to Tepelen. One expedition against his neighbours now followed another, and he always returned victorious and laden with booty. He was then only twenty-four, but the renown of his name spread over all Albania, and his military merit was rewarded with the hand of Elmineh, the daughter of Kaplán, pasha of Delvino. Thinking himself strong enough to recover the possessions of his father, 'Ali, accompanied by his wife and his mother, set out for this purpose, although his enemies were powerful and numerous. The chiefs, or beys, of Goritza, Chormowo, Kaminitza, Gardiki, Argyro-Castron, and several others of less importance, had united their forces, and they dispersed the troops of 'Ali. With the remainder of his army, 'Ali took a strong position in the mountains of Mertrika; but his enemies knowing that he could not escape unless he fought his way through their lines, the beys of Gardiki and Argyro-Castron withdrew with their contingents. No sooner was 'Ali informed of this, than, without communicating his design to any one, he left his troops at midnight, and set out for the camp of his enemies. Astonished by his sudden appearance, they listened to his words: he told them that his personal enemies, the beys of Gardiki and Argyro-Castron, were also their enemies, and that by ruining him they would only increase the power of those two beys, and thus prepare their own ruin. He declared that he was ready to remain their captive; but if they thought advisable to unite against the ambition of the beys of Gardiki and Argyro-Castron, he would join them with all his forces, put his treasures and fortress of Tepelen at their disposition, and not sheathe his sword till they had humbled their common enemy. His frankness was admired, and as the assembled beys had already conceived some apprehension of the beys of Gardiki and Argyro-Castron, they accepted the proposition of 'Ali, and chose him their commander-in-chief. At the head of considerable forces 'Ali took the field

against all whose power was dangerous to him, or whose riches excited his cupidity. He plundered the inhabitants of the mountainous districts of Zagori and Kolonia, and he made predatory excursions into Thessaly and Macedonia. Twice he was made prisoner; once by the Pasha of Delvino, who immediately restored him to liberty, and a second time by the Pasha of Janina, whose fetters he escaped by offering his service against several chiefs in the mountains of Macedonia who had revolted against Sultan 'Abdu-l-Hamid. Some time afterwards he was appointed by the Porte to examine into the administration of Selim, pasha of Delvino, the successor of Kaplan Pasha, who was suspected of having embezzled the sultan's property. 'Ali not only did this, but he secretly calumniated him, and obtained a firman by which he was authorised to put him to death. Selim was assassinated in his palace by 'Ali, who was appointed lieutenant of the Derbenji-Pasha ("pasha of the passes") of Rumelia, who was the commander-in-chief of the forces employed against the robbers in the mountains between Epirus and Macedonia. 'Ali and the Derbenji-Pasha not only protected the robbers, but often joined their bands, and with them attacked the travelling merchants. They were interrupted in this lucrative profession by an order of the sultan, who summoned them to appear before his ministers, and to justify themselves for the strange manner in which they protected the subjects of their master. The Derbenji-Pasha went to Constantinople, and lost his head; 'Ali, more prudent, retired to Tepelen, and soothed the indignation of the diwan with a part of the wealth which he had acquired by the plunder of the merchants.

In 1787 'Ali distinguished himself in the command of a strong body of Albanians in the war against Austria and Russia. To reward his services he was appointed Pasha of Trikala, a sanjak in Thessaly, and soon afterwards the dignity of Derbenji-Pasha of Rumelia was conferred upon him. At the close of the year 1788 he succeeded in obtaining the sanjak of Janina, which, after the death of Kalo Pasha, was disputed between the most powerful beys of Albania. The Greek merchants of Janina, who considered him as a dangerous protector of their lives and property, and a great number of Albanian beys, who looked with jealousy on the increasing power of their rival, had secretly intrigued against him in the diwan, and 'Ali knew that he had little reason to hope that the choice of the diwan would fall upon him. Resolved to decide the question in his favour, he entered Janina at the head of a chosen band, and having assembled the beys and the principal inhabitants in the palace of the late pasha, he showed them an imperial firman, by which he was invested with the sanjak. The firman was false; suspicion arose; but the fact being

doubtful, the sacred name of the sultan and the swords of the usurper's guard imposed silence on the assembly. 'Ali, acknowledged as pasha of Janina, forced the principal inhabitants to subscribe a petition to the sultan, by which they implored their master to leave 'Ali at the head of the sanjak; and this petition having been accompanied with rich presents for the ministers, 'Ali obtained a firman by which he was legally invested with Janina.

At the head of two sanjaks (it does not appear that he gave up Trikala), 'Ali now belonged to the great dignitaries of the Ottoman empire. Till the age of thirty-eight he had led the life of a robber; but that profession is not disgraceful in the eyes of the Albanians, nor did it diminish his reputation with the Turks, who revere power without considering the means by which it has been established. Yet the power of 'Ali acquired more strength from his personal character than from his authority as a pasha. There was no province within the Ottoman empire where the government of the sultan was more disregarded than in Albania. The beys were not only masters within their dominions, but considerable towns and whole Albanian or Greek tribes only obeyed the pashas occasionally and when forced by circumstances. Parga was an independent republic; and in the mountains around the Acheron, in the ancient Thesprotia, the Suliotes, a Greek tribe, had enjoyed perfect political liberty since the middle of the seventeenth century. The state of political dissolution increased over the whole Turkish empire during the reign of the indolent 'Abdu-l-Hamid [AHMED IV.], and many pashas made themselves almost independent of the Porte after they had subdued the rebellious spirit of their subjects. 'Ali Pasha of Janina aimed at such an independence, but his authority being recently established, and his personal adversaries or rivals being very numerous, he resolved to break down all resistance within his sanjaks before he refused obedience to the sultan. His hostilities against Parga, his struggle with the Suliotes, began at this time; but as they lasted during many years, their history must be postponed to the period of the fall of these two republics.

From 1788 to 1797 'Ali was constantly occupied in warfare with the independent towns and tribes of his sanjak of Janina. He took by storm the town of Chormowo, once allied with Gardiki. The town was razed to the ground; the inhabitants were massacred or sold as slaves. Prifti, one of the primates, who had outraged 'Ali's mother when she was a captive in the hands of the Gardikiotes, was roasted alive. 'Ali increased his influence among the Albanians by the marriage of two of his sons, Weli Bey and Muktar Bey, and of his nephew, Mahmud Bey, to three daughters of Ibráhim, pasha

of Avlona; and he obtained the favour of the Porte by marching at the head of his forces against the rebellious pasha of Scutari. It seems, however, that 'Ali acted unfairly towards the sultan, for he withdrew from the field as soon as he had obtained some advantages for himself; and the pasha of Scutari maintained himself in his sanjak.

During this time the French revolution had broken out, and the powers of Europe were involved in long and disastrous wars. The conquest of Italy by the French troops, and their appearance in the ports of Otranto and Brindisi, situated at a short distance from the coast of Albania, were events that attracted 'Ali's attention; but, ignorant of the causes of that revolution, he could not foreknow its consequences. He spoke of Bonaparte with the admiration of a soldier, and he was entirely unconscious that his own rise to political importance depended upon those changes in the state of Europe which were effected by the treaty of Campo Formio in 1797. By this treaty the territory of the republic of Venice was divided between Austria and France. The French acquired the seven Ionian Islands, with their continental dependencies, the towns of Prevesa, Vonitza, Butrinto, and Parga, which, although independent, enjoyed the protection of Venice. Among these towns Prevesa was situated in the southern extremity of the sanjak of Janina, and the three others in the adjacent sanjaks of Delvino and Karlali. The sudden appearance of the French almost within his dominions filled 'Ali Pasha with jealousy and distrust. The Venetians had always exercised great influence in Albania. Taking advantage of the anarchical tendencies of its inhabitants, they checked the power of the Turkish pashas by their intrigues with the Albanian chiefs, and by means of leagues with the beys of Margariti and Paramythia, with the commonalties of Chimera, Conispolis, and Philates, and with the warlike tribe of the Suliotes, they supported their authority on the coast with the more facility as the Albanians were always ready to enter the armies of Venice. Only ten years before the French occupation Venice had obtained an imperial firman which prohibited the pashas of Albania from constructing any fortifications within the distance of one Italian mile from the shore. 'Ali Pasha conceived a just fear that the French might claim the privileges of Venice, and although he would have joined their party when only bey of Tepelen, he dreaded them now as pasha of Janina. Experienced only in local affairs, and only acquainted with the international policy of Turkey, he saw himself on the eve of taking an active part in European politics. In his first transactions with the French he made the blunders of a barbarian, but his natural shrewdness was so great that he was never outdone.

Adjutant-general Roza, the French agent, was received by 'Ali with the honours due to a pasha. 'Ali spoke to him of his admiration and friendship for the French nation, and Roza having taken a fancy for a Greek lady, 'Ali expressed himself delighted with this happy event, and honoured the matrimonial ceremony with his presence. Some time afterwards, at an interview with the French commander of Prevesa, he assured this officer that he was a sincere admirer of the "worship of the Carmagnole," and that he intended to adopt "the religion of the Jacobins." He also wrote a letter to Bonaparte, who was so pleased with it that he ordered it to be inserted in the official journals. During this time the Porte was at war with Passwân-Oglu, the rebellious pasha of Wid-din, and a strong army commanded by the grand vizir, Husein Pasha, had assembled under the walls of that town. 'Ali took part in this expedition, and here we find for the first time that his increasing influence had made him an object of suspicion to his government; but he escaped the snares that were laid for him, and withdrew with his contingent. His presence in Janina had become necessary on account of an event by which the East was thrown into the utmost consternation.

Bonaparte had landed in Egypt. A war between the Porte and France was impending. Already a combined Turkish and Russian fleet was equipped for the conquest of the Ionian Islands. 'Ali foresaw that the French would not maintain themselves in their Venetian conquests, and he now formed that plan which he thenceforth pursued with the greatest energy and perseverance. His scheme was, to make himself master of all Albania, Thessaly, Greece and the Ionian Islands; and the Gulf of Arta, a bay with a narrow entrance, but spacious enough to contain the united fleets of Europe, was to become the centre of this new empire. His Albanians were the best soldiers in Turkey; the forests of Janina and Delvino abound with excellent timber; and Greece would have furnished him the most enterprising sailors in the Mediterranean. This plan was far from being chimerical. Europe was in continual agitation; empires were divided; kingdoms swept away; ephemeral republics rose; and nations changed their laws and their masters. The right of the strongest, rewarded with sovereignty among the western nations, was feebly checked in Turkey, then governed by the impotent successor of 'Abdu-l-Hamid, Selim III., whose throne was tottering under his rebellious pashas. Yet 'Ali Pasha never aimed at complete independence; his intention was to make himself an hereditary and uncontrolled vassal of the sultan.

No sooner was 'Ali Pasha informed of the Russo-Turkish expedition against the Ionian

Islands than he offered his assistance to the French general Chabot, on condition that he should have Santa Maura, the four continental dependencies of the Ionian islands, and the right of placing a garrison in the fortress of Corfu. This offer having been declined, he despatched couriers to Constantinople, representing to the diwan that the French occupation of the continental dependencies of the Ionian Islands was of great prejudice to Turkey, and that he had sufficient forces to defeat the French if the sultan would give his consent. The answer was favourable to his wishes, and 'Ali immediately took the field against the French. (October, 1798.) Adjutant-general Roza, whom 'Ali had invited to a conference, was treacherously seized and thrown into a dungeon at Janina; the fortress of Butrinto, defended by General Chabot, was evacuated by the French after a short resistance, and 'Ali marched to the siege of Prevesa. The French troops, who had taken up a fortified position near this town, were routed by Muktar, the son of 'Ali, who fought under the eyes of his father; and the whole corps was made prisoners (22d of October). The commanders, General Lasalcette and Colonel Hotte, as well as Adjutant-general Roza, were sent to Constantinople, where they were thrown into the dungeons of the Seven Towers. Prevesa was destroyed, and its inhabitants perished in the flames or by the sword of the Albanians. After this victory, 'Ali took Vonitza and made himself master of the whole coast opposite Corfu, Santa Maura, and Cephalonia. The principal theatre of war being then Northern Italy, Egypt, and the Mediterranean, the news of the important victories of the Pasha of Janina soon reached the commanders of the armies and fleets employed in those wars; 'Ali's name became universally known, and the sultan rewarded him with the titles of pasha of three tails and vizir, which are but seldom given to the governor of a sanjak. It is said that a lieutenant of Nelson conveyed his commander's compliments to 'Ali Pasha. 'Ali took an active part in the siege of Corfu; but after this fortress had surrendered to the united forces of the Turks and the Russians, he was compelled to withdraw with his troops, the Russians having divined his schemes upon that island. 'Ali thus conceived a violent hatred against the Russians, and he was little consoled by new honours that were bestowed upon him by the sultan, who appointed him Rumeli-Wali, or governor of the eyalet of Rumelia. But although the word "wali" designates a real, and not merely a titular governor, it seems that his new function did not much increase his former power.

During the period from 1799 to 1802 'Ali was constantly engaged in guerilla wars within the sanjaks of Janina and Trikala,

and with his neighbours the pashas of Delvino, Avlona, and Karlali. In 1803, after a struggle of twelve years, he subdued the tribe of the Suliotes.

Defended by inaccessible rocks, the territory of the Suliotes was a natural fortress, into which an enemy could only penetrate by narrow passes, the natural strength of which was increased by fortifications. In 1790 a body of 3000 Mohammedan Albanians, the deadly enemies of the Christian Greeks of Suli, were sent by 'Ali against these intrepid defenders of their independence. The Albanians were routed and pursued to the walls of Janina. A second expedition against them was undertaken in 1792, under the personal command of 'Ali, who had assembled an army of 10,000 men. Before making an attack, he tried negotiation; but his perfidious designs became manifest, and the Suliotes prepared for a vigorous resistance. However, the Albanians forced the first defiles, and they penetrated as far as Kako-Suli, the capital and the strongest fortress of the Suliotes, which is situated on a steep rock. The inhabitants, excited by the warlike enthusiasm of their wives, and especially by Mosko, the wife of one of their chiefs, Tzavella, defended that fortress with the courage of despair. 'Ali promised a reward of 500 purses to him who first entered the town. But when his troops advanced to make the storm, showers of heavy stones poured upon their heads, and large blocks thrown down by the defenders from the top of the rock, carried destruction into the dense mass of the Albanians. The confusion was augmented by the musquetry of the Suliotes, who at last left their walls, and, sword in hand, rushed upon the broken columns of the Albanians, who were routed with dreadful slaughter (20th July, 1792). 'Ali with one thousand men, the remnants of his army, escaped to Janina, where he arrived at night, and such was his shame that he forbade the inhabitants to leave their houses, and hid himself among the women of his harem. After this defeat, 'Ali for a long time renounced open hostilities, but he used every means to disturb the domestic peace of the Suliotes by intrigues. The French supplied them with ammunition, and the Russians having followed this example, 'Ali was compelled either to exterminate the Suliotes, or to give up his plan of becoming the absolute master of Albania. It was not before 1801 that he could employ all his forces in this war. His troops were still defeated several times, but being reinforced they took one stronghold after another, and towards the end of 1803, or, according to some, as early as 1802, the Suliotes had lost all their villages and fortresses except Kako-Suli, Kiaffa, and the tower of Agha-Paraskewi. 'Ali having sworn to exterminate their race, his favourite wife, Emineh, the mother of

Weli Bey and Muktar Bey, implored her husband to spare the lives of these generous defenders of their independence. Her tears and supplications for the most implacable of his enemies excited his fury. "You are begging for the Suliotes," he cried out; and, losing his self-possession, he seized a pistol and fired at his wife. She fell, not wounded, but overpowered by emotion, and she died the following day. 'Ali was in despair; he shut himself up in his room, and he was heard at night, a prey to remorse, accusing himself of the murder of his wife, and beseeching God to restore her to her repentant husband. This tragical event did not interrupt the operations against Suli, which were directed by Weli Bey. Compelled by hunger, the numerous defenders of Kako-Suli and Kiaffa signed a capitulation, and promised to emigrate to Parga or to the Ionian Islands, on condition that their and their families' lives should be spared, and that they should be allowed to take with them their moveable property. The garrison of the tower of Agha-Paraskewi adhered to the capitulation, and abandoned the fortress; but when the besiegers had taken possession of it, the commander of the tower, Samuel, a monk, who had remained there with four of his soldiers, set fire to the magazine, and blew himself up, together with scores of his enemies. This act of perfidious and barbarous revenge was regarded by 'Ali as a breach of the capitulation, and he ordered his troops to pursue and exterminate the main body of the Suliotes, who were on their way to Parga. One division of them fought their way through the infuriated Albanians. The second division took refuge in the convent of Zalongo. The building was stormed, and the greater part of the Suliotes was cut to pieces. Those who escaped were hunted in the forests like wild beasts; thirty-eight, or, it is said, one hundred women, who had fled with their children to the top of a steep rock on the Acheron, preferred death to captivity or dishonour. Their pursuers saw them celebrating their last hour with solemn songs and dances: all at once they took each other by the hand, and with their children cast themselves from the steep rock into the waters of the Acheron.

The news of the extermination of the Suliotes was received with great satisfaction by the members of the diwan. The dignity of Rumeli-Walí being one of those that was renewed annually, the sultan confirmed 'Ali in the possession of this high function, and he charged him with the command in chief of a great expedition against those dangerous bands of robbers and rebels who infested Macedonia and Rumelia. 'Ali's army was reinforced by the contingents of the pashas of Delvino, Avlona, Scutari, Okhrida, Sophia, and many others, who were eager to join him, either because they

dreaded his increasing influence, or because they thought that this extraordinary expedition might be turned by 'Ali Pasha into some hostile undertaking against the authority of Selím III. With more than 80,000 men 'Ali encamped under the walls of Philippopolis in the spring of 1804; the towns and villages of the outlaws were laid in ashes, and the camp of 'Ali was a moving tribunal where bloody justice was done to all those who had disturbed the peace of Rumelia. Yet the diwan trembled, and Constantinople was in alarm. The ministers sent agents to the camp of 'Ali, some of whom secretly excited part of the troops against the Pasha of Janina, while others endeavoured to rouse another part of them against the sultan. There was no doubt the ministers had formed the plan of leading 'Ali to some imprudent step against the sultan, and quelling the outbreak, and perhaps seizing the leader, by means of a counter-rebellion which they prepared within the camp of the dangerous vizir. 'Ali, too shrewd to be deceived in that way, permitted the contingents of the pashas to withdraw to their homes, and he, laden with booty, retired to Albania. Here, as on many other occasions in Turkey, the real purpose of the expedition was to rob the robbers; and the immense booty was not returned to the hands of the legal proprietors.

In consequence of the successful campaign of Napoleon against Austria, which was closed by the peace of Presburg in 1805, the court of 'Ali Pasha became the centre of important political intrigues. France having acquired by this peace Venice and the Dalmatian coast of the Adriatic sea, 'Ali Pasha was too powerful a neighbour to be neglected either by Napoleon or by his adversaries. Major Leake was sent to Janina by England, and Napoleon appointed Pouqueville as his consul-general at the court of 'Ali Pasha (November, 1805). During this time 'Ali followed with great attention the political events of Europe; he had the newspapers of London and Paris translated, and he collected useful information from his intercourse with British and French officers. Napoleon being then at the height of his power, his influence in the diwan grew daily greater, and 'Ali of course seized every occasion to show himself favourable to French interest. The diwan in their turn yielded to the claims of those who were on the side of France; and thus 'Ali succeeded in obtaining for his son Weli the sanjak of Morea, and for his son Muktar the sanjak of Lepanto, including the sanjak of Karalali as muhasilik or additional pashalik. This happened in 1806, before the new war of Napoleon against Prussia and Russia. During this war the Russians, in order to prevent an attack of the Turks, who were excited to it by Napoleon, occupied Moldavia and Wallachia, a breach of peace which was

followed by a declaration of war by the Porte on the 30th of December, 1806. Immediately after this event, 'Ali commenced open hostilities against Russia. Flory, the Russian consul at Janina, was arrested, and 'Ali, whose artillery was commanded by the French general Vaudoncourt, prepared to attack Santa Maura. The possession of the Ionian islands was an object of such great importance to him, that the desire of becoming master of them is henceforth to be regarded as the key of his policy, and the cause of those sudden changes in his conduct towards the powers of Europe. He sent agents to London and Paris, and he commissioned an Italian renegade, named Guéri or Gheri, to represent him at Tilsit, where peace was on the eve of being concluded between Napoleon and the allied powers of Russia and Prussia. His negotiations at Tilsit were unsuccessful. The Ionian Islands were ceded to France. 'Ali from that moment showed himself hostile to France, and entered into negotiations with England, then at war with the Porte.

Selím III. was unable to direct the government of his empire. Obedient to French influence, his ministers had acted in such a manner as to lead to a declaration of war against Russia, and to its consequence, an alliance between Russia and England. Admiral Duckworth having forced the passage of the Dardanelles, and cast anchor under the walls of Constantinople (20th of February, 1807), the people of this turbulent city, though ready to defend the capital, manifested their indignation at the conduct of the sultan. Selím III. was deposed (29th of May, 1807), and his successor was Mustafa IV. During the short reign of this sultan, who lost the throne by another revolution on the 28th of July, 1808, the policy of the Porte was entirely changed. After the peace of Tilsit (7th to 9th of July, 1807), Napoleon and Alexander of Russia had become friends and allies. Abandoning the West to Napoleon, Alexander was allowed full liberty in the East, on condition that he should adhere to Napoleon's commercial policy against England and exclude the English from his ports. The first consequence of this was a peace between England and the Porte, to which 'Ali Pasha contributed with great activity. Convinced that by the naval superiority of the English the French would soon be compelled to evacuate the Ionian Islands, he again hoped that this object of his ambition would at last fall into his hands. He negotiated with England; he sent Seid Ahmed Efendi to London; and he was persuaded of the happy result of his negotiations by the arrival of a park of artillery, a present from the English government, and which was commanded by Major Leake.

In 1809 the French were expelled by the English from Zante, Cephalonia, Thiaki, and Cerigo. 'Ali, judging the moment favour-

able for making new conquests, prepared an expedition against Ibráhím Pasha of Avlona, the father-in-law of his sons Weli and Muktar. The pretext of this war was the secret negotiations which had been carried on between Ibráhím and the French, but the real object was the possession of the sanjak of Avlona, the most extensive in Albania, and which commands the entrance of the Adriatic sea. The small sanjak of Ilbessan was then a dependency of Avlona. Ibráhím, an old infirm man, resided at Berat, and he is generally called pasha of Berat; but this is not correct, there being no sanjak of that name in Turkey. The troops which 'Ali employed in this expedition were commanded by Omer Bey or Omer Brioni, a personal enemy of Ibráhím. The old pasha of Avlona was compelled to surrender Berat; and though he was allowed to retire to the town of Avlona, he was afterwards seized by order of 'Ali, who confined him in his seraglio at Janina. The spoliation of a pasha was an act of open rebellion against the authority of the sultan. Yet 'Ali persuaded the diwan that in deposing an old incompetent governor, who was under French influence, he had only anticipated the sultan's orders; and Mahmud II., who had succeeded Mustafa IV. in the preceding year, 1808, and who was engaged in a dangerous struggle with Russia, needed internal peace, and dreaded 'Ali so much, that he confirmed the illegal proceeding of the pasha of Janina. Encouraged by success, 'Ali demanded the sanjak of Avlona for his son Muktar, who was pasha of Lepanto and Karlali, and Muktar was invested with Avlona a short time afterwards. No sooner had Muktar taken possession of his third and fourth pashalik, than he and his father subdued the Cimariotes or Chimeriotes, an independant tribe south of the town of Avlona, between the coast and the river Boiussa. They likewise took Pronia, agha of Paramythia, and Hasan, agha of Margariti, who were both thrown into a dungeon in spite of the terms of their capitulation.

The more 'Ali extended his dominions the more his alliance became important to the belligerent powers in the Mediterranean. The arrival at Janina of George Foresti, the English resident, and of several distinguished Englishmen who visited 'Ali since 1810, proved that he had entirely abandoned the French party. The jealousy of the French was roused. Marshal Marmont, the French commander in Dalmatia, prepared an expedition against him, and it seems that he had concerted that plan with the Porte; but the severe losses of Marshal Massena under the lines of Torres Vedras, defended by Sir Arthur Wellesley (the Duke of Wellington), and Massena's disastrous retreat from Portugal to Spain, obliged Napoleon to send a considerable part of the troops from Dalmatia to the Pyre-

nees. Thus 'Ali was saved from a war with the French; but he had to suffer from their intrigues in Constantinople. The sanjak of the Morea was suddenly taken from his son Weli (1810), who was indemnified with the sanjak of Trikala (Thessaly). However, his father had been invested with Trikala as early as 1787, and it does not appear that he was ever deprived of it. It is possible that he lost Trikala when he was appointed pasha of Janina, but there are many circumstances which seem to prove that he always kept these sanjaks together. However this may be, in 1810 his son Weli became pasha of Trikala, the diwan expecting that thus jealousy would arise between the son and the father. The diwan was disappointed, for 'Ali was not forsaken by his sons till long after and at the moment of his fall. Santa Maura having been taken by General Oswald as early as 1810, 'Ali claimed the possession of that island, to the conquest of which he had contributed; but now, as before, his schemes upon the Ionian Islands were not crowned with success. Notwithstanding this disappointment, he always protested his sincere attachment to England, and he received with munificence those English officers who visited him at that time, and among whom General Oswald, Lieutenant-General Sir John Stuart, Major-General Airey, and Sir Hudson Lowe were the most distinguished.

Giving up all hopes of Santa Maura, 'Ali resolved to make himself master of the sanjak of Delvino, which is situated on the coast of Albania opposite the island of Corfu. The pasha of Delvino, Mustafa, was allied with the independent inhabitants of Argyro-Castron and Gardiki, the mortal enemies of the Pasha of Janina. Their united forces were dispersed by 'Ali, who was amply provided with artillery. Argyro-Castron capitulated, and Mustafa Pasha, with his sons, took refuge within the walls of Gardiki (January, 1812.) Besieged by the best troops of 'Ali, this town surrendered in the month of February, and the inhabitants were allowed to retain their lives and property, on condition of giving hostages. Mustafa Pasha, two of his sons, and seventy-two of the principal inhabitants were carried as hostages to Janina; some beys, preferring death to captivity, killed themselves; and two other sons of Mustafa, who had fled, were assassinated by secret agents of 'Ali.

When 'Ali was in possession of Gardiki he received a letter from his sister Khainitza, who reminded him of the hour when he swore to take vengeance on the Gardikiotes for the outrage they had committed upon her and her mother Khamko. Khamko had died long ago. Khainitza, twice a widow, was then deploring the loss of her sons, Elmás Bey and A'den Bey, who both died in the flower of their age. Retired to her palace at Libochobo, dressed in mourning

and living in apartments hung with black tapestry, her soul was a prey to grief and despair. She banished every object that recalled her past happiness, and she broke with a hammer the diamonds that once adorned the turban of her favourite son, A'den Bey. When she heard of the fall of Gardiki, she, then a woman sixty years of age, remembered the ignominy of her youth, and that she had sworn to die without regret on cushions filled with the hair of the women of Gardiki. Nor was her brother less bent on revenge. In March, 1812, 'Ali came to Gardiki at the head of an army. Encamped near the town, he summoned the men of Gardiki to appear before him. Six hundred and seventy of them were led into a khán, a kind of stable, with a small court surrounded by a low wall. Troops were posted at the outside of the khán, and 'Ali, taking a rifle, gave the signal for the massacre. His soldiers fired over the low wall, fire was set to the stable, and in a few moments the unhappy victims perished. Their bodies were left within the khán, the entrance of which was walled up; and this inscription was written on the wall, "So perished the enemies of the house of 'Ali." Immediately after the massacre the town of Gardiki was occupied by the troops of 'Ali; part of the inhabitants were massacred, a great number were made captives, and the remainder fled to the forests, where they perished of hunger. That none might escape, 'Ali forbade his subjects to receive the fugitives in their houses, or to bring food to the places where they concealed themselves. The town of Gardiki was razed to the ground. The captive women were brought before Khainitza; their hair was cut off, and cushions stuffed with it were placed on the diwans in the harem of Khainitza, who from that moment put off her mourning, and showed, by splendid festivities, how she enjoyed this vengeance of an Albanian woman. Soon after this horrid event Mustafa Pasha of Delvino, his sons, and the seventy-two hostages were put to death, or disappeared from among the living. 'Ali, satisfied with the revenge he had taken, withdrew to Janina, and boasted that he had done a signal act of filial piety.

After the fall of Gardiki the authority of 'Ali among the Albanians increased to an extraordinary degree, and his name became known over all Europe. He was then at the height of his glory. In his palace at Janina he lived with the splendour of a king. During the period from 1812 to 1814 he received the visits of a Persian khan, who arrived at Janina with a numerous retinue; of Lord Byron and Mr. (Sir John Cam) Hobhouse; of the Earl of Guilford; of Colonel (afterwards Lieutenant-General) Church, Mr. Cockerell, Mr. Robert Townley Parker, and of the Reverend Mr. Hughes, who has given us an interesting description of a

splendid dinner party to which he and Mr. Parker were invited by 'Ali Pasha on the 10th of February, 1814. Gustavus Adolphus, the deposed king of Sweden, came to Janina in 1816. 'Ali received him with the honours due to a king, and Gustavus Adolphus, as an acknowledgment of the munificence with which he had been treated, presented 'Ali Pasha with the sword of Charles XII. Gustavus Adolphus displayed before his host a diamond of uncommon beauty, and the Pasha of Janina purchased the precious stone for the sum of thirteen thousand pounds sterling.

During this time the continental wars were closed by the downfall of Napoleon, and the republic of the seven Ionian Islands was placed under the protection of England, and 'Ali Pasha thus lost all hopes of becoming master of these islands. Abandoning conquest, he turned his attention to the administration of his dominions. Janina became flourishing by commerce, and was adorned with beautiful buildings; as was the case with Tepelen, the birthplace of 'Ali, and several other towns. In 1818, 'Ali's beautiful palace at Tepelen was destroyed by fire; his treasures, upwards of two millions sterling, were saved, but the loss of furniture was immense. His first ministers were Duán Efendi, Sekhrí Efendi, and Mohammed Efendi, who held the office of a prime minister. The principal members of his diwan or state council were Mezzo-Bonno, Derwish-Hasan, Agho-Mondarí, and Athanasi Baia or Vaia, a Greek, who became the favourite of 'Ali on account of his great military talents and of the dexterity he showed in making himself the instrument of the passions and whims of his master. Besides these, several others, especially Greeks, enjoyed his confidence, such as Kosta, Mantho, Kolovo, and Bayzadi.

The following year, 1819, was signalised by the cession of Parga to 'Ali Pasha. By the convention of March, 1800, between Turkey and Russia, Parga was to belong to the Porte, under certain conditions which were favourable to the Parganiotes. The Porte refused to accede to the treaty of Paris unless the treaty of March, 1800, as to the cession of Parga, was fulfilled. Accordingly it was agreed between the English government and the Porte that Parga should be given up to the Porte, which in effect was to surrender it to 'Ali. The Parganiotes refused to live under their new master, and the British government compelled 'Ali to indemnify them for their immoveable property. They received, however, only 150,000*l.*, which was much less than its value, and they all left Parga in May, 1819, upon which it was occupied by 'Ali. The cession of Parga was a consequence of the treaty of 1800, and the blame of it does not therefore attach to those who were not parties to this treaty, and

yet found themselves under an obligation to fulfil it. It has been the subject of much vague declamation and unjust censure of the English government. (See the case of Parga stated in the *Penny Cyclopædia*, art. "Parga.")

The fall of Parga was the last triumph of 'Ali Pasha. His power had become insupportable to the Porte, and Sultan Mahmud II. had too much pride and energy to endure any longer the haughtiness of his vassal. 'Ali felt his dangerous situation, and he used to say that he was a man dressed in the caftan of power, but sitting on a barrel of gunpowder, which a single spark would blow up. The Porte began the struggle by causing discord among the sons and grandsons of 'Ali, and in these intrigues she succeeded by the activity of one Ismael Pashó Bey, once a friend of 'Ali, but who had fallen into disgrace with him. Pashó Bey, having discovered that Weli Pasha of Trikala governed his sanjak with great prejudice to the revenue of the Porte, the sultan deprived Weli of the extensive province of Trikala and appointed him pasha of Lepanto, a smaller sanjak, with which Muktar, the eldest son of 'Ali, was invested, and which he was compelled to cede to his brother Weli. In revenge, 'Ali sent secret agents to Constantinople to assassinate Pashó Bey; but they did not succeed, and one of them, having been arrested, confessed that he had acted upon an order of 'Ali. The diwan immediately assembled, and after long debates, and after having obtained a fetwá from the Mufti, it was declared that 'Ali was an enemy of the Sublime Porte, and that he had forfeited his sanjaks and other dignities. He was summoned to justify himself at Constantinople, but he wisely remained in Epirus. He employed his treasures in vain in bribing ministers: the sultan declared that he would punish with death all those who would speak in favour of 'Ali. A powerful army was assembled, and Pashó Bey, who had been appointed pasha of Janina, was invested with the supreme command in the spring, 1820. 'Ali soon felt the consequences of the energy with which Pashó Pasha directed his operations. In proportion as the imperial army approached Albania, 'Ali heard of the revolt of some tribe, or the defection of some of his most distinguished officers. He negotiated with the commanders of British troops in the Ionian Islands, to obtain their mediation, but without success. He then entered into negotiations with the warlike inhabitants of the province of Montenegro, and with the Greeks, who aimed at independence. As they listened to his propositions of making common cause with them, he issued a proclamation calling the Greeks his brethren, and summoning them to take up arms against their common oppressor, the grand sultan. Great numbers of Greeks joined the troops of 'Ali; and Odysseus, whose name became afterwards so renowned

during the wars between the Greeks and the Turks, arrived at Janina with a strong body of volunteers. Meanwhile Pashó Pasha had crossed the mountains between Macedonia and Albania; Weli Pasha was driven out of Lepanto, and fled to Janina; and the army of 'Ali was daily weakened by the desertion of Turkish officers and soldiers. 'Ali abandoned the field, resolved to tire the enemy by an obstinate resistance in his numerous strongholds and fortified places. Muktar Pasha and Seli Bey (Pasha?), the youngest son of 'Ali, defended the towns in the sanjak of Avlona; Weli Pasha was appointed commander of Prevesa; Tepelen was defended by Husein Bey, the second son of Muktar; Parga by Mehmed Bey, the son of Weli; and 'Ali himself commanded in Janina. This town is situated on a large lake, and in the lake, at a short distance from the town, is a castle situated on a kind of promontory. The castle contained the palace of 'Ali Pasha and his immense treasures. In the middle of the lake there was another strong fortress, situated on an island large enough to contain a village and extensive fields. These fortifications were defended by a garrison of 8000 men, among whom there were many European officers. When the troops of Pashó Pasha, who assumed the name of Ismaíl Pasha, approached Janina, 'Ali destroyed the town with his own artillery, and made the most vigorous resistance. Less obstinate than their father, his sons Muktar, Weli, and Seli, as well as Mehmed Bey, the son of Weli, surrendered to the imperial troops, and were exiled to Asia; Muktar and Weli were afterwards put to death. 'Ali was neither affected by their defection nor by their death; but he was overpowered with joy when he heard that Husein Bey, the defender of Tepelen, had sworn he would die for the cause of his grandfather. After a siege of upwards of one year, Pashó Pasha was superseded by Shurshid Pasha, an old experienced general who enjoyed the entire confidence of Sultan Mahmud, and who arrived in the camp before Janina in the spring, 1821. The Greek revolution had just broken out; but 'Ali spent his treasures in vain in sending them to Greece for the equipment of the insurgents. The new Turkish commander did not move from his post, notwithstanding his camp was surrounded by swarms of Greeks, who made incursions into Albania, as well for the purpose of booty as for the relief of the great promoter of their revolution. In the month of December, 1821, Shurshid, whose army consisted of more than 25,000 men, took the fortified island in the lake of Janina, and with armed boats intercepted the communication between the castle and the opposite shore. This event, in consequence of which 'Ali was deprived of fresh provisions, was the cause of his ruin.

He entered into negotiations with the Turkish commanders, and asked the sultan's pardon. In case he should not obtain it, he threatened to set fire to 200,000 pounds of powder concealed in the cellars of a tower, and blow himself up with all his treasures. These treasures, which report had greatly exaggerated, were still considerable; and their capture was the great object of Shurshid and of the sultan. Thus a capitulation was the more necessary, as the treasure would have been seized by the soldiers if they had taken the castle by storm. Towards the end of January, 1822, Shurshid informed 'Ali that the sultan's pardon had arrived, and that he might retire with his treasures to any place in Asia where he might wish to close his days in peace; he also invited him to the island in the lake, where Shurshid then resided. 'Ali left his treasures to the care of a slave named Selím, and ordered him to set fire to the magazine if any enemy should approach, unless they showed him the half of a broken gold ring, one piece of which was in possession of 'Ali, while the other remained in the hands of Selím. Trusting that Shurshid would not betray him before he was in possession of the treasures, 'Ali went to the island. He was received with the honours due to his rank, but he was not allowed to see the sultan's firman. After he had staid seven days in the island, he was told that the firman would not be delivered, unless, by surrendering his last fortress, he showed his confidence in the clemency of the sultan. A long dispute ensued, in which 'Ali and Shurshid, both equally old, displayed equal shrewdness. At last 'Ali was imprudent enough to send his ring to Selím, who immediately surrendered the magazine to the bearer. This was on the morning of the 5th of February, 1822. At midday Hasan Pasha, who was one of the first lieutenants of Shurshid, Omer Bey Brioni, the silihdár of Shurshid, and some other officers, entered the room of 'Ali Pasha. "What do you bring me?" cried he. "The sultan demands your head," answered Hasan. Seizing his pistols, 'Ali rose with the fury of a lion. With one shot he wounded Hasan, and with two others he killed two of Hasan's lieutenants. But the silihdár shot him through the stomach, another ball pierced his breast, and 'Ali fell and expired immediately. His head was sent to Constantinople, and Sultan Mahmud himself showed it to the members of his diwan.

The life of 'Ali presents two aspects: the one is that of a robber who became a king, of a savage Albanian in intercourse with European generals, writers, and diplomatists; the other, that of a soldier who became the sovereign of his countrymen, who ruled over them with energy, and who had an important share in the political events of his time. The romantic part of his life is better known than

the historical part, and a critical history of him has not yet been published, nor have Turkish sources ever been consulted to clear up his policy towards the Porte. The author of this biography has therefore thought it prudent to omit many events which principally concern the private life and character of 'Ali, and to pay most attention to the development of his political history. The cruelty and the despotism of 'Ali Pasha have become proverbial in Europe. Yet he was considered by his countrymen as the model of a perfect governor, and even Europeans have acknowledged the happy effects of his administration. The late Count-duke of Sorgo, who was once a senator in his native town, Ragusa, and who knew 'Ali personally, used to say that 'Ali's system of government was fit for the nation over which he ruled, and that no European would have brought Albania to that flourishing state which it enjoyed during the last twenty years of his life. 'Ali deserved his surname of Arslán, or the Lion, only in his relations to the Porte and her pashas. With regard to Europe he showed himself not a lion but a jackal, who is said to follow the steps of the lion and to devour what he leaves. (Pouqueville, *Voyage de la Grèce*, 2d ed. 1826-27. ii. 59. 61. 115, 116. 119, 120-122.; ii. 56-64. 128, 129.; Pouqueville, *Histoire de la Régénération de la Grèce*, vol. i. ii. iii. contain the whole history of 'Ali; Pouqueville, *Mémoire sur la Vie et la Puissance d'Ali Pasha, Vizir de Janina*; Pouqueville, *Notice sur la Fin Tragique d'Ali Pasha*; T. S. Hughes, *Travels in Greece and Albania*, 2d ed. 1830. vol. i. ch. 16, &c., vol. ii. ch. 1-13., especially ch. 5.; J. C. Hobhouse, *A Journey through Albania*, &c. letters 6-15.; Vaudoncourt (General Guillaume de), *Memoirs on the Ionian Islands, including the Life and Character of 'Ali Pasha, translated from the original MS. by W. Walton*; Holland, *Travels in the Ionian Isles, Albany, Thessaly, Macedonia, &c.*; Malte Brun, *Tableau Historique et Politique de la Vie d'Ali Pasha*, in the sixth volume of *Nouvelles Annales des Voyages*; A. de Beauchamp, *Histoire du fameux 'Ali Pasha, Vizir de Janina*, 2d ed. 1822; *The Life of 'Ali Pasha of Janina*, 2d ed. 1823.) W. P.

'ALI IBN KHARUF, surnamed Abú-l-hasan, a celebrated Arabian poet and grammarian, was born at Seville in Spain about A. H. 550 (A. D. 1155-6). He was the son of Mohammed, son of 'Ali, and was known by the name Ibn Kharúf Al-hadhramí, that is, of the tribe or country of Hadhra-maut, to distinguish him from another poet, named also Ibn Kharúf. 'Ali lived at Seville, where he died in A. H. 609 or 610 (A. D. 1212-13). Besides a book of poems, which is to be found in the library of the Escorial, 'Ali wrote an excellent commentary upon the grammatical work of the celebrated Sibauyeh, and another

on a similar work by Abú-l-kásim Az-zajájí. The life of 'Ali Ibn Kharúf is in Ibn Khallekán. (*Tydg. Ind.* No. 462.; Al-makkarí, *Moham. Dyn.* i. 479.) P. de G.

'ALI KULI KHA'N, son of Ibrahim Khán, and nephew to the notorious Nádir Sháh of Persia. During the latter years of Nádir's reign his nephew 'Ali held the highest rank in the kingdom, and was considered as heir apparent to the throne, to the prejudice of Nádir's own sons. Notwithstanding all these favours, it is most probable that 'Ali was the prime instigator of his uncle's murder, which, in fact, he himself confesses in his proclamation to the Persians after that tragedy had been enacted. He was then (July, 1747) at the head of a force in Seistán, and on receiving the news of his uncle's death he hastened to join the executioners, by whom he was hailed as sovereign of Persia the moment he arrived. He accordingly assumed the reins of government, and appealed to the nation for support; grounding his merits on "having destroyed a despot who barbarously erected lofty towers of human heads throughout the provinces, exceeding all the cruelties of past ages." On ascending the throne he assumed the name of 'A'dil Sháh, or the Just King, and commenced his reign with true Asiatic policy, by imbruing his hands in the blood of his nearest relations. A party of his troops succeeded in seizing the fortress of Kelát, which contained all his uncle's treasures, and where were captured thirteen of Nádir's sons and grandsons. These were all put to death with the exception of Sháh Rokh, the son of Riza Kuli and grandson of Nádir. It is supposed that the life of this youth was preserved by 'Ali merely because he did not yet feel himself firmly established in the power which he had usurped. It was possible that the people might demand as their ruler a prince of the blood of Nádir, in which case 'Ali proposed elevating Sháh Rokh to the throne, whilst he himself should continue to rule the kingdom in his name. In the mean while his brother Ibrahim Khán, whom he had intrusted with the government of Irák, advanced against him with a great force. 'Ali's troops were defeated, and he himself, after wandering for three days as a fugitive, surrendered himself to his brother Ibrahim, by whom he was immediately deprived of sight. Thus ended, in 1748, the brief and inglorious reign of 'Ali Kuli. Jonas Hanway says of him that "he was of an easy, placid temper, and might in times of less corruption have made a good king." (Malcolm's *History*; and Hanway's *Revolutions of Persia*.) D. F.

'ALI MAKHDUM (which means 'Ali the Eunuch) PASHA, grand vizir under Sultan Bayazid II., was one of the most distinguished men of his nation and of the age in which he lived. Although intended only to guard

and obey women, he showed at an early period that he knew how to command men. The cruel operation which he had undergone had neither weakened his mind nor enfeebled his body, and he was taken from the seraglio to be employed upon matters more congenial to his talents. In 1492 he was appointed pasha of Semendra, and commander of the expedition against Transylvania. Scarcely had he penetrated through the narrow passes of the Red Tower when Stephen of Thelegd took him by surprise, and forced him to retreat, with the loss of his camp, immense stores, and 15,000 men, who were partly made prisoners and partly killed on the field of battle. This check did not discourage him. He soon re-entered Hungary and not curbing his men any longer, he became a quiet spectator of their unexampled atrocities. The Hungarians retaliated in a manner equally barbarous. To fasten prisoners to the wheels of water mills, or to throw them with their hands tied before half-famished boars to be devoured, was a common thing; and one contemporary author asserts that the Hungarians often roasted their Turkish prisoners and devoured them like cannibals. "Renner" and "Brenner" was the name which the Germans gave to these bands of Turkish robbers, who ravaged Hungary and the neighbouring provinces of Germany; and such was the terror of these names, that to this very day they are still used in Styria and Carinthia to describe the worst of human kind. In 1497 'Ali Makhdum suddenly invaded Dalmatia, notwithstanding the peace which then subsisted between the Turks and Venetians. He advanced to the walls of Zara, ravaging the whole country and making slaves of the inhabitants. Although the Porte attempted to excuse this violence, a war was the consequence. 'Ali with a formidable army entered the Morea (1500). Koron and Modon, the bulwarks of Greece, fell into his hands; and as a reward for his brilliant services, Bayazid II., infirm from age and in want of a minister of 'Ali's energy, appointed him grand vizir. Shortly afterwards Selim, indignant at the preference which his father Bayazid had given to his brother Ahmed [AHMED, the son of Bayazid] in naming him his successor, rose in rebellion. In this unfortunate affair 'Ali became of great importance. Ahmed's chosen friend and protector, he used all his efforts to destroy Selim, and to ruin his hopes with the old and feeble Bayazid. He even went so far as to lay a plan for raising Ahmed to the throne during the life of Bayazid. Selim having assembled an army, the sultan placed himself at the head of his warriors, and met the rebel near the village of Ograshkoy, near Adrianople. 'Ali, before commencing the battle, went up to the carriage in which the old sultan lay, and pointing out to him Selim's army in

battle array, said, "Is yonder the retinue of a son who comes to ask his father's blessing, or does he come to precipitate him from his throne?" This taunting speech produced the intended effect; the old sultan sternly gave orders to attack. 'Ali, with great military skill and undaunted valour, soon dispersed the hostile army, and Selim was only saved by the speed of his horse. The same year (1511) a rebellion in Asia brought the Turkish empire to the brink of ruin. Sheytan-kuli, or "the fellow of the Devil," the leader of the rebels, having beaten the army under the command of the Beyler-Bey of Anatolia, and having taken that general prisoner, caused his head to be struck off. Bayazid now thought it time to oppose the progress of these dangerous insurgents with more energy, and he sent his grand vizir 'Ali Makhdum against them, who, hoping that the time for executing his favourite scheme to place Ahmed on the throne had arrived, took the prince with him to Asia. He soon succeeded in blocking up the rebel army in the passes of Kizil Kia, or the "Red Rock," on the borders of Caramania. After having kept the insurgents here for thirty-eight days, till from the want of provisions and other hardships they were on the point of surrendering, some negligence on the part of Haider Bey, who commanded the corps on the opposite side of the mountains, allowed them to make their escape with their arms and ammunition. It was two days before 'Ali was informed of this event. He immediately went in pursuit and fell in with them near the village of Sarim Shiklikh. A battle was fought with equal courage on both sides. Sheytan-kuli was killed, and almost at the same time 'Ali Makhdum was cut down by the Kurd horsemen, and expired. Terrified by the fall of their commanders, both armies dispersed. 'Ali had two mosques and one academy built at Constantinople at his own expense; and being fond of arts and sciences, he was in the habit of inviting the most distinguished literary men and artists to his house once a month, and he never dismissed them without presents; and they showed their gratitude by dedicating their best works to their munificent patron. It was 'Ali Makhdum who recommended the Persian Edris to Sultan Bayazid, who commissioned him to write the history of the Ottoman empire, and this work is also inscribed to 'Ali. The poet Mezihî, in many of his elegies, praises the virtues of this distinguished statesman and general. (Hammer, *Geschichte des Osmanischen Reiches*, vol. ii. b. 20. especially p. 358, &c.) W. P.

'ALI MOEZZI'N, Kapudan Pasha under Sultan Selim I. His earlier life is not known. When Selim was going to fit out a great expedition against Cyprus (1570), 'Ali was appointed to the command of a strong division of the fleet of three hundred and sixty sail

under the chief command of the famous Serasker Piale. 'Ali Moezzín dropped anchor before Nicosia just in time to succour the besieging army, which made only slow progress, with twenty thousand men from his squadron. At the assault on the 9th of September, 1570, which resulted in the surrender of this important fortification, 'Ali proved himself a skilful and brave general, and it was principally to his courage and perseverance that the victory was due, a victory however which was followed by a most disastrous event. It appears that a Grecian or Venetian lady, being on board the grand vizír Mohammed's galley as prisoner, had determined on sacrificing her own life to avenge the massacre of her countrymen, by setting fire to the magazine. The ship blew up and destroyed two others, both laden with immense treasure and more than a thousand beautiful female captives. The Kapudan Pasha having taken the rich booty to Constantinople, returned speedily to assist in reducing Famagosta, which capitulated on the 1st of August, 1571. It is well known how the Turks violated the capitulation; the commandant Bragadino was impaled alive under the eyes of the Serasker Mustafa. 'Ali then went with the famous Ochiali to ravage Candia and Cerigo, took Dulcigno and other towns in Dalmatia, and sent his cruisers as far as the coast of Sicily. The Venetians in the mean time, more surprised than discouraged at their defeats and losses, concluded an alliance with the pope and with the King of Spain. Their united fleet, under the command of Don Juan of Austria, went in search of the Turkish fleet, then under the command of Pertew Pasha, the Serasker of the army, 'Ali Moezzín, and Ochiali, and lying at anchor in the bay of Lepanto. The crews of their ships not being complete, it was the advice of Ochiali and Pertew Pasha to remain in their strong position, but they were overruled by the impetuous 'Ali Moezzín, who had now the chief command. On the 7th of October, 1571, the Turkish fleet left their moorings in the bay. Ochiali, called Uluj 'Ali, and who became afterwards Beyler-Bey of Algiers, commanded the right, Mohammed Shaulak, Bey of Negropont, the left, and the centre was under the immediate orders of 'Ali Moezzín, who, with his Bashtarda, or flag-ship, took his position alongside the ship of the commanding admiral of the allies, who could not refrain from admiring the dazzling show of their adversaries. Among innumerable flags, colours, and pennants, 'Ali carried on his stern a magnificent standard, on which the initials of the sultan appeared worked in diamonds and other precious stones. 'Ali fired a signal gun, which was immediately answered by Don Juan of Austria with a heavy shot which went through the bulwarks of one of the Turkish galleys. The battle then commenced, prin-

cipally on the left. After a short time 'Ali made an attempt to board Don Juan's ship; but he found himself unexpectedly closely engaged by two other ships. Don Juan also, instead of being attacked, gained time to attack 'Ali; and was supported by admiral Veneiro. Three hundred Janissaries and one hundred archers, maintained the honour of the crescent for upwards of an hour against an overwhelming force on board of Don Juan's ship. But at last a Spanish ball struck 'Ali Moezzín down, and general consternation took possession of the crew. The Spaniards lost no time in making the best use of their advantage. They immediately crowded the decks of the Bashtarda, and during the carnage which ensued a Castilian soldier struck 'Ali's head off at the very moment when, feeling the approach of death from his first wound, he pointed out to some of the enemy the way to his cabin, where the treasure of the fleet was kept. He thus hoped, perhaps, to prevent the destruction of his crew by exciting the cupidity of the victors. The soldier presented 'Ali's bloody head to Don Juan of Austria, who, turning away from so hideous a trophy, ordered him to throw it overboard. A few moments afterwards Pertew Pasha fell also, and the defeat of the Turks became complete. Of two hundred and sixty four Turkish vessels, two hundred and twenty four were lost, being either run ashore, taken, or burnt. The activity and skill of Ochiali chiefly saved the remnant of the fleet. He did not withdraw till he had taken the flag-ship of the knights of Malta, their comthur having previously been killed by Ochiali himself. (Hammer, *Geschichte des Osmanischen Reiches*, vol. iii. b. 36. Turkish sources are the *History of the Naval Wars*, by Hájí Khalfah; and Ahmed, *Taríkhí fethí Kibris* (*History of the Conquest of Cyprus*), written in 1746.) W. P.

'ALI IBN MOHAMMED IBN 'ABDU-R-RAHI'M, or, according to Al-mas'údí, 'Alí Ibn Ahmed Ibn 'Isá, the leader of the Zanjites, who disturbed for a long time the peace of the empire of the khalifs, was a native of Warzeber or Wabic, near Ray (Rhagæ), (for the manuscripts differ), and was attached to the body-guard of Al-montasser at Sámarrá, which was the great military establishment of the 'Abbásides near Baghdád. He belonged to the 'Abdu-l-kaïs tribe, which is one of the most ancient and powerful tribes in the eastern parts of Arabia, and was known to Ptolemy under the name Abucæi.

As long as he was in Sámarrá, he used to write poems in praise of the people about court, and to his poetical talents he owed his promotion. In A. H. 249 (A. D. 863) he went to Bahraïn, and, settling at Aláhsa, the capital of that province of Arabia, pretended to be a descendant of the Arabian prophet through his daughter Fátimah, and endeavoured to form

a party for himself. He was a man of great military talents and much ready wit; he had a good appearance, a ready eloquence, and a boundless ambition. Al-mas'údi says that many authors believed that he was of the sect of the Azáriks, who acknowledged no authority, neither ecclesiastical nor secular, and with whom it was a principle to slaughter indiscriminately the men, women, and children of their enemies.

In the provinces on the western banks of the Tigris, 'Ali found a population which was suffering the greatest privations from the oppressive government of the Turkish mercenaries who were in the service of the khalif. This population belonged to no tribe and to no nation, and they were condemned to live an amphibious existence in the marshes near Basrah. On account of their black colour they were called Zanjites. This word means, originally, an inhabitant of Zanguebar, and for this reason many authors suppose that they were a colony of negroes. They were glad to take up arms for any cause, provided it promised booty. Beyond the Zanjites in the desert were the Beduins, who love war for the sake of its excitement. 'Ali united these two classes of men, the Zanjites and Beduins, under the pretence of being a descendant of the Prophet, and by the still firmer tie of common interest.

In the beginning of A. H. 255 (A. D. 868), he approached the environs of Basrah and broke out in open rebellion against the khalif. He could not however take the town of Basrah, which, as it would appear, was defended by the governor and citizens. Al-mohtadi, who was then khalif, could take no notice of this war; for he was so utterly in the hands of the Turkish mercenaries that they dethroned him the year after 'Ali had begun to put his plans into execution; and the Turks themselves cared little about the country being destroyed, so long as their own power was safe.

'Ali despatched predatory troops in all directions across the rich countries of the 'Irák, who destroyed everything which they could not carry off. The booty increased the numbers of his army, which became so great that the inhabitants of Baghdád themselves were thrown into great consternation at its threatened approach. In A. H. 256 (A. D. 869), he directed his march against Obollah, took this town by storm and reduced it to ashes, which was easily effected, as it was all built of wood. 'Abbádán, which is in the vicinity of Obollah, surrendered, but Ahwáz was taken by storm. The following year 'Ali took Basrah, put the whole population to the sword, and plundered and destroyed the town. The new khalif, Al-mótamed, was too much engaged in other wars against his rebellious governors and disobedient generals to pay any attention to the rising power of 'Ali. It was therefore not

before the year A. H. 258 (A. D. 872) that he sent his brother Al-mowaffik with an army against the Zanjites; but they defeated him, and he was obliged to retreat to Sámarrá with great loss. The attention of the khalif was at the same time directed to Ya'kúb Ibn Laith, the founder of the Soffaride dynasty, who advanced from Khorásán towards the gates of Baghdád; and it was with great difficulty that he was driven back to Seistán, where he had first made himself independent. This war gave to 'Ali time for action. In A. H. 262 (A. D. 875-6), he spread his predatory troops over the country near Wásit and devastated it. In A. H. 266 (A. D. 878-9), he took Nómánia and Jarjaráyá, and the people on the shores of the Tigris, seized by a panic, took refuge into Baghdád. Under these circumstances the khalif found himself obliged to adopt strong measures against the rebels. He sent, therefore, in A. H. 267 (A. D. 880-1), his brother Al-mowaffik and Al-mowaffik's son, Abúl 'Abbás, with ten thousand horse, against 'Ali. Many battles were fought, the final result of which was the total defeat of 'Ali. He was obliged to return to Ahwáz, where he fortified himself, and he called the town "the chosen one" (Al-mokhtár). The troops of the khalif besieged the town, and most of 'Ali's soldiers went over to their legitimate master. 'Ali nevertheless held out nearly three years longer. In September, A. H. 270 (A. D. 883) his stronghold was taken, and his head was severed from his body and carried in triumph to Baghdád; but his army received quarter. The events of the life of 'Ali the Zanjite attracted early the attention of historians. The first author who wrote his history was Mohammed Ibn Al-hasan Ibn Sahl, who was a contemporary of 'Ali the Zanjite and a nephew of Zú-r-riasataín. (Al-Mas'údí, chap. 121. MS.; Abú-l-fedá, *Annales Muslemici*, vol. ii.; Price, *Chronol. Retrospect.* ii. 162.; D'Herbelot, *Bibl. Orient.* voce "Zing.") A. S.

'ALI IBN MOHAMMED IBN HABI'B AL-MA'WERDI seems to have been a native of Basrah; at least he spent there the early part of his life, and studied law there under Abú-l-kasim As-saimarí. Subsequently he went to Baghdád, and continued his studies under Abú Hámid Al-isfaráyíní. He wrote many works on law and religion, but he published nothing during his lifetime. When he was approaching his death, he indicated to one of his friends the place where his books were, and requested him to take his hand at the moment when he was dying, and if he ('Ali) opened it, this was a sign that his works were in a fit state to be published; otherwise they should be thrown into the Tigris. Fortunately for posterity he opened his hand, and died at Baghdád in A. H. 550 (A. D. 1155), eighty-six years of age. His principal work has the title "Ah-

kám assultáníyah" ("The Laws respecting Government"). This book, of which there is a beautiful copy in the public library at Munich, and another one in the possession of Baron Hammer, contains the laws of the subjects towards their king and of the king towards his subjects, as well as the international law. One of the most curious chapters in this book is that on the rights and privileges of the vizír. He says that the vizír may either be the mere servant of his master, executing his orders, and acting on his master's responsibility, or he may be responsible for the government. The latter is the case if the khalif, feeling himself unable or unwilling to carry on the government, chooses a man of great abilities and charges him with the duties of the state. In this case the khalif must not interfere with what his vizír does, and he is not responsible for his actions; his only responsibility is the choice of the man. This version of the law is fully adapted to the time of the author, without deviating from the traditions of the religious legislation of the Mohammedans; for at this time the khalif was a mere shadow, the power being entirely in the hands of his amíru-l-omrá. The work of 'Ali Al-máwerdí most admired by the Mohammedans is his "Háwí," or comprehensive book, which, as it appears, contains a complete system of the Mohammedan laws. He wrote also a commentary on the Korán, some works on the principles of law, and some works on belles lettres. (Ibn Khallékán, *Vies des Hommes illustres*, Arabic text, i. 450.; Haji Khalfah, *Lex. Bibliog.* voce "Ahkám.") A. S.

'ALI IBN RODHWA'N (commonly but corruptly called Haly Rodoan, Eben Rodan, Rodoham, Redohan, Roboam, &c.), an Arabian physician whose complete names were Abú-'l-hasan 'Ali Ben Rodhwán Ben 'Ali Ben Ja'far al-Misrí. He was born at Jizeh, near Cairo, where his father was a water-carrier. He had, however, a good education, came to Cairo when ten years old, and in his fourteenth year gave himself up to the study of philosophy and medicine, at which time he appears to have been reduced to such distress that he is said to have gained his livelihood partly by teaching and partly by sitting in the open streets as an astrologer and fortune-teller. In this manner, together with the profits of his medical practice, he supported himself till his thirty-second year; by which time his reputation as a physician had become so great that Hákem Biamri-llah Abú 'Ali Al-mansúr, the third (or sixth) of the Fatimite khalífs of Egypt, (A. H. 386—411, A. D. 966—1321,) took him into his service, and conferred on him the title of "Raís 'ala 'l-attebbá," or archiater. During one of the great famines which, according to Jemál Ed-dín (*Maured Allatafet*, p. 11.), desolated Egypt three times in the space of two years, A. H. 445—447 (A. D. 1053—1055), 'Ali took an

orphan girl under his protection, and brought her up as his own daughter. She shortly afterwards however collected together all his money (amounting to about twenty thousand ducats, or nearly ten thousand pounds), and carried it off, by which ungrateful treachery 'Ali found himself reduced to such distress that he is said to have lost his reason in consequence. The date of his death is not certain, as Abú-l-faraj (*Hist. Dynast.* p. 236.) and others place it in the year of the Hijra 460 (A. D. 1067-8); while Ibn Abí 'Ossaybi'áh (*Fontes Relationum de Classibus Medicorum*, cap. xiv. § 22.) says that he died A. H. 453 (A. D. 1061). Neither is it known exactly to what age he lived, though he must have been an old man when he died, if he was thirty-two years old in the reign of Hakem, A. H. 386—411 (A. D. 996—1021).

'Ali seems to have enjoyed a great reputation among his contemporaries; and the spot where he used to live in Cairo was still remembered and pointed out in the time of Ibn Abí 'Ossaybi'áh, two centuries after his death. He was not, however, really great either as a physician or a philosopher. Sometimes in his disputes he was forced to have recourse to invectives for want of arguments, and he disparaged the physicians both of his own and of former times. Several anecdotes are told of his quarrels with some of his contemporaries, particular with Ibn Bottlán. This physician, who was a handsome man, called 'Ali "the devil's crocodile," on account of his ugliness; which appears to have annoyed him so much that he seriously began to prove that personal beauty was not a necessary qualification for a physician. A list of the books that composed his library during the time of his poverty has been preserved, and may serve to give some notion of the medical studies of his age. He possessed five philological works, ten on law, four on agriculture and pharmacy, and the *Almagest* and *Quadripartitum* of Ptolemy, the *Al-háwý* (or *Continens*) of Razes, the medical works of Hippocrates, Galen, Dioscorides, Rufus Ephesius, Oribasius, and Paulus Ægineta; and some philosophical treatises of Plato, Aristotle, Alexander Aphrodisiensis, Themistius, and Abú Nasr Al-farábí. The following piece of medical advice by 'Ali is extracted by De Sacy:—"When you are called to a patient, be satisfied at first with giving him something that can do him no harm, until you have made out the nature of his disease; and when you have done that, you will be able to treat it properly. By making out the nature of the disease, I mean the knowing which humour is the cause of it, and what part of the body is the one affected; and it is only after you have acquired this knowledge that you may prescribe any means of cure." 'Ali composed a great number of works on medicine and philosophy, of which several are still in manuscript in different

European libraries, and two have been translated into Latin and printed. His commentary on the *Τέχνη Ἰατρική*, commonly called the "Ars Parva" of Galen, was published at Venice in 1496, folio, and is to be found in several editions of the "Articella;" and his Commentary on Ptolemy's *Τετραβιβλος Σύνταξις Μαθηματική*, commonly called "Quadripartitum," appeared with the editions of that work printed at Venice in 1484 and 1493. (Wüstenfeld, *Geschichte der Arabischen Aerzte*; De Sacy, *Rélation de l'Egypte par Abd-Allatif*, p. 103.; Casiri, *Biblioth. Arabico-Hisp. Escur.* tom. i. p. 249.; Russell's *Nat. Hist. of Aleppo*, vol. ii. Append. p. xix.; Nicoll and Pusey, *Catal. Codd. MSS. Arab. Biblioth. Bodl.* p. 602.; Choulant, *Handbuch der Bücherkunde für die Aeltere Medicin*; Flügel, *Dissert. de Arabicis Scriptorum Græcorum Interpretibus*, Meissen, 1841, 4to. p. 35. § 78.; Haller, *Biblioth. Medic. Pract.* tom. i. p. 415., who thinks that the author of the commentary on Galen's "Ars Parva" was not the person mentioned by Abú-l-faraj.) W. A. G.

'ALI IBN SA'ID, surnamed Abú-l-hasan and Núru-d-dín (light of the faith), a celebrated historian and geographer, was born at Granada on the first day of Shawwál, A. H. 610 (Feb. A. D. 1214). He was the son of Músa, son of Mohammed, son of 'Abdu-l-malek Ibn Sa'id, a noble chief who distinguished himself during the wars between the Almoravides and Almohades, and was lord of a strong castle called Kal'at-bni Sa'id, or the Castle of the Bení Sa'id, now Alcalá de Abenzayde, or Alcalá la Real, in the province of Granada. His father, Músa, surnamed Abú 'Imrán, had filled posts of trust under various sultans of Africa and Spain; he had been kátib or secretary to Abú Mohammed 'Abdu-l-wáhed, and Idris Al-mámún, sultan of the Almohades, as well as to Abú Yahya, governor of Bujayah or Bugia. He had also been collector of taxes in the province of Algesiras under Ibn Húd (Al-mutawakkel Mohammed). He died at Alexandria in A. H. 640 (A. D. 1242-3). Abú Ja'far Ahmed Ibn Sa'id was also one of his ancestors. [AHMED IBN SA'ID.]

'Ali was educated at Seville, where he passed his early youth. He quitted Spain for the East, and visited Cairo, Damascus, Mosul, and Baghdád, at which last city he was in A. H. 648 (A. D. 1250-1). From thence 'Ali went to Basrah, and, after spending some time in that place, he visited Mecca and Medína. Having performed his pilgrimage, he returned to Spain; but the troubles which agitated that country compelled him to cross over to Africa and settle at Tunis, where he died in A. H. 685 (A. D. 1286-7). 'Ali Ibn Sa'id wrote the following works:—1. "At-tali'u-s-sa'id fí táríkh-bni sa'id" ("The Propitious Constellation: on the History of the Bení Sa'id"). This is a history of his own family, in two volumes, of which Ibnu-l-khattib, the historian of Granada, speaks in

the highest terms. 2. "'Inwánu-l-murakassát wa-l-muttarabát" ("Lines to make People dance and sing"). This is a collection of poetical extracts intended as a preface to a larger work, which has not been preserved. There is a copy of it in the valuable collection of oriental MSS. in the possession of Dr. John Lee. 3. "Falku-l-adabi-l-muhítt bi-holi lisáni-l-'arab" ("The Globe of Polite Literature, comprehending the Beauties of the Arabic Language"). This is a sort of historical cyclopædia, divided into two distinct parts. Part I., entitled "Al-mughrib fí holi-l-maghreb" ("The Eloquent Speaker: on the Beauties of the West"), treats of the history and geography of Spain and Africa, and contains biographical accounts of eminent authors, poets, theologians, &c. Part II. is entitled "Al-mushrik fí holi-l-mashrek" ("The Book shining like the rising Sun on the Beauties of the East"), and contains the history and geography of the eastern countries inhabited by Moslems, with biographies of illustrious men, &c. This work, however, which appears to have consisted of several volumes, was not entirely the composition of 'Ali Ibn Sa'id. The part relating to the history of the East is his own; but that treating of Africa and Spain was originally written by an historian named Al-hijarí, or Ibnu-l-hijarí, who lived in the twelfth century, and who was also a native of Spain, and was continued by the ancestors of 'Alí, since he himself informs us that his great-grandfather 'Abdu-l-málek, his grand uncles Ahmed and Mohammed, and his father, Músa, worked at it in succession, and added the history of their own times. This work, chiefly the portion which treats of the geography of Africa and Spain, is often quoted by Abú-l-fedá, Al-makrizí, Ibn Khaldún, and other writers who have treated on the history and geography of Africa: some fragments of it are preserved in the library of the British Museum, No. 6020.; large extracts are also contained in the History of Mohammedan Spain, by Shehábu-d-dín Ahmed Al-makkarí Al-telemsáni, lately translated into English by the author of this article. (Hájí Khalfah, *Lex. Bibl. voc.* "Tárikh Ibn Sa'id, Tawárikhu-l-magreb," &c.; Al-makkarí, *Moham. Dyn.* i. 309.; Casiri, *Bib. Arab. Hisp. Esc.* ii. 110.; D'Herbelot, *Bib. Or. voc.* "Tarikh.")

P. de G.

'ALI SHAHAB TARSHI'ZI. [SHAHAB TARSHI'ZI.]

'ALI SHÍR AMÍR, the distinguished and enlightened vizír or minister of Sultán Husain of Persia. 'Ali's father was of Turkoman extraction and descended of a noble family of the Jagatai tribe. He held some of the highest offices under Sultan Baber Khán in Khorásán between A. D. 1456 and 1468. 'Ali Shír was born about A. D. 1440 (A. H. 844, according to the Lubb ul tawaríkh). His father, although of a race

more distinguished in arms than in arts, was not insensible to the value of a good education, and neglected no means of having his son instructed in every branch of learning attainable in his country. 'Ali amply repaid his father's attentions; and though at an early age employed in the affairs of government, he assiduously devoted his leisure moments to the acquisition of knowledge. Young 'Ali, among other accomplishments, courted the Muses, and Sultan Baber, who was of a festive disposition, was exceedingly partial to the youthful poet's society. He frequently invited him to his social parties, and took great delight in hearing him recite his compositions both in Turkish and Persian. Baber was succeeded, for a brief space, by 'Abú Saíd, during whose reign 'Ali Shír withdrew to Meshed, where he devoted himself to study. In A.D. 1469, on the accession of Sultan Husain Mirza, commonly called Abú-l-gházi, 'Ali Shír was raised in a short time to the station of vizír or prime minister of the kingdom. The reign of Husain may be justly styled the Augustan age of Persian literature; and with equal justice may we allow Amír 'Ali Shír the undisputed title of the Mæcenas of his age and country. At the head of the men of genius who were cherished by his munificence, we may mention the poet Jámi; the historians Amír Khawind and his son Khawind Amír; and Daulatsháh, the biographer of the Persian poets. The historian Amír Khawind, as his son informs us, when employed in the composition of his voluminous work the "Rozat us-saffa," was furnished with a splendid suite of apartments in one of the mansions belonging to 'Ali Shír. Nor did the kind minister limit his support to gifts merely; he frequently visited the historian, and cheered him with pleasant discourse when exhausted under his laborious task. As a minister, 'Ali Shír was ever the sincere friend of his king and country. In early life 'Ali and the prince Husain attended the same school, which led to an attachment that ended only with their lives. Shortly after Husain's accession an incident occurred at Meshed which we may here state as showing the good sense both of the minister and monarch. Husain was about to march against a powerful army collected under Mírza Yádgár, who seemed inclined to dispute his right to the throne. Before commencing his march Husain gave orders that the astrologers should attend his presence for the purpose of determining an auspicious moment for departure. 'Ali Shír however shrewdly remarked, "This is a case in which the attendance of the astrologers may be safely dispensed with. In the first place, the congregating of the sages will be productive of delay; and secondly, when they have determined the lucky hour, it will be of no use, for we must march this instant, as the

only means of securing success." The argument appeared conclusive, and the king put his troops in motion without delay; and we may add that the fortune of the day was completely in his favour. After 'Ali Shír had for some time discharged the most important offices in the state, he expressed his wish to pass the remainder of his life in retirement. Husain however prevailed upon him to accept the government of Asterabad, which after a short time he resigned, and thenceforth bade adieu to public life. He devoted his leisure to the cultivation of literature and science, and composed several works in Turkish and Persian. Daulatsháh says of him, that notwithstanding the numerous engagements entailed upon him by the rank he held in the state, he was ever an ardent cultivator of letters, and his Diwán, or collection of odes in the Turkish language, is in great reputation in the courts of princes. He was also a proficient in various arts, such as painting, ornamental writing, and sculpture. He employed his immense wealth and influence for the good of his fellow-creatures. For an account of the numerous public works erected by him in the city of Herat and its vicinity, the reader is referred to Price's "Retrospect of Mahommedan History," vol. iii., which is chiefly translated from the "Khulásat ul Akhbár" of Khawind Amír. The author of the "Lubb ul tawárikh" says "that for three and thirty years 'Ali Shír was revered and obeyed by all that were distinguished for rank and talent in the regions of Khorásán; and that numerous works in prose and verse owed their existence to his munificent patronage." The same author states that 'Ali Shír died A.H. 906 (about A.D. 1500), a few years before his royal friend and master, who died A.D. 1505. (Daulatsháh's *Persian Poets*; *Lubb ul-tawárikh* (*Essence of Histories*), a Persian MS.; and Price's *Mahommedan History*, from Khawind Amír.) D. F.

'ALI IBN SIDAH (Ibn Isma'il), surnamed Abú-l-hasan, a celebrated Arabian lexicographer and philologist, was born at Murcia about A.H. 400. He first studied under his father, as well as under the celebrated rhetorician Abú-l-'ala Sá'id of Baghdád, and made such progress in the poetry and literature of the Arabs that he became one of the best scholars of his time. At the age of thirty-five he lost his eyesight, notwithstanding which he continued his literary pursuits, and had the best works read over to him. Ibn Khallekán, who wrote the Life of 'Ali Ibn Sídah (*Tyd. Ind.*), says that he was born blind, as well as his father and grandfather, which did not prevent him from becoming the most eminent rhetorician and grammarian of his day. His memory was so prodigious that he could repeat any work, however extensive, in prose or verse, after hearing it twice read. A travelling lecturer, named Abú

'Omar, of Salamanca, happened once to go to Murcia with a new book just published at Cordova, entitled "Wonderful Anecdotes of Authors and Books." Having soon after his arrival become acquainted with some of the literary men of the place, he was requested in an assembly at which he was present to read some passages out of the new book. Abú 'Omar excused himself, but produced the book for any of the company who chose to read aloud to the others. No sooner had he laid the book down, than to his great astonishment a blind man who sat in a corner of the room, and who was 'Ali Ibn Sídah, took it up, and began reciting passages from it. Abú 'Omar then asked 'Ali how he came to know by heart a work which had only been written two months before, and of which a few copies only had been made for the friends of the author? 'Ali answered, that he had heard it read at the house of a friend a few nights before. 'Ali Ibn Sídah died at Denia in A.H. 458. Some writers have placed his death ten years earlier. His name has been badly read by all the European writers who have treated of him. Casiri calls him sometimes Ibn Seyra, and at other times Sada; D'Herbelot, Seidah; Reiske, Seida; Hamacker, Seyidah. His real name, according to Ibn Khallekán, was Ibn Sídah, which means "the son of the lioness." He wrote among other works the following:—

1. "Al-muhakkam fí-l-loghat" ("The Form: on the Language"), which appears to have been a dictionary.
2. "Al-aník fí sharhi-l-hamásah" ("The Book of Beauty, or a Commentary on the Hamásah"), in six large volumes.
3. "Al-mokhassas fí-l-loghat" ("On the Properties of the Language"): this is an Arabic dictionary composed of twenty-four volumes or parts, two of which, the 16th and 17th, written in the city of Murcia about a century after the death of the author, are preserved in the Escorial library (Cat. No. 575.). (Ibn Khallekán, *Biog. Dict.*; Al-makkarí, *Moh. Dyn.* i. 422.; Casiri, *Bib. Arab. Hisp. Esc.* i. 167.; De Sacy, *Chrest. Arab.* ii. 103.; Abú-l-fedá, *Ann. Musl.* iv. 208.; D'Herbelot, *Bib. Or.* voc. "Seydah.")

P. de G.

'ALI IBN YU'NAS, surnamed Abú-l-hasan, a celebrated Arabian astronomer and mathematician, and the author of the astronomical tables known by his name, was born at Misr (Cairo) about the middle of the tenth century. Ibn Khallekán, who counts him among his illustrious Moslems, gives few particulars of his life, except that he resided at Misr, where he died in A.H. 399 (A.D. 1007-8), during the reign of Al-hakem biamri-llah, the sixth of the Fátimites of Egypt. He was the author of a set of astronomical tables, in four large volumes, entitled "Zíj Ibn Yúnas," or the Tables of Ibn Yúnas, and "Zíju-l-hakemí" (the Hakemite

tables), because they were calculated under the reign and at the expense of Al-hakem biamri-llah, the sultan of that dynasty, although Abú-l-fedá (*Ann. Musl.* sub anno 399) says that they were composed under the reign of Al-'azíz or 'Azíz-billah, the father of Al-hakem. A French translation of the tables of Ibn Yúnas, by Caussin de Perceval, appeared in the seventh volume of "Notices et Extraits des MSS. de la Bibliothèque du Roi," under this title, "Le Livre de la grande Table Hakémite." (Abú-l-fedá, *Ann. Musl.*; Abú-l-faraj, *Hist. Dyn.*; Ibn Khallekán, *Biog. Dict.*; Háji Khalfah, *Lex. Bibl.* voc. "Zij.")

P. de G.

'ALI ZAINU-L-'A'BIDI'N was the son of Al-hosaín and the grandson of 'Ali, the son-in-law of the Arabian prophet, and the third of the imáms. As almost all the imáms are mentioned in this Dictionary, it will be well to give a short account of the imámship.

The word imám implies, in Mohammedan law, executive power; and as their legislative power was theocratical, it has been applied, at least in comparatively modern times, more especially to the religious head of the Mohammedans, under whom, according to their ideas, all Moslems ought to be united into one nation. The word imám means etymologically a man who stands in front (antistes), and officiates at the public prayers; for Mohammed and his successors used to perform this duty. The imám was elective according to the general opinion of Mohammedan divines, but under certain restrictions. According to Ibn Khaldún (*Philosophy of History*, MS. of Leyden, fol. 73. verso), and according to Al-máwerdí, who was a great lawyer (*Ahkám as-Sultáníyah*, MS. of the royal library at Munich,) these restrictions were five: first, he was to be well enough informed in divine law to deserve the title mojtahid (doctor), that is to say, he must be a man who can decide in matters of casuistry on his own authority; secondly, he was to be known as an observer of justice; thirdly, he was to be an expert soldier and statesman to protect the Moslems against their enemies, and he was to be generally able to further the welfare of his nation; fourthly, he was to be sound in all his limbs and senses, and for this reason, whenever a khalif was dethroned, his eyes were put out, in order to render him unfit for his office; fifthly, he was to be of the tribe of the Koraishites. This last condition, which makes the imámship or khalifate hereditary in one tribe, was made narrower or wider, or entirely neglected, as it suited the convenience of parties. The Omaiyides and all orthodox Mohammedans thought it sufficient for the imám to be of the Koraishite tribe, for this was the tribe of Mohammed; and a man inherits only the right of belonging to the tribe in which he is born; but the

privileges which his father may have enjoyed in the tribe are not hereditary, for in the tribe distinction depends upon merit. The 'Abbásides, on the contrary, maintained that the imáms must be elected from the family of 'Abdu-l-mutálib. As long as the 'Abbásides were not in power, they found allies in the 'Alites or Shí'ites, but under Al-mansúr the Shí'ites separated themselves from the 'Abbásides, declared them to be usurpers, and maintained that the imám must be descended from 'Ali, the son of 'Abdu-l-mutálib and the son-in-law of Mohammed. The Shí'ites were constantly at war against the 'Abbásides, and they were the main cause of the untimely fall of the khalifate. They were split into five principal sects, one of which (the Imámistes) had the same notions respecting the hereditary rights of their rulers which we have in Europe; but their ideas had a more philosophical, although a more absurd basis. They said that human society cannot exist without a head, and God therefore began the work of the creation by producing the soul of Mohammed, which passed in half-latent life through the prophets of the Old Testament, until it manifested itself in the person of Mohammed; and after his death the grace of God descended on his legitimate heirs, who were to maintain the laws of the Korán (*Al-mas'údí*, i. 54). The Turkish sultans and other dynasties declared that there was no necessity for the imám to be descended from the Koraishite tribe, for it may happen that another imám can much better promote the welfare of the Mohammedan nations than a Koraishite.

There are twelve imáms as to whom the Imámistes and almost all Shí'ites agree that they have been the legitimate princes of the Mohammedans, and that the khalifs who ruled during their lifetime were usurpers: they are — 1. 'Ali, the son-in-law of the Prophet. 2. His son Al-hasan. 3. His brother Al-hosain, died A. H. 61 (A. D. 680–81). 4. His son 'Ali Zaïnu-l-'ábidín (the Ornament of the Pious), died A. H. 94 (A. D. 712–13). 5. His son Mohammed Al-bákir (the Great), died A. H. 117 (A. D. 744–45). 6. His son Ja'fer As-sádik (the True), died A. H. 148 (A. D. 765). 7. His son Músá Al-kázim (the Self-possessed), died A. H. 183 (A. D. 799). 8. 'Ali Ar-ridhá died A. H. 203 (A. D. 819). 9. His son Mohammed At-takíy (the Man who fears God), died A. H. 220 (A. D. 835). 10. His son 'Ali Al-'askerí An-Nakíy (the Pure), died A. H. 254 (A. D. 868). 11. Al-hasan Al-'askerí Az-zakíy (the Pious) died A. H. 260 (A. D. 873–74). 12. His son Mohammed Al-káim al-Montazir Al-mahdíy disappeared, according to the Shí'ites, in A. H. 266 (A. D. 879–80).

'Ali Zaïnu-l-'ábidín was also called 'Ali the younger with reference to his grandfather 'Ali the son-in-law of the Prophet. His mother was Seláfat the daughter of

Yezdejerd, the last of the Sassánian kings. He was born at Medína during the lifetime of his grandfather 'Ali, and was the only son of Al-hosain who left any issue. He was only distinguished for piety. One day during the pilgrimage, Hishám Ibn 'Abdu-l-malik the Omaïyide prince came to Mecca to perform the ceremonies of the pilgrimage, but the crowd was so great that he was unable to approach the black stone. He had therefore a pulpit erected for himself and his courtiers from which he could see the stone. Whilst he was in this pulpit 'Ali Zaïnu-l-'ábidín came in. The people, who had not paid the slightest attention to Hishám, made way with the greatest respect, and he could freely perform the ceremony. Some courtier asked Hishám who this man was? and Hishám denied all knowledge of him; but the great poet Farazdak, who was in the suit of Hishám, answered in some beautiful lines which are full of the praise of 'Ali and of satire against Hishám. This story is quoted by Mohammedan historians to show in what relation the Omaïyides stood to the imáms, and how much more the latter were respected than the former. 'Ali died in A. H. 94 (A. D. 712–13). (Ibn Khallekán, *Vies des Hommes illustres de l'Islamisme*, i. 442.; Abú-l-fedá, *Annales Muslemici*, i.; Karamáni, *Tárikh ad-dowal*, iii. 3.) A. S.

'ALI IBN ZIYA'D ABU-L-HASAN AT-TAIMI' was an astronomer and translator from the Persian (Pahlawi?) into Arabic. Among his translations from Persian into Arabic were the astronomical tables called "Zij Shehriar." These tables are unfortunately lost, but frequent allusions are made to them by ancient Arabic astronomers. Al-fazári and others used them for correcting the Siddhanta system of astronomy. We cannot ascertain the exact time when this 'Ali lived, but it was probably under Al-mansúr (who reigned from A. D. 753 to A. D. 774); for it is stated by Al-mas'údí (chap. 126.) that this khalif had astronomical works translated from the Pahlawi and Persian; and however far we may go back, we find that the greatest part of the common terms in Arabic astronomy are Persian, and among them the word "zīj" (astronomical table) is of Persian origin. This might lead us to suppose that the Arabs received their instruction in astronomy from translations from the Persian, and among such translations none is more frequently mentioned than the "Zij Shehriar." (*Fihrist al-kotob*, MS. of Leyden.) A. S.

ALIAMET. There were two brothers of this name, natives of Abbeville in the north of France, who distinguished themselves as engravers in the latter half of the eighteenth century.

JACQUES ALIAMET, the elder, was born in 1727, and was a pupil of Le Bas; his first works which attracted notice were some vig-

nettes and other small engravings in books, after Cochin, Gravelot, and Eisen; he excelled chiefly in landscapes and sea-pieces, and he acquired a great reputation by the plates which he engraved after Joseph Vernet. Aliamet's style of engraving was very neat; he worked with the graver and the dry point, expressed the various degrees of colour well, and carefully avoided any exaggeration of shadow: his prints are never heavy. He died at Paris in 1788.

The following are his plates after Vernet:—*L'heureux Passage*; *Port de Mer*; *L'Incendie nocturne d'un Port*; *Les Italiennes laborieuses*; *Le Matin, le Midi, le Soir, and la Nuit*; *Tems orageux*; *Tems serein*; *Tems de Brouillard*; *Les débris du Naufrage*; *Les Pêcheurs à la ligne*; *Le Retour de la Pêche*; *Le Phanal (Fanal) exhausé*; and two views of Marseille, and two of the Levant. He engraved also several fine plates after Berghem:—a large landscape with figures and cattle, &c. for the "*Recueil d'Estampes, &c. de la Galerie de Dresde*," one of Aliamet's finest plates; the ancient port of Genoa, and several others. He engraved also six views in Sweden, and several other landscapes, after Philip Hackert; a Shipwreck, after P. Potter; an Annunciation, after N. Poussin; a Rising and a Setting of the Moon, after Vander Neer; Christ with Martha and Mary, after Coypel; and others after Wouverman, Teniers, A. Vanden Velde, Greuse, Jaurat, Cochin, La Croix, De Troy, and others.

FRANÇOIS GERMAIN ALIAMET, born in 1734, engraved vignettes, portraits, and historical pieces; he first studied with an engraver of the name of Garet at Lisle, and having worked afterwards a few years in Paris, he came to London and studied with Strange. He lived in London some time, where he engraved several portraits, amongst others, some for Smollett's *History of England*. He executed also several large historical pieces for Alderman Boydell, as the Adoration of the Shepherds, after Annibal Carracci; the Circumcision, after Guido; the Stoning of St. Stephen, after Le Sueur; Canute's Reproof to his Courtiers, and the Surrender of Calais to Edward III., after R. Edge Pine; and a Sacrifice to Pan, after Andrea Sacchi. He engraved also San Carlo Borromeo, after Le Brun; an Annunciation, a St. Ignatius kneeling, and a Sleeping Venus, after Le Moine; six Chinese figures, after Pillement, published in London, 1759; and other pieces after Boucher, Jaurat, Poilly, Vouet, Watteau, and Wouverman. François Aliamet worked also with the graver and the dry point; but his works are inferior to his brother's, both in elegance of design and in delicacy of execution, although his line was both neat and firm. He is generally called François Aliamet, but two of his plates after Le Moine are marked "François Ger-

main Aliamet." The date of his death is not known, but he died in the last century. (Heineken, *Dictionnaire des Artistes, &c.*; Huber, *Manuel des Amateurs, &c.* vol. viii.)

R. N. W.

ALIBERT, JEAN LOUIS, a physician and medical professor of Paris, was born on the 12th of May, 1766, at Villefranche, a small town in the old province of Guienne. His father was a member of the présidial, an inferior court of judicature.

After a good provincial education, Alibert repaired to Paris and continued his studies. Here it was that his future course of life was determined. According to M. Pariset, (*Bulletin de l'Académie de Médecine*, Nov. 1837), it was in conversations with Roussel and Cabanis that he conceived that passion for the study of medicine which was the mainspring of all his zeal and assiduity, and raised him to be the colleague of Bichat, Laennec, and Broussais, in the famous school of Paris. In 1797 we find him taking an active part in the formation of the Société Médicale d'Emulation, and appointed the first general secretary. He held this office till 1801, and contributed largely to the society's transactions. Some years afterwards he was elected its perpetual honorary president. In 1799 he wrote his thesis "*Sur les Fièvres pernicieuses intermittentes*," which was honourably noticed in a report to the Institute; and after this Alibert rose rapidly into distinction. In 1800 he was appointed assistant-physician to the Hôpital St. Louis, and in the following year he became one of the principal physicians. Thus was opened to him the inexhaustible field of observation whence he gathered the materials for his various works, and where he acquired no little reputation as a zealous and eloquent chemical lecturer. Here he sat on a summer's morning beneath the shade of some lime trees, attended by his pupils and by the selected patients, discoursing, as he said, after the manner of Plato. In 1802 he attained the honour of a professorship in the School of Medicine, being appointed to the chair of *materia medica*.

At the restoration of the Bourbons in 1814, he was nominated consulting physician to the king, Louis XVIII.; after a few years he became first physician in ordinary, and continued to fill this post until the expulsion of Charles X. in 1830.

He was a man of zealous temperament and of versatile talents; ingenious, but not profound. He appeared in general literature as the author of a few pieces of poetry of no great excellence, and something of the poet may be seen even in his medical writings. There are much fervour and animation in his style, and he occasionally rises into eloquence; but in these attempts he often fails, the language becoming pompous and extravagant; and when he speaks of himself, one is more struck with the vanity than with the justice

of his pretensions. He died in November, 1837, having continued to practise and to teach his favourite science up to the period of his last illness.

His medical works are numerous and varied:—1. "Dissertations sur les Fièvres pernicieuses et ataxiques intermittentes," Thesis, 1799; afterwards published under the title "Traité des Fièvres," &c. The fifth and last edition is 1820, 8vo. Paris. A translation into English from the third edition was made by Charles Caldwell, Philadelphia, 1807. 2. "Nouveaux Elémens de Therapeutique et de Matière Médicale," 1804, 2 vols. 8vo. The fifth and last edition was in 3 vols. 8vo. Paris, 1826. 3. "Eloges historiques (de Spallanzani, Galvani, et Roussel) suivis d'un Discours sur les Rapports de la Médecine avec les Sciences physiques et morales." 1806, Paris, 8vo. 4. (1.) "Description des Maladies de la Peau observées à l'Hôpital St. Louis, et Exposition des meilleures Méthodes suivies pour leur Traitement." Paris, 1806–1825, fol. Translated into German by C. F. A. Müller, Tübingen, 1806, et seq. (2.) "Clinique de l'Hôpital St. Louis ou Traité complet des Maladies de la Peau, contenant la Description de ces Maladies et de leurs meilleures Modes de Traitement," Paris, 1833, fol. It is chiefly on these two works that the scientific reputation of Alibert is founded. The diseases of the skin had received but little attention till very recent times. The uncertain nomenclature of the ancients continued in use, and no material improvement had been made in the diagnosis until the year 1780, when Professor Plenck of Breda published his elaborate classification of these diseases. Willan's celebrated work was commenced shortly before the appearance of Alibert's "Description." There can be no doubt that the former bears away the palm. The work of Alibert is superbly illustrated, and well furnished with interesting cases, but in the essential points of discrimination and method in classifying the diseases it is far inferior to that of Willan. The "Clinique," &c. published in 1833 may be regarded as a second edition of the "Description." The classification is completely altered, and certainly much improved. Instead of taking (as Willan does) the primitive form of the disease as its distinguishing character, he professes to found his arrangement on the sum of the characters. There is merit in this idea, but it is a sufficient commentary on his attempt to remark that Willan's classification in a modified form is now adopted almost universally even in France. 5. "Précis théorique et pratique sur les Maladies de la Peau," 1810, 8vo.; second edition, Paris, 1822, 2 vols. 8vo. This contains the substance of the text of his great work, published in a concise form for the use of his pupils. The first edition was translated into Italian in 1812. 6. "Nosologie naturelle, ou les Ma-

ladies du Corps humain distribuées par Familles, Tome premier." Paris, 1817, 4to. The diseases are arranged in their classes according as they affect the organs of nutrition, relation, or reproduction. The volume published contains the first of these classes, divided into ten families, each comprising all the different generic affections of some particular organ. Alibert himself seems to have regarded this classification as highly philosophical. It would be easy to show that what merits it possesses are purely of a practical kind. The work is preceded by a short history of medicine, written in a lively agreeable style. 7. "L'Art de Formuler." Paris, 1818, 8vo. 8. "Physiologie des Passions." Paris, 1823; second edition, Paris, 1827, 2 vols. 8vo. Two editions also at Brussels; the second in 1825, 2 vols. 8vo.; translated into German by Scheidler, Weimar, 1826; translated into Spanish by C. A. Bordeaux, 1826. 9. "Précis historiques sur les Eaux Minérales." Paris, 1826, 8vo. 10. Articles in the "Dictionnaire des Sciences Médicales" on the following subjects:—Achores, Alphos, Amiantacée, Couperose, Croute de lait, Dartre, Eaux Minérales, Ephélide, Frambœsia, Ichthyose, Lèpre, Prurigie, Teigne; and also the article Pian in conjunction with M. Janin. 11. Papers on various subjects in the Mémoires de la Société Médicale d'Emulation, which may be found in vols. i., ii., iii., iv., and viii. 12. Note sur le Caoutchouc in Graperon Bull. des Sciences Médicales. tom. i. 13. Note sur l'Ipécacuanha in Leroux Journ. de Médecine, Nov. 1804. 14. Observations sur une Affection mentale, &c., in the Annales de la Société de Médecine pratique de Montpellier, tom. xliii. 15. Sur une Hæmatoncie in Répert. Gener. d'Anat. et de Phys. tom. v. 1828. 17. In conjunction with M. Dumeril he published Nouvelles Expériences sur quelques Médicaments purgatifs, diurétiques, et fébrifuges, appliqués à l'extérieur, in Bulletins de la Société Philomatique, 1798. 17. In conjunction with Janin, Observations d'une lèpre tuberculense, in the Journ. Complém. du Diction. des Sciences Médicales, tom. ii. 1818. 18. Traité des Pertes de Sang chez les Femmes enceintes, Trad. de l'Italien de Pasta, 1800, 2 vols. 8vo. 19. He brought out seven editions of Roussel's "Système physique et morale de la Femme:" the seventh edition, Paris, 1820, 8vo. (For Life, see *Eulogy*, by M. Pariset, in the *Bulletins de l'Académie de Médecine de Paris*, Nov. 1837. For Works, see Callisen's *Medicinisches Schriftsteller-Lexicon*, vols. i. and xxvi.) G. E. P.

ALIBERTI, GIANCARLO, an Italian fresco painter of merit, born at Asti, a city of Piedmont, in 1680. His principal works are in the church of Sant' Agostino at Asti, where, in the presbiterio, is represented a catechumenist baptism in a church by that saint, in which the composition and expres-

sion are well adapted to the subject, and the architecture has a grand effect: the style of the work is a combination of the Roman and Bolognese styles. Aliberti received a commission to paint the whole interior of the cathedral of Asti; but, having demanded fifteen years time for the execution of the work, the order was countermanded. He died about 1740. His son, L'ABATE ALIBERTI, was also a painter, and imitated his father's style; he executed some good works in Asti and in Turin.

Heineken mentions a GIUSEPPE ALIBERTI, by whom he saw four pieces, designed and engraved for the description of the marriage of the King of Sardinia, in 1750. (Lanzi, *Storia Pittorica della Italia*; Heineken, *Dictionnaire des Artistes*, &c.) R. N. W.

ALIBRANDI, FRANCESCO, a Jesuit, was a native of Messina. He was found dead in his bed on the 14th August, 1711. Little more is known of him than that he was a doctor of laws, and member of the academy della Fucina in his native city. His memory has been preserved by his bitter controversy with Vincenzo Auria regarding the birthplace of St. Agostino Novello. Auria maintained that the name of the Saint "della Termine" showed him to be a descendant of the noble family of the Termini in Palermo; Alibrandi, that "della Termine" was merely an epithet derived from his birthplace, the little town of Termine or Termini on the sea-shore midway between Palermo and Cefalù. Alibrandi's book was entitled "Termine rimessa in Stato, o pur Risposto ad un Scritto del Dottor D. Vincenzo Auria Cefalutano; nel quale volendo egli levare alla Città di Termine il suo B. Agostino Novello de gli Eremitani di S. Agostino, per donarlo a Palermo, se gli dimostra prima, che il B. fu Terminese; e poi che se voleva impiegarli a favor di Palermo, gli poteva meglio stabilire quei Santi quali si ha sin adesso usurpato, che non cercarne di nuovo. Opera di Bernardino Afscalco. In Venetia, 1664, 4to." The work was filled with such daring satire against the citizens and saints of Palermo, that it was prohibited by the Sicilian Inquisition on the 24th of August, 1665. Auria did not publish any reply till 1710. The death of Alibrandi prevented him renewing the controversy; but the quarrel was taken up by Gioacchino Errante. Alibrandi published several other books, of which the most important was a work of casuistry entitled "Dell' opinione probabile ad uso delle Coscienze." It was published at Messina, a thin quarto, in 1707. He left in manuscript a treatise on Usury. (Montgore, *Bibliotheca Sicula*; Mazzuchelli, *Scrittori d'Italia*.) W. W.

ALIBRANDI, GIROLAMO, a celebrated Sicilian painter, called the Raphael of Messina, where he was born, of wealthy parents, in 1470. He was destined by his parents for

the profession of the law, but his natural inclination towards the arts induced him to enter the school of painting of the Antoni, then very famous in Messina. By the death of his father, which happened when he was still young, Alibrandi came into possession of an ample fortune, and he was enabled to follow his favourite study in his own way. Attracted by the fame of his fellow-countryman Antonello of Messina, who was living in great repute at Venice, having returned from Flanders master of the Van Eyck's new method of painting in oil colours, Alibrandi set out for Venice with the determination of becoming his scholar. In Venice he remained with Antonello several years, formed a friendship with Giorgione, and became acquainted with all the eminent painters of the Venetian school of that time. From Venice he went to Milan, and entered the school of Lionardo da Vinci, probably about the year 1497, after the death of Antonello, who died about 1495 or 1496. With Lionardo he cannot have remained long, for that great painter left Milan for Florence in the year 1500; yet he remained with him a sufficient time to acquire his manner of execution, and to correct that hardness of style characteristic of the school of Giovanni Bellini and of Venice previous to Giorgione and Titian. So far, there is nothing inconsistent in the history of Aliberti's progress; but the following portion of the account of Gaetano Grano, the writer of the "Memoirs of the Painters of Messina," published at Naples by Ph. Hackert, in 1792, can have no real foundation. He states that Alibrandi, and, as we must infer from the text, while at Milan with Lionardo, being called to Messina by domestic affairs, returned to his native country, and on his road visited Correggio at Parma, and Raphael at Rome, and arrived at Messina in 1514; thus leaving a lapse of fourteen years unaccounted for, except by a journey from Milan to Messina. The statement is evidently altogether incorrect: when Lionardo da Vinci left Milan, Correggio was but a child, and Raphael was still at Perugia or at Città di Castello: even in 1514 Correggio was only twenty years of age, and unknown beyond his own circle.

There are few of Alibrandi's works now remaining in Messina, the majority, it is said, having been removed and sold as the works of various other celebrated masters; for Alibrandi, during his long travels, had managed to acquire the chief characteristic beauties of execution and colouring of many of the eminent painters of his time; but his style of execution resembled more that of Lionardo da Vinci. He also made many drawings after the antique during his travels, and was a very correct draughtsman, and excelled likewise in perspective and in painting architecture. He died of the plague in 1524, when Messina lost several other of its painters, and was buried in the church della Candelora.

His masterpiece, and that of the painting of Messina, is a large picture 24 palms high and 16 wide, in the above-mentioned Sicilian church; it represents the Purification of the Virgin in the Temple: it was painted in 1519, and is marked "Jesus Hieronymus de Alibrando Messanus pingebat." This painting was so much admired by Polydoro Caldara, when he visited Messina after the sack of Rome in 1527, that he painted a Descent from the Cross in distemper, upon a large canvass, to serve as a cover for it to preserve it: Polydoro's picture is however now lost. (*Memorie de' Pittori Messinesi*; Lanzi, *Storia Pittorica*, &c.) R. N. W.

ALIDOSI, GIOVANNI NICOLO PASQUA'LI, a painstaking antiquary of Bologna. The latest of his numerous books published by himself bears the date of 1624; a posthumous publication appeared in 1633; consequently he must have died between these two periods. Orlandi says that Alidosi frequented the public archives of Bologna for the space of forty years. Prefixed to most of his books are encomiastic verses by literary men of his day, as well foreigners as Italians, among whom figures Thomas Dempster. Great part of the compilations of Alidosi remain unprinted in the public archives of Bologna; they fill a number of goodly folios, all carefully transcribed by his own hand. His works are of a class humble enough, but when accurate (and Orlandi and others bear fair testimony to Alidosi's merits in this respect), inestimable to the historian or investigator of political science. The list of his printed works originally published by Orlandi, copied by Mazzuchelli, Adelung, &c., enumerates eighteen books, all of which appeared in the years 1614—1624 (inclusive). Their subjects are — An account of the notable events and of the monuments of antiquity found in Bologna (1621); Lists of the "Anziani" and the consuls of the people and commons of Bologna; of the reformers (*Riformatori*) of the state of Bologna (1614); Lists of the *Gonfalonieri* of justice; of the *Gonfalonieri* of the people; of the proconsuls; of the notaries; of the knights of the different religious orders; of the canons of the Church of Bologna (1616); Lists of the doctors of canon and civil law of Bologna (1620); Lists of the dignified prelates of Bologna; of the "Anziani," consuls, &c. of Bologna* (1621); Appendix to the lists of the Bolognese doctors of canon and civil law; Lists of the Bolognese doctors of theology, philosophy, medicine, and the liberal arts; of foreigners who have obtained the degree of doctor in Bologna; Origin and foundation of all the churches of Bologna

* This work is entitled volume fifth, as that published with the same title in 1614 is entitled volume third. This circumstance, together with their containing lists of the dignitaries named for entirely different periods, renders it probable that they are only parts of a series. The library of the British Museum contains however only these two, and Orlandi mentions no more.

(1623); List of the streets, lanes, &c. in the city of Bologna (1624). Besides these, Alidosi published in 1614 what he calls "A Diary or Collection of the Events which will take place in the city of Bologna in the course of the year 1614." He speaks of it in the preface as intended for a guide to strangers visiting the city; and mentions that he has been encouraged to print it by the favourable reception which a similar volume compiled by him for the year 1613 had met with. In 1686 a work which Alidosi had compiled in 1613, on the rights, dignities, and jurisdictions of various public officers of Bologna, was published for the first time. There is a submissive and dependent tone about the dedications and prefaces of Alidosi which bespeak the poor scholar and literary drudge; but the names annexed to the eulogistic verses above alluded to, and the patrons to whom he dedicates his works, would seem to imply that he was respected in his humble sphere. His works are of a kind which require no higher qualities in their author than painstaking accuracy and plodding industry. Readers for amusement will think lightly of them; but the student, to whom they are often the means of saving time and labour, knows how to appreciate them. And Bologna, the scene of stirring historical events, the seat of a distinguished school of painting, and, more important than either, the seat of a university, second only to that of Paris (if second even to that) in the influence it has exercised in the development of European intellect, deserved to have a chronicler with whom the examination of its musty archives was so much a labour of love as it was with Giovanni Nicolo Pasquali Alidosi. (Orlandi, *Notizie degli Scrittori Bolognesi*.) W. W.

ALIENSE. [VASSILACCHI.]

ALIGHIE'RI, or ALAGHIE'RI, an old Florentine family, of the early times of the Republic, chiefly known for having produced the great poet, philosopher, and politician, Durante Alighieri, commonly called Dante. The Alighieri appear to have been originally from Ferrara. Cacciaguida Elisei, a Florentine knight in the twelfth century, and paternal ancestor of Dante, married a lady of the family of Alighieri of Ferrara. His son was called Aldighiero or Alighiero, and his descendants assumed the patronymic "Degli Alighieri." Such was the origin of the Alighieri of Florence. Cacciaguida died in Syria, in the wars of the Crusades, A.D. 1147.

The biography of Durante Alighieri, who immortalised his family, is under DANTE. Dante had several sons, of whom three are recorded in literary biographies. FRANCESCO is said to have written a commentary on his father's great poem, which is lost. PIETRO studied the law, became a judge at Verona, and died at Treviso in 1361. He also wrote a Latin commentary upon his father's poem,

which is not printed, but MS. copies of it exist in the Laurentian library at Florence, and in the Vatican library. Pietro was a friend and correspondent of Petrarca. Dante's third son, JACOPO, remained at Florence, and wrote some Italian poetry, which exists in MS. in the Florence libraries. Boccaccio, in his *Life of Dante*, relates a curious story of this Jacopo. He says that, several months after Dante's death, Jacopo had a vision of his father, who pointed out to him in a dream the place in the wall of his bedroom at Ravenna where he had concealed thirteen cantos of his "*Divina Commedia*," which Jacopo found as directed. Jacopo wrote also an Italian commentary, in illustration of his father's poem. Foscolo, in his "*Discorso sul testo di Dante*," seems inclined to believe that Jacopo's commentary is the same as that called "*Anonimo*" and "*Ottimo*," which has made so much noise among Italian philologists in our own time. Pietro of Verona seems to have been the only son of Dante who had male issue. His great grandson, Pietro, had a son named Dante, who lived at Verona in the latter part of the fifteenth century, and who was a good Latin and Italian poet. This Dante left three sons, one of whom, Pietro, was proveditore or political magistrate of Verona in 1539, and another, Francesco, made an Italian version of Vitruvius, which has not been published. Francesco, who left only one daughter, was the last male descendant of the great Dante. (Mazzuchelli, *Scrittori d'Italia*; Della Rena, *Serie degli Antichi Duchi e Marchesi di Toscana*; Tiraboschi, *Storia della Letteratura Italiana*.) A. V.

ALIGHIERI, GIOVANNI, an Italian monk of the twelfth century, and one of the oldest artists of Ferrara. There is a manuscript of Virgil in the possession of the Carmelite monks of Ferrara, of the date 1198, with miniature illuminations by Alighieri. Cittadella, in his "*Catalogo Istorico de' Pittori e Scultori Ferraresi*," mentions Alighieri as living in Ferrara in 1180; and Borsetti in his "*Historia Almi Ferrariæ Gymnasii, &c.*" quotes the following inscription from the end of the manuscript in question:—"P. Virgilii Maronis Poetæ Mantuani Operis eximii finis. Scriptum diligenter per me Ugulinum de Lentis Anno Christi Dom. MCXCVIII. Indict. prima pridie Kal. Maii. Miniaturas fecit eleganter Egregius Magister Joannes de Aligherio Monachus: Totum feliciter: Amen." (Fiorillo, *Geschichte der Mahlerey*, vol. ii.)

R. N. W.

ALIGNAN, BENOÎT (BENEDICT) D', a French prelate of the thirteenth century. He entered the Benedictine order of monks, and became abbot of Sainte Marie at Grasse, near Carcassonne. In 1229 he was elected bishop of Marseille. His first care was to put an end to the disturbances arising out of the dispute between the citizens of Marseille and

their viscount, respecting the jurisdiction of the city. The address and prudence of the bishop allayed the fury of the contest for a time; but fresh disturbances arose next year, and the bishop complained bitterly, in a letter to Jean, bishop of Toulon, of the treatment he received from the townsmen. In 1236 he incurred fresh odium with the people of Marseille, by proposing to the chiefs of the municipality to sell their franchises to Raymond Berenger, count of Provence, who wished to obtain the lordship of Marseille; and in 1239 he embarked for the Holy Land, in company with Thibaud or Theobald, count of Champagne and king of Navarre. He remained in Syria for some time, and in A. D. 1240 laid the first stone of the castle of Safet, a fortress between Acre and the lake of Galilee. He returned to France in or before 1242; and in A. D. 1248 attended the council of Valence. In the year 1249 or 1250 he wrote a letter to Pope Innocent IV. containing intelligence which he had received concerning the progress of St. Louis in his Egyptian crusade. In the year 1257 he sold the upper part of the town of Marseille, which belonged to him, to Charles of Anjou, king of Sicily and count of Provence; and in the year 1260 he made a second journey to the Holy Land: he was there A. D. 1261, as we learn from a letter which he wrote from Acre to Thomas, bishop of Bethlehem and legate of the Holy See, with a copy of his treatise "*De Sancta Trinitate et Fide Catholica*;" another copy of which he had previously presented to Pope Alexander IV. He returned to Marseille, as appears by his letter to William, patriarch of Jerusalem, given by Baluze, in or before 1263; and in 1264 received from the pope a bull directing him to exhort Christians to proceed to the war for the defence of the Holy Land. He appears, from an ancient legend given by Baluze (*Miscellanea*, ii. 244. ed. Lucæ, 1761), to have brought home with him from the Holy Land a fragment (or supposed fragment) of the true cross. He died A. D. 1268, having previously abdicated his bishopric and entered into the order of Friars Minors. A MS. containing the treatise "*De Summa Trinitate et Fide Catholica*," with an epitome of it; an exposition of the Lord's Prayer, and the angel's salutation, and a little work (opusculum) on tithes; all (except possibly the Epitome) written by Benoît d'Alignan, was in the king's library at Paris (No. 4224. in Catal. MSS. printed A. D. 1744). The work on tithes is perhaps the episcopal decree given by him in an episcopal synod held at Marseille A. D. 1263, in which he acknowledges his past negligence in not duly enforcing the payment of them, and excommunicates all who were contumacious in that respect. This is given by Baluze (*Miscellanea*, ii. 243.), as well as the letters written by him to several persons to whom he sent a copy of his treatise "*De Sancta Trinitate*."

His letter to Pope Innocent, above referred to, is given by D'Achéry (*Spicilegium*, iii. 628. ed. 1723). Fabricius (*Biblioth. Mediæ et Infimæ Latinitatis*, i. 206. ed. Mansi. Patavii, A. D. 1754) mentions two treatises of Benoît d'Alignan, "Pro Honore et Defensione Romanæ Ecclesiæ." (D'Achéry; Baluze; Fabricius, as above; *Gallia Christiana*.)

J. C. M.

ALIGRE, ETIENNE D', chancellor of France in the reign of Louis XIII., was born at Chartres. In 1587, during the war of the League, he was advanced to the presidency of the présidial court in his native town. After the restoration of the monarchy under Henry IV., his integrity and sterling merits recommended him to the confidence and favour of that prince. Aligre became superintendent of the household to the Count of Soissons, a prince of the blood, and was promoted to the presidency of the parliament of Brittany. The Marquis of Vieuville, who was prime minister of France during the interval between the death of Luynes and the rise of Richelieu, 1621—1624, recommended him to the favour of Louis XIII., who gave him a place in the council. Upon the disgrace of the Chancellor Sillery, he was advanced to that high office in 1624, the same year in which Richelieu assumed the reins of government. The royal authority in France was at that period very precarious, having recently devolved from the feeble hands of the Regent Mary de Medicis, into the hands, equally feeble, of her son Louis; and as Aligre had neither the vigour of mind requisite to maintain his ground among the violent cabals of the court, nor the courage to second Richelieu in his efforts to crush them and render himself absolute, his tenure of office was short. He fell a victim to the intrigues set afloat by the marriage of Gaston, duke of Orleans, the king's only brother, having incurred the displeasure of Cardinal Richelieu in the following manner. Marshal d'Ornano, son of that d'Ornano who is mentioned in Sully's memoirs, was tutor to Gaston; he had gained the affections of his pupil, and being a man of an aspiring temper, he was both ambitious of that power in the state which his connexion with the heir-apparent seemed to open to him, and disgusted with the overbearing authority of Cardinal Richelieu. Richelieu, who had already laid the foundation of his unlimited power, was extremely jealous of any rival at court; and had remarked, not without solicitude, the rising influence of Ornano. By means of his creature, Father Joseph, the cardinal succeeded in infusing into the mind of Louis suspicions of Ornano, which were easily imbibed by the jealous temper of the king and increased by the intemperate sallies in which the marshal was used to indulge. Availing himself of some unguarded expressions of Ornano, Richelieu commanded him to be arrested at

Fontainebleau on his return from the chase (May, 1626); he was imprisoned in the same chamber in the Bastille where Biron lay twenty-four years before, and was afterwards transferred to Vincennes. Gaston, full of grief and resentment, flew to the Louvre as soon as he received the intelligence of Ornano's arrest. The first person whom he met was the Chancellor d'Aligre, of whom he inquired whether it was by his advice that the marshal had been thrown into the Bastille. Aligre, fearing his resentment, replied timidly that it was not, and that he had not been at the council when the resolution was taken to arrest him. This answer, which was false as well as feeble, irritated the cardinal extremely; he dismissed Aligre from his office, and banished him to La Riviere du Perche, where he died in 1635, aged seventy-six. He was a man of learning and integrity, and of a moderate temper, little suited to court intrigues; and by his timely retreat escaped the perils of a stormy period, in which his successor Marillac was nearly brought to the scaffold. (Vittorio Siri, *Memorie Recondite*; *Mém. de Richelieu*; *Mém. de Fontenay Mareuil*; *Mém. de Montglat*.)

H. G.

ALIGRE, ETIENNE, of the same family as the chancellor D'Aligre, was born about the year 1720. He was bred to the law, and in 1768 became president of the parliament of Paris. He continued at the head of that celebrated body during the last twenty years of its existence, and amid the scenes of violence which preceded its final downfall. The period of Aligre's presidency was one continued struggle between the king and parliament, which grew every day more violent. His office placed him in the front of that conflict; and as he was the organ of the parliament in their numerous addresses and petitions to the throne, he had the duty cast on him of maintaining popular rights and contending for the remains of the ancient constitution, in personal interviews with his sovereign. In this capacity he was brought into collision with Louis XV. and Louis XVI.; with the former on the affair of Aiguillon's attainder [AIGUILLON], which ended in the temporary suppression of the parliament; with Louis XVI. on the larger questions respecting the rights of taxation and arbitrary imprisonment, which terminated in the calling together the states-general. It was during the furious administration of Brienne, archbishop of Toulouse, who supplanted Calonne in 1787, that the situation of Aligre was most arduous and dangerous. The violent measures of that prelate are well known: the banishment of the parliament, the compulsory registration of the edicts of taxation, the exile of the Duke of Orleans, and the imprisonment of the two counsellors who supported him. In July, 1787, Aligre presented to Louis that famous remonstrance

against the stamp duty and the territorial impost which has always been regarded as a model of masculine eloquence and political argument. The parliament, banished to Troyes for this bold address, despatched Aligre to the court at Versailles to renew their representations against the arbitrary measures of the archbishop. Aligre, by working on the conciliatory disposition of Louis, was able, in the ensuing negotiation, to stem, for a time, the headlong career of Brienne. When the archbishop resumed his tyrannical course, banishing the Duke of Orleans, and issuing lettres de cachet against the counsellors, Aligre was again deputed by the parliament to Versailles; and he there delivered before Louis a remonstrance, bolder than the former, in which that body not only attacked lettres de cachet and the other engines of arbitrary power, but laid the axe to the root of all the absolute authority exercised by the kings of France since the discontinuance of the states-general. Yet, when Necker was recalled in 1788, and the design of assembling the states-general was openly agitated, Aligre sought an interview with that minister, and set before him the dangerous consequences of his projected measure. In the great question respecting the number of the representatives of the tiers état, Aligre and the parliament took part against the double representation. Upon the first explosion of popular violence, Aligre took the alarm, and, quitting his country, was one of the first emigrants who reached the shores of England. He is said to have brought to London a fortune of four millions of franks. He afterwards passed into Germany, and died at Brunswick in 1798. (Lacretelle, *Histoire de France*; Thiers, *Hist. de la Revolution Française*.) H. G.

ALIMENTUS, LUCIUS CINCIVS.

The dates of his birth and death are unknown. He was of an ancient plebeian family (Festus in *Cincia*). His first office seems to have been the quaestorship in B. c. 219. He was praetor in B. c. 210, and, with the province of Sicily, received the command of those legions which after the defeat at Cannæ were condemned to serve in that island so long as the Carthaginians remained in Italy. His command was continued to him, with the title of propraetor, until B. c. 208. In the summer of this year Cincivus made an unsuccessful attempt to drive Mago and the Carthaginian garrison from the city of Locri in the county of the Bruttii, but he was compelled by the sudden arrival of Hannibal to abandon his camp and engines of war, and to retire precipitately to his fleet. Shortly afterwards Cincivus was despatched with two other commissioners to Capua to receive the instructions of the consul, T. Quinctius Crispinus, who had been mortally wounded in the same action in which his colleague, M. Claudius Marcellus, was slain. At some period, but

probably in the latter years of the second Punic war, Cincivus was taken prisoner by the Carthaginians. He found means, however, to ingratiate himself with their leader, and Hannibal, usually harsh and inexorable to his Roman captives, treated Cincivus with mildness and even confidence. The account which the Carthaginian general gave of his early campaigns in Italy, and especially of his severe losses of men, horses, and beasts of burden, on his march from the Rhone to Cisalpine Gaul, was afterwards incorporated by Cincivus in his history. Cincivus, like his contemporary Q. Fabius Pictor, composed his history of Rome in Greek, nor is there any trace of its having been translated, like the Annals of Fabius, into Latin. He commenced with the foundation of the city, and brought his narrative down to his own times. Dionysius praises the fulness and accuracy with which Cincivus described contemporary events; but adds that, in common with Fabius, he passed cursorily over the earlier periods of the republic. Yet he was a patient and critical investigator of ancient monuments. Livy speaks highly of his diligence and erudition; and it is in the fragments of Cincivus preserved by Festus, and especially in the famous article "Prætor ad Portam" that we find the only distinct statement of the early relations between Latium and Rome. The date assigned by Cincivus to the foundation of the city differs materially from all others. He placed it in Ol. 12. 4. or the spring of B. c. 728. The discrepancy may however be explained either by supposing that Cincivus, who, from his remark of the yearly nails ("clavos indices numeri annorum") in the temple of Nortia at Vulsinii (Bolsena), was evidently well versed in Etruscan antiquities, had examined Etruscan or Latin Fasti, and preferred their evidence to the records of the Roman pontiffs; or that in his history of at least the first four kings of Rome he adopted the cyclical years of ten months instead of the solar years of twelve. If he assumed the one hundred and thirty-two years before Tarquinius I. to contain only ten months each, he would then consider them equivalent to one hundred and ten common solar years, and would deduct twenty-two years from the common reckoning. And twenty-two years subtracted from the date of Polybius, who placed the foundation of the city in Ol. 7. 2., or the spring of B. c. 750, will give the epoch of Cincivus or Ol. 12. 4., or the spring of B. c. 728. Cincivus wrote in Greek also a life of the rhetorician Georgias of Leontini; a subject probably recommended to him by his long sojourn in Sicily. Besides history and biography he treated of chronology, grammar, constitutional law, and various antiquarian questions. Some, however, if not all of these works must have been written in Latin, as for instance the treatise, frequently cited by Festus, on

archaisms, "De Verbis Priscis." A passage in his work on the affairs or the art of war, "De Re Militari," of which Aulus Gellius mentions the third, fifth, and sixth books, shows that Cincius was writing as late as B. C. 190, since in illustrating the formula of enlistment he introduces the names of the consuls of that year. Vegetius acknowledges this treatise of Cincius as the basis of his own work "De Re Militari." Macrobius also in the first book of his Saturnalia quotes the "Fasti" of Cincius to show that the month Aprilis did not, as common etymologists maintained, derive its name from Aphrodite, but from Aperio, "quia ver aperit tunc omnia." The following titles have been preserved of the lost works of Cincius Alimentus: "De Fastis;" "De Comitibus;" "De Consulibus Potestate;" "De Officio Jurisconsulti;" "De Festis Mystagogicis;" "De Verbis Priscis;" "De Re Militari;" "De Gorgia Leontino." The fragments of his history of Rome are in Krause, "Fragmenta Veterum Historicorum Romanorum," Berlin, 1833, 8vo. It should be added, however, that Ernesti (John Henry), in his edition of Longolius' "Notitia Hermundurorum," 1793, tom. ii. p. 3—14., questions the identity of Cincius the grammarian with Cincius the historian; and that Krause (*Fragmenta Veterum Historicorum Romanorum*, p. 68—72. Cincius Alimentus) ascribes the work on Archaisms to a grammarian later than Varro, that is, than the eighth century of Rome. His principal argument is that philology and antiquity were studies unknown at Rome in the second Punic war. He assigns the treatise "De Re Militari" also to an unknown writer of the same name, who cannot be placed earlier than the reign of Augustus. (For the few events of his life, and his character as a writer, see Livy, vii. 3. xxi. 38. xxvi. 23. 28. xxvii. 7. 29.; Dionysius Halicarnassus, *Antiq. Roman.* i. 6. 74. 79.; Aulus Gellius, *Noct. Attic.* xvi. 4.; Macrobius, *Saturnal.* i. 12. ii. 9; J. L. Lydus, *De Mens.* iv. 44. 216. Roether; compare also Vossius, *De Histor. Latin.* i. c. 4. with Baehr, *Geschicht. der Römisch. Literat.* § 174. and § 366., and Lachmann, *De Fontib. Livii*, ii. § 8. p. 16, 17.) W. B. D.

ALION, a name found upon engravings of the early part of the sixteenth century; it is preceded by the initial letters J. G. engraved one upon the other. Nothing further is known of the artist; his plates bear no other name. Bartsch has described sixteen of them, and Brulliot speaks of others. (Bartsch, *Le Peintre Graveur*; Brulliot, *Dictionnaire de Monogrammes*, &c.) R. N. W.

ALIPRANDI, BERNARDO, was born in Tuscany at the beginning of the eighteenth century. His life was chiefly spent at Munich, where he was first appointed chamber musician and concert director to the Elector of Bavaria, and afterwards kapellmeister.

Three of his operas were produced there: "Mitridate," in 1738; "Iphigenia," in 1739; and "Semiramide," in 1740. (Fetis, *Biographie Universelle des Musiciens*.) E. T.

ALIPRANDI, BUONAMENTE, a poet, was born at Mantua, or, according to Giulini, at Monza, about the middle of the fourteenth century. Crescimbeni describes him as skilled above all his contemporaries in the laws and in civil arts. He was educated with the family of the then lord of Mantua, and served for some time in the army of the lords Guido and Lodovico. At a more advanced age he took an active part in the affairs of his native city, and was sent ambassador to Urban VI. by the Marquis Francesco. He wrote a history in terza rima, called "L'Aliprandina," divided into one hundred and ninety-one chapters, treating of the events of various cities of Italy, (particularly Mantua), up to the year 1414, about which time he is supposed to have died. This poem, with the exception of a part of the commencement containing many idle fables, Muratori has inserted in his "Antiquitates Italicae Medii Ævi," tom. v. p. 1063., under the title "Aliprandina; ossia, Cronica della Città di Mantova." This work, according to Tiraboschi, has little merit either as a poem or history; the style is rough, and the author has introduced many fables. The events of his own time, however, are related with more exactness. (Giulini, *Continuazione delle Memorie spettanti alla Storia di Milano*, iii. 237.; Crescimbeni, *Comentarj Intorno alla Istoria della Volgar Poesia*, iv. 53.; Tiraboschi, *Storia della Letteratura Italiana*, vi. 1124.) J. W. J.

ALIPRANDI, MICHELA'NGELO, an Italian painter of the sixteenth century, and a native of Verona, studied with Paul Veronese at Venice, and became a good painter. Aliprandi executed several works of merit in Verona, after the style of Paul Veronese, few of which however now remain. He painted in oil and in fresco; in the latter manner he painted the façades of several houses in Verona, with subjects both from profane and sacred history. (Dal Pozzo, *Vite de' Pittori &c. Veronesi*.) R. N. W.

ALIS or ALISH, R. ISAAC BEN MOSES (ר' יצחק בן משה עליש), a Jewish rabbi, who wrote "Jesod Emuna" ("The Foundation of Faith"), which treats on the Jewish religion and the mystical theology of the Hebrews. It was printed at Cracow, without date, in 4to., and is cited by Bartolucci, as in the library of Queen Christina of Sweden at Rome. The "Siphte Jeshenim" merely cites the title and the author's name. 2. Wolff mentions another little work by this author, which he himself met with, though he does not say in what collection, but most probably in that of R. Oppenheimer, which is the most complete in rabbinical writers hitherto known, and

to which he had constant access; it is called "Jesod Teshuba" ("The Foundation of Repentance," or rather of penance), which treats of the necessity of, and the manner of performing penance. It was printed at Saloniki A.M. 5348 (A.D. 1588), 4to. We have no account of the time at which this author lived and wrote, but he was most probably contemporary with the publication of his works, as he is not cited by the older chronologists, and therefore he apparently belongs to the Jewish writers of the sixteenth century. (Wolfius, *Biblioth. Hebr.* i. 686. iii. 610.; Bartoloccius, *Biblioth. Mag. Rabb.* iii. 918.) C. P. H.

ALISON, REV. ARCHIBALD, was born in Edinburgh in the year 1757, and was the second son of Andrew Alison, Esquire, a magistrate of that city. He went to the university of Glasgow in 1772, where, with Dugald Stewart, he attended the lectures of Dr. Reid, and formed an intimate friendship with Mr. Stewart, which lasted till his death in 1828. He went from Glasgow with an exhibition to Baliol College, Oxford, where he took the degrees of A.M. and LL.B., the latter in March, 1784. In this year he also took orders, and was married to the eldest daughter of the well-known Dr. John Gregory of Edinburgh. His first preferment in the church was the curacy of Brancepeth in the county of Durham. We are told by his son, Dr. Alison, in a short memoir inserted in the *Edinburgh Evening Courant*, May 25. 1839, that "he owed his farther preferment in the English church to the friendship of the late Sir William Pulteney." This farther preferment consisted of the perpetual curacy of Kenley in Shropshire, to which he was presented by Sir William Pulteney in 1790; a prebendal stall in Salisbury, which was given by Bishop Douglas in 1791; the vicarage of Ercall in Shropshire, which he received from Sir William Pulteney in 1794; and the chancellor's living of Roddington in Shropshire, to which he was presented in 1797. In 1790 Mr. Alison had published the work by which he is known, the "Essays on the Nature and Principles of Taste;" but it does not appear to have obtained any extensive reputation till after the publication of the second edition, with considerable additions, in 1811, when it was made immediately the subject of an article by Mr. (now Lord) Jeffrey in the *Edinburgh Review*, a highly laudatory and very powerful and striking article. In the year 1800 Mr. Alison ceased to reside in England, and went to officiate in a chapel in his native city. "He was invited," says his son, "by his much-respected friend Sir William Forbes and the vestry of the episcopal chapel, Cowgate, to become senior minister of that chapel; and he continued to officiate to that congregation, which afterwards removed to St. Paul's Chapel, York Place, notwithstanding several severe attacks of

pectoral disease, until a severe illness in 1831 compelled him to relinquish all public duties." He died in 1839, at the advanced age of eighty-two. His wife had died in 1830. Three out of six children survived their father; and of these three, two sons are known to the world: one, Mr. Archibald Alison, the author of the "History of Europe from the French Revolution;" and the other, Dr. William Pulteney Alison, a physician and a professor of the university of Edinburgh, and author of some excellent tracts on the management of the poor in Scotland.

The duties of Mr. Alison's ministry in Edinburgh, zealously discharged, did not prevent him from enjoying the literary and scientific society which surrounded him, and his virtues and accomplishments secured him many friends among those who, during the last half century, have contributed to the fame of Edinburgh. "Early in life," says Dr. Alison, "he cultivated the acquaintance and acquired the friendship and esteem of Dr. Adam Smith, Dr. Adam Ferguson, Dr. Robertson, and Dr. Blair. He was elected a fellow of the Royal Society of Edinburgh in the first year of its existence, and was the intimate friend of many of its distinguished members; not only of Dugald Stewart, but of Dr. Gregory (his brother-in-law), of Lord Woodhouselee, of Henry Mackenzie, of Professor Playfair, of Dr. Thomas Brown, of Lord Webbe Seymour, of Sir James Hall, and of Sir David Brewster. Among those for whom he had an affectionate feeling of regard, and who looked to him with peculiar veneration, we may mention particularly Dr. Morehead (long his colleague in Edinburgh), Mr. Campbell, the author of the "Pleasures of Hope," and Professor Wilson. Of all his friendships with men of genius, none gave him more gratification than that which he had early formed with the late Mr. Telford, the celebrated engineer, the exertions of whose vigorous and enthusiastic mind, ever intent on plans to improve and adorn his native country, he always contemplated with peculiar interest." The following is a part of the son's sketch of his father's character: "No man who held firm and uncompromising opinions on the principles of religion and morals looked with more indulgence on the failings of others, or passed through the world in more perfect charity and good-will to all men. No man who had lived much in society could retire with more sincere pleasure at all periods of his life into domestic privacy, and into the solitude of the country. . . . No man who had attained a high reputation as a preacher or an author was ever more absolutely indifferent to popular applause, as compared with the consciousness of the performance of duty."

The *Essays on Taste*, without being a profound work, were undoubtedly a more

valuable contribution than any which had preceded to the philosophy of the sublime and beautiful. Mr. Alison has the merit of having shown, by an extensive induction, how the feeling of beauty is always resolvable into some ordinary emotions of pleasure excited through associations with the object which we call beautiful, and of having avoided the error into which some previous writers, who had dismissed the unphilosophical notion of a peculiar sense for the perception of beauty, had fallen, of seeking to resolve all beauty into some one single association, very well fitted to explain the beauty of some objects, or partly to explain the beauty of a large class of objects, but quite inadequate to account for all our feelings of the beautiful. Mr. Alison's fundamental principle, that "the qualities of matter are not beautiful or sublime in themselves, but as they are by various means the signs or expressions of qualities capable of producing emotions," (Introduction, p. xxiii.) was not new, and had been clearly enunciated by Mr. Hume in all its breadth; but he has brought a large mass of proof to its aid, and, whether by single instances or by his general expositions of the beauty of sounds, colours, forms, motion, &c., has strikingly established his second proposition, "that there is no single emotion into which these varied effects can be resolved; that, on the contrary, every simple emotion, and every object which is capable of producing any simple emotion, may be the foundations of beauty or sublimity." (p. xxiv.) The accuracy of Mr. Alison's general views of his subject is not uniformly supported by a philosophical mode of statement and analysis; and indeed it is apparent that he did not possess any general knowledge of philosophy. His theory has put on a much more philosophical dress in the hands of Lord Jeffrey in the article previously alluded to in the *Edinburgh Review* (vol. xviii. p. 1.), and in the article "Beauty" in the *Encyclopædia Britannica*. But the pleasing, though rather verbose, style in which Mr. Alison's essays are written, and the genuine feeling of the beautiful which pervades them, have made the work popular, and have doubtless familiarised many with true principles on this subject, who would have been deterred by a more severe philosophical inquiry.

A sixth edition of the *Essays* was published in 1825, Edinb. 2 vols. 8vo. A cheap edition, printed in double column, has been lately published in Smith's "Standard Library," London, 1842. Dr. Alison states that several editions have been published in America, and that the work has been translated into French.

Mr. Alison published also two volumes of *Sermons*, which have gone through several editions, and a *Memoir of Lord Woodhouselee* in the "Transactions of the Edin-

burgh Royal Society," 1818. (*Memoir in Edinburgh Evening Courant*, May 25. 1839; *Gentleman's Magazine*, September, 1839.)

W. D. C.

ALIVERDI KHAN. [MAHABAT JANG.]

ALIX, youngest daughter of Theobald or Thibaud le Grand, count of Champagne, and third wife of Louis VII. (le Jeune) of France. Sismondi and other modern writers generally call her Alix, but the old writers very seldom, if ever, give her that name, but call her in Latin, Ada, Ala, or more fully Adela: in the ancient "*Chroniques de St. Denis*" she is called Ade and Ale, the French forms of the same abridged names. We believe these shorter forms all to have sprung from the abbreviations used in writing what we suppose to have been her proper name, Adela. The year of her birth is not known; she was married to Louis (A.D. 1160) about a fortnight after the death of his second wife. Her attainment to this elevation had been, we are informed, foretold by St. Pierre or Peter of Juliers to her mother while pregnant with her. She had lost her father (A.D. 1152) eight years before her marriage.

The marriage of Louis with Alix increased the influence already possessed by the house of Champagne: her elder brother, the Count of Troyes or Champagne, had previously been affianced, if not married, to one of the daughters of Louis by his first wife Eleonore or Eleanor of Guienne; and not very long after the marriage of Alix (A.D. 1164) her second brother, Thibaud, Count of Blois, married another of the daughters of Louis. The house of Champagne was thus connected with the crown by a triple bond; and this, especially considering the affection of Louis for his wife, whom, says an old writer, "he loved with immoderate affection," gave great influence at court to Henry and Thibaud, and to the other brothers of Alix, the Count of Sancerre, and the Archbishop of Sens. Louis was extremely anxious for an heir to his throne: he had married three wives, but they had brought him only "an alarming number of daughters," as he expressed it in a charter still extant: he and Alix therefore multiplied prayers and alms to obtain from Heaven the desired blessing; and at length their wishes were gratified by the birth of a son (22d August, A.D. 1165), afterwards Philippe II. (Auguste). After Philippe had been associated with his father in the kingdom (1st November, 1179), jealous of the influence of his mother and her brothers, and vexed by their disapproval of his clandestine marriage with the daughter of the Count of Hainault, he seized her castles, and assumed the management of the lands assigned to her as her dower; but by the intervention of Henry II. of England a reconciliation was effected. Louis, who was at this time laid aside by paralysis, soon after died (18th September, 1180), and Alix manifested her affec-

tion and sorrow by the erection of a costly monument, adorned with silver and gold and precious stones, and superior, according to the writers of the day, to anything the world had seen since the days of Solomon. When Philippe Auguste set out on his crusade (A. D. 1190), he committed the administration of his kingdom, under certain limitations, to Alix and her brother Guillaume or William, archbishop of Rheims. Alix died 4th June, 1206, and was buried near her father in the monastery of Pontigni, in Bourgogne or Burgundy. Beside her son Philippe Auguste, she had a daughter Agnes, married successively to Alexis the Younger, and to Andronicus Comnenus, emperors of Constantinople, and to Theodore Branas. There are extant a letter from Pope Alexander III. to Alix (dated 30th April, 1162) soon after her marriage, beseeching her to use her influence with her husband in an affair which the pope was then transacting with him; and two letters written by or for Alix, one to Pope Alexander III. (A. D. 1168), on behalf of Becket, then an exile; and one to Pope Celestine III. (A. D. 1191), begging him not to decide on the claim of the Bishop of Dol to be metropolitan of Bretagne (or Brittany) before the return of Philippe Auguste from the Holy Land. (Rigordus and Gulielmus Armoricus, *De Gestis Philippe Auguste*; Silvester Giraldu Cambrensis; Radulphus de Diceto; Benedictus Petroburgensis; Gervasius Doroberniensis; Sismondi, *Histoire des Français*; *L'Art des vérifier les Dates*.)

J. C. M.

ALIX, MATHÆUS FRANCISCUS, was born at Paris in 1738. About the year 1775 he was appointed professor of anatomy, medicine, and surgery in the university of Fulda, having long previously practised as a physician and surgeon in that town and at Brückenau. He was for many years director of the obstetric school at Fulda, and medical inspector of the mineral springs at Brückenau, Schwarzenfeld, Altengroenau, and other adjacent places. He died at Brückenau in 1782.

Alix wrote the following works:—“*Disp. de duabus prope Perinæum Fistulis*.” Erfurt, 1769, 4to. “*Anweisung zur Wundarzneykunst nach dem Lehrgebäude der neuern*.” Riga, 1772, 8vo. “*De nocivis mortuorum intra sacras Ædes urbiumque muros sepulturis*.” Erfurt, 1773, 8vo. In this, which was also published as a supplement to his “*Observata Chirurgica*,” Alix not only urges all the usual arguments for establishing large cemeteries at not less than a quarter of a mile from towns, but insists on many other cautions, such as that funerals should always take place at night, that all old human bones should be burnt, and others which later experience has not proved to be necessary. “*Quæstiones Medico-Legales ex Chirurgiâ Declarandæ*.” Erfurt, 1774, 4to. “*Observata*

“*Chirurgica*,” in four fasciculi, 8vo., of which the first and second were published at Altenburg in 1774 and 1776, and the third and fourth at Frankfort on the Main in 1778. This is his chief work. It consists of selections of cases from his practice, some of which are rare and interesting; and all are clearly and honestly related. Abstracts of the most important of them are published in Von Creutzenfeld’s “*Bibliotheca Chirurgica*,” i. 218.; Richter’s “*Chirurgische Bibliothek*,” bd. iii. iv.; and the “*Edinburgh Med. and Philos. Commentaries*,” vols. iv. vi. Alix translated also Raulin’s “*Instructions sur les Accouchemens*,” and Fermin’s “*Manuel d’Economie rurale*,” into German; and Weickard’s “*Treatise on the Waters of Brückenau*” from the German into French. His surgical observations also contain many cases in evidence of the utility of these waters. (*Biographie Médicale*; Prefaces to the fasciculi of the *Observata Chirurgica*.)

J. P.

ALIX, P. M., a French engraver, and a scholar of Le Bas, born at Honfleur in 1752. He engraved with the roulette a numerous set of portraits of eminent men, which were printed in colours. In 1804 he published a large portrait of Napoleon in his coronation robes, engraved and printed in the same style. He died in 1809.

Heineken mentions a JEAN ALIX, a painter and a scholar of Champagne, who engraved very neatly a Holy Family after Raphael, in which St. John offers the infant Saviour a bird. (Heineken, *Dictionnaire des Artistes*, &c.; Nagler, *Neues Allgemeines Künstler-Lexicon*.)

R. N. W.

ALIX, PIERRE, a French ecclesiastic of the seventeenth century. He was born at Dôle, in Franche Comté, A. D. 1600; and, having entered the church, became a canon of the cathedral at Besançon, and prior of Sainte Madeleine, at Salins. In 1632 he was presented to the abbacy of the regular canons of St. Paul at Besançon, of which he took possession A. D. 1634. His title was disputed by another claimant; but he obtained a decision in his favour from the parliament of Besançon A. D. 1636. He was a learned theologian, skilled in canon law, and an experienced man of business. He took an active part in the dispute between Pope Alexander VII. and the chapter of Besançon as to the right of appointing the archbishop and the dean of the cathedral, and published several works on the subject: he also successfully maintained against the pope the right of appointing the prior of his own abbey of St. Paul. Le Long (*Bibliothèque Historique de la France*, tom. iv. p. 347. ed. Paris, 1775) ascribes to him a MS. history of this abbey. Pierre Alix died A. D. 1676, aged seventy-six. (Dunod, *Histoire de l’Eglise, &c. de Besançon*; *Biographie Universelle*.)

J. C. M.

AL-JABALI. [’ABDU-S-SELA’M.]

ALKAAI, R. SAMUEL (ר' שמואל אלקעי), a Levantine rabbi, a native of Patras in the Morea. He lived in the early part of the sixteenth century, and wrote "Mishpatte Shemuel" ("The Judgments of Samuel"), which is a collection of "Sheeloth Uteshuvot" ("Questions and Answers") on the Law and its various interpretations; it was printed at Venice, A.M. 5359 (A.D. 1599), in folio, edited by his grandson, R. Moses ben R. Matathia ben R. Samuel. (Bartolocius, *Biblioth. Mag. Rabb.* iv. 390.)

C. P. H.

ALKABETZ, MOSES LEVI (ר' משה לוי אלקביץ), a Jewish rabbi and writer of the sixteenth century, who is called by the author of the "Shalshelleth Hakkabbala" "Chacam gadol bekabbala" ("Very learned in the Cabbala"). The same author makes him a contemporary and associate of the celebrated rabbi Moses de Trani, who was living at Sapheth in Upper (some authors, among whom are Wolff, say in Lower) Galilee, A.M. 5335 (A.D. 1575), and says that he wrote "Beth Hashem" ("The House of the Name") that is, of Jehovah, a name never pronounced by the Jews, who consider it as too sacred for human lips to utter, and who always substitute the name "Adonai" ("the Lord," or rather "my Lord"). This work was a cabbalistical treatise on the mysterious name of God. We find no further notice of this work except in the Bibliotheca Rabbinica of Buxtorff, who gives the title of a work "Beth Jai" ("The House of the Lord"), and calls the author R. Moses Lota, which Wolff thinks to be erroneously written for Moses Levi. Wolff also says that there is a tract by Moses Levi Alkabetz on the Throne of God, in a manuscript volume in the library at Turin, which contains various treatises from the Zohar and other cabbalistical works. In the same library is another copy of the short treatise on the Throne of God, but without the author's name, to which is added a cabbalistical commentary on Isaiah's vision of the throne. These are in a MS. volume which contains the "Shaare Ora" ("Gates of Light") of R. Joseph Gecatilla or Gigatella, at the end of which volume there is also found a treatise on the Holy Patriarchs, by R. Moses Alkabetz. (R. Gedalia, *Shalshell. Hakkab.* p. 65.; Bartolocius, *Biblioth. Mag. Rabb.* iv. 82.; Wolfius, *Biblioth. Hebr.* i. 833. iii. 912.)

C. P. H.

ALKABETZ, SOLOMON BEN MOSES BEN SOLOMON, the Levite (ר' שלמה בן משה בן שלמה אלקביץ הלוי), a rabbi and celebrated Hebrew writer, who was born at Sapheth in Upper Galilee in the beginning of the sixteenth century. According to De Rossi, he was the father of R. Moses Levi Alkabetz, and commenced his literary labours as early as the year 1529. It is noticed by R. Samuel Aripol, that at the time when R. Moses Alsheic became arch-rabbi of Sa-

pheth, Alkabetz was above sixty years old. He was also a fellow citizen and contemporary of Rabbi Joseph Karo. His works are—1. "Ajeleth Ahabim" ("The Hind of Loves") (*Prov.* v. 19.), which is a commentary on the Song of Songs, which was written by the author in the year A.M. 5296 (A.D. 1536), and printed at Venice by Corn. Adelkind A.M. 5312 (A.D. 1552), 4to., accompanied by the text of the Song of Songs, in the square Hebrew character, with points and accents; and again, according to Bartolucci and Plantavitius, at the same place, by Jo. de Gara, A.M. 5364 (A.D. 1604). 2. "Shoreish Jishai" ("The Root of Jesse") (*Isaiah*, xi. 10.), a commentary on the book of Ruth, finished by the author A.M. 5313 (A.D. 1553), and printed at Constantinople by Solomon Oshki A.M. 5326 (A.D. 1566), 4to. This edition, which is generally looked upon as the first edition of this work, is usually cited as A.M. 5321 (A.D. 1561); but Wolff, who had so cited it in his first volume, has corrected it as above in his third volume, from the inspection of the edition itself. This, as well as the "Ajeleth Ahabim," is accompanied by the sacred text; it was also printed at Venice A.M. 5352 (A.D. 1592), and at Lublin A.M. 5357 (A.D. 1597): in the Bodleian Catalogue is cited an edition of Cremona, 1566, 4to., which Wolff, however, considers to be the same with that of Constantinople above cited. He also met with the Lublin edition in R. Oppenheimer's library: the copy was without the title, but the place of printing was noted at the end, where was also the date of the completion of the work, A.M. 5313 (A.D. 1553). 3. "Menajoth Hallevi" ("The Gifts of the Levite") (*Nehem.* xiii. 10.), a commentary on the book of Esther, to which are added several discourses: it was written by the author A.M. 5289 (A.D. 1529), and printed, with the text of the book of Esther, in the square Hebrew character, without points, at Venice, A.M. 5345 (A.D. 1585). The Bodleian Catalogue has this work dated 1590. This work was also in manuscript in R. Oppenheimer's library. 4. "Beth Hashem" ("The House of the Name"). This is no doubt the work which we have already noticed under ALKABETZ, MOSES LEVI, whom Wolff suspects to have been the father, but De Rossi, with more reason, calls the son of R. Solomon Ben Moses Alkabetz, all the concurring dates tending to prove the correctness of De Rossi, while the conjecture of Wolff is grounded on little more than the circumstance of R. Solomon's calling himself the son of Moses. The "Beth Hashem" is attributed by the "Siphte Jeshenim" to R. Solomon Alkabetz, while the "Shalshelleth Hakkabbala" gives it to R. Moses Levi Alkabetz; but De Rossi states that R. Solomon cites the work in question as his own in his "Shoreish Jishai," chap. iii. 14.; and R.

Jechiel ben Solomon, in his "Seder Hadoroth," says that in a manuscript commentary on the Zohar which he had in his possession by this author, he speaks of the "Beth Hashem" as his own work. We must therefore suppose that this cabbalistical treatise, which though apparently never printed appears to be a work of considerable size and importance, was really the production of R. Solomon Ben Moses Alkabetz, and that his son R. Moses Levi Alkabetz was merely the transcriber of the manuscript. Bartolucci, indeed, calls the "Beth Hashem" of R. Solomon Alkabetz a commentary on Ruth, and says it was printed at Constantinople A. M. 5321 (A. D. 1561), in 4to.; but he is evidently confounding this work with the "Shoresh Jishai" of the same author, of whom he has also made two different men, calling him R. Simeon Alkabetz when treating of the "Ajeleth Ahabim;" but into this error he was led by following the Bibliotheca Rabbinica of Buxtorff. 5. According to Bartolucci, R. Solomon Alkabetz also wrote the "Lecha Dodi" ("Come, my beloved"), which is a hymn in praise of the Sabbath, to be chaunted when the festival of the Sabbath is beginning: it is in the book of daily prayers of the Spanish Jews, p. 77. of the edition printed at Venice by Geronimo Bragadini A. M. 5416 (A. D. 1656), 8vo. 6. According to De Rossi, he also wrote a commentary on Hosea, which he cites in some of his own works, but which has not been printed, as well as several cabbalistical works which, though not noticed by Wolff, are cited in the "Seder Hadoroth" ("Order of Generations") of R. Jechiel ben Solomon, and the "Shem Haghedolim" ("Name of the Great") of R. Chajim David Azulai. He died shortly after the publication of his commentary on Ruth, which took place in the year 1561, as above stated, at a very advanced age. (De Rossi, *Dizionar. Storic. degl. Autor. Ebr.* i. 47.; Wolfius, *Biblioth. Hebr.* i. 1042, 1043. iii. 1027, 1028.; Bartolucci, *Biblioth. Mag. Rabb.* iv. 370. 410, 411.; Plantavitus, *Biblioth. Rabbin.* 51. 369. 718.; Idem, *Florileg. Rabbin.* 553. 594. 633.; Le Long, *Biblioth. Sacra*, ii. 940.; Hyde, *Catal. Libror. impress. Biblioth. Bodl.* ii. 454.) C. P. H.

AL-KA'DIR IBN DHÍ'N-NU'N, fourth and last king of Toledo of the dynasty of the Bení Dhí-n-nún, succeeded his father Hishám in A. H. 470 (A. D. 1077-8). According to Abú-l-fedá (*Ann. Musl.* iii.), Al-makkarí, and other writers, Al-kádir ascended the throne immediately after the death of his grandfather, Al-mámún Ibn Dhí-n-nún, in A. H. 469 (A. D. 1076-7). Others, like Rodericus Toletanus, and the author of the "Cronica General," say that Al-mámún was succeeded by his eldest son Hishám, after whose death his son Al-kádir was raised to the throne, which is more probable. Be this as it may, Al-kádir, whose name was

Yahya, is described by a contemporary writer as being imbecile in mind and weak in body. Brought up in his father's harem, among women and slaves, he was as unfit for the command of the army, as for the duties of the administration; and he surrendered himself completely into the hands of his eunuch Bashír, the Slavonian, to whom he intrusted the government of his kingdom. This conduct made Al-kádir the scorn of his subjects, and a mark for the ambition of his neighbours. Al-mu'tamed Ibn 'Abbád, king of Seville, was the first to assail his dominions. Being anxious to revenge the injuries received at his grandfather's hands [AL-MA'MU'N IBN DHÍ'-N-NU'N], the King of Seville took the field at the head of considerable forces, and, having penetrated as far as Talavera, reduced several fortresses of that district. In the mean time, and in pursuance of a preconcerted plan, Al-muktadir Ibn Húd, king of Saragossa, whose dominions bordered to the south-east upon those of Al-kádir, made an incursion into the province of Teruel. Assisted by Sancho I., son of Ramiro, king of that portion of Aragon which then obeyed the Christian rule, he defeated an army sent to oppose his progress, and reduced the towns of Santa Maria de Albarrazin and Molina. This was not all: the governor of Valencia, a city which formed part of Al-kádir's hereditary dominions, instigated by Al-muktadir Ibn Húd, threw off his allegiance, and declared himself independent. Unable to contend alone against so many adversaries, Al-kádir sent an embassy to Alfonso III. of Castile, soliciting his friendship, and requesting he would send an army to his assistance. Alfonso, who since the death of his brother Sancho II. and his own accession to the throne of Leon in 1072, had been casting a wistful eye on the dominions of Al-kádir, readily sent assistance; but on conditions which he well knew would sooner or later place that sovereign and his kingdom at his mercy. He not only demanded the payment of a very considerable sum and the surrender of several fortresses bordering upon his own dominions, but insisted upon Al-kádir becoming his vassal and paying him a yearly tribute. On the arrival of the Christian reinforcements, Al-mu'tamed left the territory of Al-kádir and returned to his dominions, being closely pursued by the Christians to the very gates of Seville, whilst Ibn Húd retreated likewise to defend his own kingdom, which had been invaded by the Aragonese. In a very short time Al-kádir's territory was freed from the enemy; but when summoned to fulfil the condition of the treaty, that sultan excused himself on the plea that his subjects would not allow him to comply with his demands; upon which Alfonso wrote to Al-kádir, upbraiding him for his want of faith and threatening an invasion. Al-kádir,

having summoned his council, laid before them Alfonso's letter, and asked them for their advice. "The King of Castile, said Al-kádir addressing the assembly, "has taken a most solemn oath, that, unless his demand be immediately complied with, and the sums stipulated in the treaty paid into the hands of his Jewish collectors, you, yourselves, your wives and children, shall be made answerable for it." No one present answered, until a veteran, named Abú Shaja' Ibn Lebún, rose and said, "We had better be delivered at once into the Christian's hands than be gradually sacrificed to his insatiable ambition. For my part, I am of opinion that we ought to die sword in hand, rather than waste our substance to satisfy Alfonso's avarice, and that of his Jewish money-lenders." These words produced the desired effect upon the assembly: not only they refused their sanction to the measure, but they came to the resolution that Al-kádir was unfit to govern them, and sent a deputation to offer the throne to Al-mansúr Ibn Al-afttas, king of Badajoz and Merida. Al-kádir, however, was no sooner informed of the plot formed against him, than, not deeming himself secure in his capital, he fled at night with his women and treasures, and took the direction of Webdeh (Huete), a strong castle about thirty miles north-east of Toledo; but the governor, Ibn Wahb, refusing him admission, he went on and reached the dominions of Alfonso, who received him kindly, and promised to replace him on his throne. Meanwhile, Ibn Al-afttas had entered Toledo, where he had been proclaimed by the inhabitants; but he was soon besieged in that capital by Al-kádir and Alfonso, who pushed the attacks with so much vigour, that the King of Badajoz was compelled to evacuate the city and return to his dominions. Al-kádir had promised Alfonso that if he was restored to his kingdom he would hand over to him all his treasures, and he had given him as pledge the fortresses of Soria and Conoria. Agreeably to his promise, on the day in which he made his public entrance into Toledo, Al-kádir collected all the money he could among the inhabitants, and presented it to Alfonso, together with all the treasures, consisting in ornamented weapons, robes, and jewels, which he had inherited from his father and grandfather; but as the total amount of those valuable objects did not equal the promised sum, Al-kádir solicited and obtained from Alfonso a respite for the payment of the remainder on condition that the impregnable castle of Canales, one of the bulwarks of the kingdom of Toledo, should be delivered to him as a security, which was done. But Al-kádir's position, far from improving, became every day more critical. Disgusted with his rule, the people of Toledo again entered into a correspondence with the neighbouring Mo-

hammedan rulers, and the Christian troops had scarcely left Toledo when the dominions of Al-kádir were again assailed on the west by Al-mu'tamed, king of Seville, and on the east by Ibn Húd, king of Saragossa. Again did Al-kádir apply for aid to Alfonso, who this time refused to grant it, thus allowing the dominions of his intended victim to be wasted by the enemy. At last, in A. D. 1084, Alfonso advanced against Toledo at the head of all his forces, and after a siege of upwards of a year, made himself master of that ancient metropolis, Al-kádir consenting to surrender it on condition that Alfonso would help him with his forces to regain possession of Valencia. Al-kádir is said to have left his capital on foot, carrying in his hand an astrolabe, with which he intended to take the auspicious hour for setting out on his journey. He repaired soon after to Valencia, where, with the assistance of the Christians commanded by the celebrated Alvar Yañez, he had no difficulty in expelling the governor, Abú Bekr Ibn 'Abdi-l-'azíz, and re-establishing his authority in the place. His rule, however, was not of long duration. About A. H. 488 (A. D. 1095-6) Abú Ahmed Ibn Jeháf, who was a kádhí-l-kodhá, or supreme judge of Valencia, having entered into a secret compact with Ibn 'Ayesah, the general of a body of Almoravides stationed in the neighbourhood, caused Yúsuf Ibn Táshefín to be proclaimed by the citizens and the army, and expelled Al-kádir from the city. Some time after, having made an attempt to regain possession of Valencia, Al-kádir was defeated and slain in A. H. 488 (A. D. 1095-6). Al-kádir is mentioned in the "Cronica de España" under the name of Yahya Alcadurbile. He appears to have also used the title of "Adh-dháfer bi haulillah" (the conqueror by the will of God), an appellation which ill accorded with his indolent habits and the constant reverses attending his arms. (Al-makkarí, *Moham. Dyn.* ii. App. p. xviii.; Conde, *Hist. de la Dom.* ii. cap. 8—21.; Casiri, *Bib. Arab. Hisp. Esc.* ii. 214.; *Cronica de España* (Zamora, 1543), part. iv. cap. iii.; Rodericus Toletanus, *Rerum in Hispania gestarum Chronicon*, lib. vi. cap. 23.; Pisa, *Historia de Toledo* (Toledo, 1617), p. 27.; Mariana, *Hist. gen. de España*, lib. ix. cap. 13—16.) P. de G.

AL-KA'DIR-BILLAH, the twenty-fifth khalif of the house of 'Abbás, was born at Baghdád in A. H. 336 (A. D. 947-8). His name was Abú-l-'abbás Ahmed, and he was the grandson of Al-muktadir-billah, and the cousin of At-táyi-billah, whom he succeeded in A. H. 381 (A. D. 991). Towards the close of At-táyi's reign, Al-kádir, being apprehensive that his cousin was meditating some design hostile to his person, fled for protection to the court of Muhadhdhibu-d-daulah, king of the country called by the Arabs Al-batáyih (the marshes), between the

Tigris and the Euphrates. Here, about the beginning of Ramadhán A. H. 381 (Dec. A. D. 991), and after the dethronement of At-táyi by Baháu-d-daulah the Dilamite, Ahmed received an invitation from that chief to take possession of his cousin's throne. Having accepted the offer, Ahmed repaired to Baghdád, where he made his public entrance on the 13th of Ramadhán (Dec. 22. A. D. 991), and was immediately proclaimed under the name of Al-kádir-billah (the powerful by the grace of God). Soon after Al-kádir espoused the daughter of Baháu-d-daulah, who in his capacity of amíru-l-'omrá enjoyed all power in the state, whilst Al-kádir had only the mere titles of khalif and imám. In A. H. 383 (A. D. 993) the authority of the house of Abbás was re-established in Khorásán. Ever since the elevation of Al-kádir, the inhabitants of that province having resented the dethronement of At-táyi had continued to say the "khotbah" or prayer from the pulpits, as well as to coin money, in the name of that sultan; but when Mahmúd Al-ghizní, or the Ghaznevide, invaded and conquered Khorásán, he gave orders that the "khotbah" should henceforwards be said in the name of Al-kádir; and although he continued to rule the province by his governors, he nevertheless acknowledged the spiritual supremacy of Al-kádir. In a similar manner, about A. H. 399 (A. D. 1008-9), that part of Syria which was in the hands of the Fátimites of Egypt was recovered from them by the Bení Keláb; but these successes are only to be attributed to the firmness and policy of Baháu-d-daulah and his successors of the race of Buwayh, in whose hands all the power of the khalifate was then vested, and who indeed were the real sovereigns of the country, for they are called by the Arabian historians As'hábu-l-'irak, or rulers of Irák, whilst they only confer upon the 'Abbáside princes the title of imám. Al-kádir is represented as a mild, just, and moderate prince, possessing many amiable qualities. It was at his court that the Persian poet Ferdúsi, the author of the "Shah Náme," sought an asylum against the vengeance of Mahmúd, the Ghaznevide, whom he had offended. In the letter which that celebrated conqueror wrote on the occasion, he is said to have threatened Al-kádir that unless the object of his wrath was immediately delivered into his hand, the proud palaces of Baghdád should be trampled to dust under the feet of his elephants; to which insulting bravado Al-kádir modestly replied by those few verses from the Korán (chap. 105.) which have reference to the fate of king Abrahah and his host of elephants [ABRAHAH.] Al-kádir died in Dhí-l-hajjah, A. H. 422 (Dec. A. D. 1031), at the advanced age of eighty-six, and after a protracted reign of one and forty years. (Elmacin, *Hist. Sarac.* lib. iii. cap. vi.; Abú-l-fedá, *Ann.*

Musl. sub anno 381; Ibn Khallikán, *Biog. Dict.* in the lives of Mahmúd, Baháu-d-daulah, &c.; D'Herbelot, *Bib. Or. voc.* "Cader," "Bahaeddoulat," &c.) P. de G.

AL-KA'HIR-BILLAH (the triumphant by the grace of God), Abú-l-mansúr Mohammed, the nineteenth khalif of the house of 'Abbás, was the son of Mutádid-billah, the sixteenth sovereign of that race. When Al-muktadir-billah was dethroned, in A. H. 317 (A. D. 929), Al-káhir was chosen to succeed him. Scarcely, however, had Al-káhir occupied the throne a few days, when the Turkish guard revolted against him, on the plea that their demands had not been complied with; and having deposed Al-káhir, they reseatd Al-muktadir on his throne. However, upon the assassination of Al-muktadir, in Shawwál, A. H. 320 (October, A. D. 933), Al-káhir was again called upon to succeed him. Immediately after his accession to the throne Al-káhir rewarded those to whom he owed his elevation. On Abú 'Ali Ibn Moklah he conferred the office of vizír, and he appointed 'Ali Ibn Yelík to that of hájib or chamberlain. The cruel and malignant disposition which Al-káhir exhibited towards his relatives and dependants, and particularly towards the mother of his predecessor Al-muktadir, whom, notwithstanding she was labouring in the last stage of a dropsy, he had subjected to the most excruciating tortures, until she declared where her son's treasures were concealed, and towards his own nephew Ahmed, whom he caused to be imprisoned, soon furnished the authors of his elevation ample cause to regret their choice. Al-káhir, however, being informed of the discontent which was brooding in the minds of his ministers, determined to anticipate the blow. He accordingly issued orders for the arrest and execution of Múnis Al-mudhaffer, 'Ali Ibn Yelík, and several others, who were put to death. Ibn Moklah, however, contrived to escape; and, by holding from his retreat a correspondence with the disaffected chieftains, continued to animate them with the design of dethroning Al-káhir. This was at last accomplished in the following manner. Seymah, the captain of the Turkish or Tatar guards, in conjunction with other chiefs of his nation, seized Al-káhir, and passed a hot instrument before his eyes, after which they appointed in his stead Abú-l-'abbás Mohammed, son of Al-muktadir, under the title of Ar-rádhi-billah. In this state Al-káhir is said to have continued his miserable existence to the reign of Al-muti' billah, for a period of sixteen years, during which time he was regularly seen every Friday, with other blind mendicants, at the gates of the principal mosque of Baghdád, begging charity from those who entered. At the time of his dethronement Al-káhir was fifty-two years old, and he had reigned little more than one year. (Abú-l-fedá, *Ann. Musl.* sub annis 320, 321; Elmacin, *Hist. Sarac.* lib. ii. cap. 20.; Price,

Chron. Retrospect of Moham. History, ii. 177.; D'Herbelot, *Bib. Or.* "Caher," "Moclah;" Ibnu-l-athir, *Ibratu-l-awali*, MS.) P. de G.

AL-KALKASHANDI. This is the patronymic of an Arabian writer on genealogy, whose entire name was Abú-l-'abbás Ahmed Ibn 'Abdillah Ibn Ahmed Ibn 'Abdillah Ibn Suleymán Ibn Isma'il. He was a native of Cairo, and professed the sect of Sháfi'. He wrote a treatise on the genealogy of the Arabian tribes, entitled "Neháyatu-l-irab fí márefati Kabáyili-l-'arab" ("The Scope of the Studious, or an Account of the Arabian Tribes"), a work greatly esteemed, and of which there are two copies in the library of the British Museum (Nos. 7353, 7354.). In one of them the appellatives Abú Ghollah and Shehábu-d-dín (bright star of religion) are given to the author. Some extracts from a description of Egypt attributed to this author appeared in the Appendix to Dr. Shaw's Travels, Oxford, 1738, "Excerpta e Kalkaseda de Nilo et Nilometra." P. de G.

AL-KA'SIM. [ABU'-L-KA'SIM ASH-SHA'TIBI'.]

AL-KA'SIM IBN HAMMUD, second sultan of Cordova of the dynasty of the Bení Hammúd, a branch of the family of 'Ali Ibn Abí Tálib, succeeded to the throne of Mohammedan Spain after the assassination of his brother, 'Ali Ibn Hammúd, in A. H. 408 (A. D. 1017-18). 'Ali had left two sons, Yahya, governor of Ceuta and Tangiers, and Idrís, governor of Malaga; but the affections of the Berbers being with Al-kásim, they decided to raise him to the throne to the exclusion of his nephews. Accordingly, no sooner was the news of 'Ali's assassination made known in Cordova, than a deputation of the Berber militia hastened to Seville, of which city Al-kásim was then governor, and having informed him of his brother's death, offered him the vacant throne. At first, Al-kásim, fearing it was a stratagem of his brother to sound his fidelity, refused to give an answer, and retained the messengers about him until he should have verified the truth of the report; but finding that it was well founded, and that the Berbers in Cordova were anxiously waiting for his arrival, he set off for that capital, where he was proclaimed six days after his brother's assassination. On his accession, Al-kásim assumed the surname of Al-mámún (the Trusty). His administration is described as having been at first mild and just; but finding that a considerable part of the Berbers were in favour of his nephew Yahya, and that on the other hand the citizens of Cordova were only waiting for an opportunity to throw off the African yoke, he surrounded himself with a guard of black slaves from Súdán, and became a tyrant. Meanwhile 'Abdu-r-rahmán Al-murtadhi of the house of Umeyyah, whom Khayrán the Slavonian had caused to be proclaimed at Almeria under the reign of 'Ali, was collect-

ing his forces to march against Cordova. Al-kásim made every preparation to resist the attack; but when he daily expected to see his enemy encamp before his capital, news were brought to him that Al-murtadhi had been killed in an action with Záwi Ibn Zeyri, the Berber governor of Granada, and that his followers had dispersed. [AL-MURTADHI.] The joy caused by this unexpected success was damped by news from another quarter. His nephew, Yahya, having previously sent agents into Spain to sound the disposition of the people, fitted out a fleet at Ceuta, and landed at Malaga, where his brother Idrís commanded. Having apprised his partisans of his arrival, he sent Idrís to command in Africa during his absence, and putting himself at the head of whatever forces he could collect, proceeded by forced marches to the capital. Al-kásim, however, did not wait for the arrival of his nephew. Knowing that he could place no reliance on his Berber troops, he left Cordova secretly, and at night, accompanied only by five trusty servants, and arrived in Seville, where he was well received by the kádhi, Abú-l-kásim Ibn 'Abbád, the most powerful citizen of the place, who became afterwards king of Seville and founder of the dynasty of the Bení 'Abbád. Meanwhile (June, A. D. 1021) his nephew Yahya had taken possession of the capital; but scarcely had he reigned five months, when the same inconstant party, which had raised him to the throne, now deserted him and fled towards his uncle Al-kásim: such cities as had proclaimed him returned to their allegiance, and the power of Yahya soon became reduced to the walls of his capital. Hearing, moreover, that the citizens of Malaga had sent a message to Khayrán, the Slavonian, inviting him to take possession of the city, and that if that port fell into the hands of his enemy all his communication with Africa would be intercepted, he resolved upon abandoning his capital and retiring to Malaga, which he did in November, A. D. 1022. Al-kásim, hearing of his nephew's departure from Cordova, marched to that capital from Seville, and on Tuesday, the 16th of Dhí-l-ka'dah, A. H. 413 (February 10. A. D. 1023), made his public entrance into that capital. But whilst the uncle and the nephew contended for the throne of Spain, the citizens of Cordova, who detested the rule of the Bení Hammúd, and who wished for the restoration of the Bení Umeyyah, were ripening for revolt. A scuffle between some Berbers of Al-kásim's guard and the inhabitants of one of the southern suburbs of Cordova furnished them the pretext. Finding themselves worsted by the Berbers, the citizens ran through the streets crying "Revenge!" and calling the people to arms. In a moment the whole population was in arms, and attacked the Berbers, who, with Al-kásim at their head, were compelled to evacuate the

capital, and pitch their tents in a field to the west of Cordova, from whence they besieged the city for fifty consecutive days; but the Cordovans, having built up with masonry the gates of the city, repulsed their attacks. At last, seeing the siege protracted and provisions growing scarce, the people of Cordova made a last effort to drive the enemy from their walls. Having opened one of their gates, they made a simultaneous attack upon the besiegers, who were completely defeated, on Thursday, the 17th of Sha'bán, A. H. 414 (November 2, A. D. 1023). Al-kásim fled to Seville with the relics of his army. His reception in that city, however, was very different from what he had experienced on a former occasion. Abú-l-kásim Ibn 'Abbád and Mohammed Ibn Zeyri, in whose hands the government of that place was vested, refused him admittance, and, upon his trying to force one of the gates, he was repulsed with considerable loss, but he still remained encamped before the city. At last Al-kásim, despairing of reducing the place, proposed to raise the siege and retire on condition that one of his sons named Mohammed, who was in Seville, should be delivered safe into his hands. The proposition being accepted and the condition fulfilled, Al-kásim retired to Sherish (Xerez). But his nephew Yahya, who, with the assistance of his brother Idrís, had just reduced Tangiers and Algesiras, hastened from Malaga at the head of considerable forces to besiege him there. Al-kásim defended himself with great courage for twenty days; but at last the people of Xerez surrendered that fortress to Yahya, and Al-kásim and his son Mohammed fell into the hands of their incensed relative, in A. H. 415 (A. D. 1024-5). Yahya had taken his oath, that if ever his uncle Al-kásim fell a prisoner into his hands, he would immediately put him to death, and deprive him of all chance of gaining possession of Cordova a third time. Upon the advice of one of his counsellors, Yahya spared the life of Al-kásim, and confined him to a dungeon in Malaga. Some thirteen years after his imprisonment (A. H. 427), Yahya, having received information that Al-kásim was tampering with the guards of his prison with a view to effect his escape and take up arms against him, issued orders for the execution of his prisoner. The historian Al-homaydí places the death of Al-kásim at the beginning of 431 (September, A. D. 1039), under the reign of Idrís, Yahya's brother. Al-kásim is mentioned in the Latin and Castilian chronicles as Cassemus, Caçin, Alcaçin, &c. He left two sons, Mohammed and Al-kásim; the eldest of whom became afterwards king of Algesiras. (Al-homaydí, *Jadhwatu-l-moktabis*, MS. fol. 7.; Al-bekrí, *Mesálek wa-l-memálek*, MS. Brit. Mus. No. 9577.; Al-makkarí, *Moham. Dyn.* ii. 238. and App. p. xii.; Conde, *Hist. de la Dom.* i. cap. 112—

116.; Casiri, *Bib. Arab. Hisp. Esc.* ii. 211.; Alfonso el Sabio, *Cronica de España* (Zamora, 1541), part iii. fol. 270; Mariana, *Historia general de España*, lib. ix. cap. i.) P. de G.

AL-KA'YIM BI-AMRI-LLAH (the riser by the command of God), second sultan of Eastern Africa of the dynasty of the Fátimites or 'Obeydites, who afterwards conquered Egypt and part of Syria, succeeded his father Al-mahdí in A. H. 322 (A. D. 933-4). His name was Kásim Abú 'Abdillah, or, according to Abú-l-fedá, Abú-l-kásim-Mohammed; but he is better known in history by his title Al-káyim. He reigned for about twelve years in comparative tranquillity, until A. H. 334 (A. D. 945), when a man of the name of Abú Yezíd, who belonged to the Berber tribe of Zenáta, revolted against his authority, and being joined by a number of turbulent and disaffected persons, defeated him in a pitched battle, and compelled him to take refuge in the fortress of Mahdiyyah, which his father Al-mahdí had built. Here, having been besieged by the insurgents, Al-káyim died, during the siege, after appointing as his heir his son Al-mansúr bikawati-llah. Ibnu-l-athír says that the death of Al-káyim took place on the 15th day of Shawwál, A. H. 334 (June, A. D. 946), after he had reigned twelve years and seven months; he being then fifty-eight years of age. (Abú-l-fedá, *Ann. Musl.* sub anno 334; D'Herbelot, *Bib. Or. voc.* "Caïem;" Elmacin, *Hist. Sarac.* lib. iii. cap. iv. p. 220.; Ibnu-l-athír, *Ibratu-l-awali*, MS.) P. de G.

AL-KA'YIM BI-AMRI-LLAH (the riser or ruler by the command of God), the twenty-sixth khalif of the house of 'Abbás, succeeded his father, Al-kádir-billah, in A. H. 422 (A. D. 1031). His name was 'Abdullah, and his surname Abú Ja'far, but he is more generally known in Eastern history by the title under which he was proclaimed. Like his predecessors on the throne, ever since the reign of Al-muktadir, Al-káyim retained only a shadow of authority, all the powers of government being vested in the hands of his amíru-l-omrá, Jelálu-d-dín the Buwayhite. On the death of Jelálu-d-dín in Sha'bán, A. H. 435 (March, A. D. 1044), his nephew, Abú Kalinjar Marzabán, quitted Shiráz, the court and residence of the sultans of the race of Buwayh, and proceeding to Baghdád, was invested on his arrival in that city with the dignity of amíru-l-omrá, which he retained until his death in A. H. 440 (A. D. 1048-9), when he was succeeded by his son Abú Nasr Al-maleku-r-rahím Khosrú Firúz. A quarrel having broken out between Reysu-r-rosá the vizír of Al-káyim and Abú Hareth Rustam Al-besásirí, a Dilamite chief who commanded a considerable body of troops of his nation, the latter was obliged to quit Baghdád, and retire to the neighbourhood of Mosul, where he soon after raised the standard of revolt, and caused Al-mustanser

the Fátimite, eighth sultan of Egypt of the dynasty of the 'Obeydites, to be proclaimed khalif. Having defeated various detachments of troops sent against him, Al-besásirí advanced towards Baghdád in A. H. 447 (A. D. 1055), laying waste the territories through which he passed, and committing all kinds of excesses. Alarmed at the approach of so formidable an enemy, Al-káyim sent a message to Toghrúl-Bek, the Seljúkide, inviting him to Baghdád to defend that capital from the attacks of Al-besásirí. Toghrúl-Bek, who about this time had established his authority in the provinces of Khorásán and Persian 'Irák, gladly accepted the invitation, and putting himself at the head of his forces, marched to Baghdád, where he arrived on the 25th day of Ramadhán, A. H. 447 (Dec. 17. 1055), and encamped before the gate of Shammásiyah. About a month after, a quarrel breaking out between the inhabitants of one of the suburbs of Baghdád and the followers of Toghrúl-Bek, respecting some business in the market, the former assailed the soldiery with stones; the brawl soon increased into a serious affray, in which many were killed on both sides, and it ended in a general pillage of the city by the Seljúkians. In the mean time Toghrúl-Bek, ascribing the tumult to some contrivance of Khosrú Firúz, sent to intimate to Al-káyim that if his minister was concerned in promoting the disturbance, he should immediately be conducted to his presence. It being thought prudent to comply with the intimation, Khosrú Firúz had no sooner made his appearance in the camp of the Seljúkide than he was seized, and he was condemned to pass the remainder of his days in a prison. Khosrú Firúz was the last prince of the race of Buwayh who held the office of amíru-l-omrá at Baghdád; but although the power of this family was completely overthrown, Al-káyim did not recover his liberty, he only changed masters, and Toghrúl-Bek tyrannised over him just as much as Khosrú had done.

The first act of Toghrúl-Bek after establishing his authority at Baghdád was to make war against Al-besásirí, but being unexpectedly summoned into Persian 'Irak by the revolt of his half-brother, Ibráhím Niyál, who had made himself master of Hamadán, he was compelled to quit Syria in the midst of his triumphs, and Al-besásirí, taking advantage of his absence, hastened to Baghdád, which he entered without opposition. Having confined Al-káyim to a dungeon, he caused Al-mustanser the Fátimite to be publicly proclaimed in that capital. Toghrúl-Bek, however, had no sooner put down the rebellion of his brother, than he hastily marched to Baghdád, which was abandoned at his approach by the usurper Al-besásirí. Al-káyim then, being released from his confinement, proceeded to meet the Seljúkian

conqueror, who, dismounting at his approach, kissed the ground before him, and continued walking by the side of his horse until he was invited by Al-káyim to remount, and ride by his side. On his arrival at the royal palace, Al-káyim invested Toghrúl-Bek with a robe of honour, and conferred on him the title of "Roknu-d-daulah" ("the angular stone of the state"). Al-besásirí was immediately pursued to the neighbourhood of Kúfah, defeated, and taken by the troops of Al-káyim, and put to death in Dhí-l-hajjah A. H. 451 (Dec. A. D. 1059). Tranquillity being at last restored through the efforts of Toghrúl-Bek, Al-káyim proceeded to strengthen his alliance with that sultan by a double match; and for this purpose he bestowed upon Toghrúl-Bek his daughter, the Princess Seydah Khattún, taking to himself Arslán Khattún, the daughter of Tchegher-Bek, the sister of the celebrated Alp-Arslán and niece of Toghrúl-Bek. The remainder of Al-káyim's reign was passed in tranquillity. He died about the middle of Sha'bán, A. H. 467 (April, A. D. 1073), at the age of seventy-six, after having exercised the spiritual functions of imám or leader of the public prayers during the long period of forty-four years, eighth months, and two days. (Elmacin, *Hist. Sarac.* p. 266.; Abú-l-fedá, *Ann. Musl.* sub annis 422, 427, &c.; Ibnu-l-athír, *Ibratu-l-awali*, MS.; D'Herbelot, *Bib. Or.* "Caiem," "Togrul-beg;" Ibn Khallekán, *Biog. Dict.* in the life of Al-besásirí.)

P. de G.

ALKEMADE, KORNE'LIS VAN, one of the most ingenious and industrious antiquaries of Holland, was born on the 11th of May, 1654, and died on the 12th of May, 1737, aged eighty-three years and a day. Though occupying the active post of first commissioner of import and export duties at Rotterdam, he found time to publish a number of valuable works. The first is "Verhandelng over 't Kamprecht," Rotterdam, 1699; a dissertation on trial by battle, chiefly as exercised in the supreme court of Holland under the first counts. To the third edition of this work, in 1740, a dissertation was added by the author's son-in-law, Van der Schelling, on the origin and history of duelling. The next work of Alkemade, an edition of the old rhyming chronicle Melis Stoke, "Hollandsche Jaarboeken of Rymkronyk van Melis Stoke," Leyden, 1699, folio, has been entirely superseded, in a critical point of view, by the subsequent edition of Huydecoper, who detected several mistakes in Alkemade's observations on the language of the poem; but the work is still sought after from its collection of portraits of the counts of Holland, copied from the paintings in the old convent of Carmelites at Haarlem. In the following year Alkemade published his "Goude en Zilver gangbaare Penningen der Graaven en Graavinnen van Holland,"

Delft, 1700, folio, which, although only professing to contain an account of the "Gold and Silver current Coins of the Counts and Countesses of Holland," embraces in reality a history of the country as comprised in the biography of its princes, from Dirk or Diederik I. to Philip III. of Spain. From the manner in which Alkemade treats the subject, the book is entertaining as well as instructive. His next work was a history of funerals and funeral heraldry, "Anleiding tot het ceremonieel der Begraafnissen en der Wapenkunde, uit deszelfs oorspronklykheid aangewezen en opgeheldert." Delft, 1713, 8vo. The same subject was pursued and extended in "Nederlandsche Displegtigheden," 3 vols. Rotterdam, 1732, 8vo., which contains a quantity of curious information on the ceremonies observed in Holland at births, baptisms, weddings, and funerals, but the greater part of the merit of which is ascribed to Van der Schelling, Alkemade having done little more than furnish the plan and the first outlines. His biographers mention immediately after this work, "Jonker Fransen Oorlog, of Rotterdamse Helden-daden," a new edition by Alkemade of an old chronicle by Willem van de Sluis of the heroic deeds of the Rotterdammers in the war of 1488 and 1489, between the factions of the "Hoeksche" and "Kabeljaauwsche," or partisans of the Hooks and the Codfish; but Abkoude mentions no edition of the work earlier than 1756. In conjunction with Van der Schelling, Alkemade published a description of the city of Briele and the country of Voorn. "Beschryving van de Stad Briele en den land van Voorn," Rotterdam, 1729, folio, which comprises also a history of the localities. Alkemade was for some time believed to be the fabricator of a pretended ancient chronicle in rhyme attributed to Klaas Kolyn; but while the spuriousness of the chronicle is now admitted, it is generally believed that Alkemade defended its genuineness in good faith. In Uffenbach's travels there is a minute account of a visit to Alkemade in 1710, who showed the tourist all the curiosities of his cabinet, and in a conversation on the invention of printing, described a newly invented method, which was no other than that now known by the name of stereotype. As in recent histories of the art it is erroneously stated that the method of stereotyping known to the Dutch at the commencement of the eighteenth century was different in principle from that now used, and was lost at the death of Van der Mey the inventor, Uffenbach's statement is of much interest. [MEY, VAN DER.] Uffenbach describes Alkemade as a man of not much learning, but of intelligence and active curiosity. (Kok, *Vaderlandsch Woordenboek*, ii. 606—621.; Chalmot, *Biographisch Woordenboek der Nederlanden*, i. 149—153.; Collot d'Escury, *Holland's Roem in Kunsten en*

Wetenschappen, iii. 187, &c.; Uffenbach, *Reisen durch Niedersachsen, Holland und England*, iii. 267—274.) T. W.

AL-KHATTIB AL-BAGHDADI.
[AHMED AL-BAGHDADI.]

AL-KHAZREJI' is the patronymic of several Arabian writers who were descended from the illustrious tribe of Khazrej; and among others it is that of Abú Mohammed 'Abdullah Ibn Mohammed, surnamed Dhiyáu-d-dîn (bright sun of religion), who was a native of Spain, and who was the author of a kassidah or poem on the rules of prosody, entitled "Al-khazrejiyah," from the name of its author Al-khazreji. A copy of this poem with a very full and learned commentary by Abú 'Abdillah Mohammed Ibn Abí Bekr 'Omar Al-makhzúmi is in the Escorial library (No. 408.), and Hájí Khalfah mentions no less than six other commentaries upon it. (Al-makkarí, *Moham. Dyn.* i. 404.; Hájí Khalfah, *Lex. Bibl.* voce "Kassidah.") P. de G.

AL-KHAZREJI' (Abú Ja'far Ibn 'Abdill-hakk Al-kortobí), an historian of Mohammedan Spain, was probably born at Cordova, as the surname Al-kortobí seems to indicate. He was the author of a general history, entitled "Iktifá fí akhabáril-kholafá" ("The Book of Sufficiency: on the History of the Khalifs"). After a short introduction, in which he relates the principal events in the life of the Mohammedan prophet, the author proceeds to the history of Abú Bekr and the khalifs his successors. In the chapter treating of Al-walíd, the eleventh khalif of the race of Umeyyah, under whose reign Spain was invaded and conquered by the Arabs, he introduces a most valuable but concise account of the battle of Guadalete, and the taking of Cordova, Toledo, Saragossa, Merida, and Seville, by Tárik or his master Músa. The establishment of the dynasty of the Umeyyah in Spain under 'Abdu-r-rahmán I., and the principal events in the reigns of his successors, until the overthrow of their empire in A. H. 428, are next rapidly sketched; after which the author relates in detail the taking of Toledo by Alfonso VI. of Leon, the subjection of Spain by the Almoravides, the expulsion of these by the Almohades, this history ending in A. H. 535 (A. D. 1140-1) with the reign of Al-muktafi, the thirty-first khalif of the race of 'Abbás. The work moreover is written with so much order and criticism, and apparently with such correct information, that it may be safely pronounced to be one of the best sources for the history of Mohammedan Spain. The year of Al-khazreji's birth and death are unknown; but to judge from the manner in which he relates the events of the reign of Abú Yúsuf Ya'kúb Al-mansúr, the fourth sultan of Spain and Africa of the dynasty of the Almohades, we are led to suppose that he was a witness to most of

them ; besides, Abú-l-hasan Ibn Sa'íd, who lived about A. H. 640 (A. D. 1242-3), and who wrote an account of the literature of the Spanish Arabs in his time, mentions the "Iktifá" as a work which was generally known in his days. (Al-makkari, *Moh. Dyn.* i. 194., and App. D. p. xliii.) P. de G.

AL-KHOSHANI' (Mohammed Ibn Hárith), surnamed Abú 'Abdillah, an historian of Mohammedan Spain, was born at Cordova about A. H. 310 (A. D. 923). Of his life little is known except that he was a lawyer by profession, and that he wrote, by the command of Al-hakem II. of Cordova, a work containing the lives of all those who had filled the functions of kádhi at that capital, since the conquest by Mughíth Ar-rúmí, the lieutenant of Tárik, in A. H. 92 (A. D. 711), till the author's own times. A copy of this work is in the Bodleian library (No. cxxvii.). It is entitled "Tárikh Kodhát Kortubah" ("Chronological History of the Kádhis of Cordova"), and begins with an account of those theologians who had the modesty to decline the office of kádhi when offered to them. Among these, particular mention is made of Mus'ab Ibn 'Imrán, Zeyád Ibn 'Abdi-r-rahmán, better known by the surname of Shabattún, Ibn Bashír, and others. The year of Al-khoshani's death is not known. Casiri, who calls him Alkhashni, quoting Adh-dhobbí, says that he was alive in A. H. 330 (A. D. 941-2) ; but he must have been very young then, for he brings down his history to A. H. 358 (A. D. 968-9), the eighth year of Al-hakem's reign. (Al-homaydí, *Jadhwatu-l-moktabis* MS. fol. 29. ; Casiri, *Bib. Arab. Hisp. Esc.* ii. 133.) P. de G.

ALKINDUS. [ALCHINDUS.]

ALKMAAR, ZACHARIAS VAN, a Dutch painter of merit, who lived about the end of the sixteenth and beginning of the seventeenth century. Van Mander mentions him as one of the best scholars of Corneliszen van Haarlem, but he gives us no nearer information respecting him. He is probably the Zacharias Paulusz mentioned by Houbraken, who lived at Alkmaar and painted portraits there in 1620 and 1628. Houbraken mentions the portraits of seven officers of the train-bands or militia of Alkmaar upon one piece which he painted in 1628. The dates of his birth and death are unknown. (Van Mander, *Het Leven der Schilders*, &c. ; Houbraken, *Schouburgh der Nederlandsche Konstschilders*, &c.) R. N. W.

ALKMAR, HENRY VAN, or, as he himself wrote his name, Hinrek van Alkmer, is the person to whom Germany owes the first edition and translation of the celebrated poem "Reynard the Fox." He lived during the latter half of the fifteenth century, but of his circumstances we know no more than what he himself states in the preface to his

"Reyneke de Voss,"—that he was a school-master and teacher of virtue in the service of the Duke of Lorraine, and that he translated the poem from the Walsch (probably the Wallon) and French into German at the request of his master. He further divided the whole poem into four parts, and into chapters, each of which is preceded by a sort of commentary explaining the poet's meaning and the moral of the tale. This first German edition of "Reynard the Fox" is in Low German, and embellished with wood-cuts. It was printed at Lübeck in 1498, in small quarto. The only copy which is known to exist of this edition is in the library of Wolfenbüttel. A reprint of it was edited by F. A. Von Hackmann Wolfenbüttel, 1711. The second edition, which was perhaps made in the life of Alkmar himself, is that published at Rostock, 1517, 4to., of which also there exists only one copy in the library of Dresden. The woodcuts of this edition are somewhat better than those in the Lübeck edition.

As to the faithfulness of the translation we are unable to judge, as the original which Alkmar used is unknown ; but it is certain that Alkmar produced one of the most spirited and beautiful poems that exist in the German language ; and there was a time when, notwithstanding his own testimony, he was regarded as the author of "Reyneke de Voss." (Flögels, *Geschichte der Komischen Literatur*, iii. 28—94. ; Jördens, *Lexikon Deutscher Dichter und Prosaisten*, iv. 312, &c.) L. S.

AL-KODHA'I' (Ahmed Ibn Mohammed), a Mohammedan writer, native of Spain, who was the author of a Biographical Dictionary, preserved in the Escorial library, No. 1729. He appears to have lived in the eleventh century, and to have been a native of a small village called Kambosh (Campos) in the neighbourhood of Jaen. (Casiri, *Bib. Arab. Hisp. Esc.* ii. 165.) P. de G.

AL-KODHA'I' (Mohammed Ibn Mohammed Ibn Sa'd Ibn Malek), surnamed Alkaláusi and Abú Bekr, a native of Astabunah (Estepona), in the province of Malaga in Spain. After filling the office of khattib or preacher in the mosque of his native town, Al-Kodha'i removed to Granada, where he became teacher of grammar to a college founded by Al-ghálib-billah, first sultan of the dynasty of the Nasrites. He died of the plague at Estepona on the 8th of Rejeb, A. H. 707 (Jan. A. D. 1308). Al-Kodha'i wrote several works, among which the following are the most important :—1. "A Commentary in Verse upon the 'Malahenu-sh-sho'ará' ('The Songs of the Poets'), by the celebrated Ibn Doreyd (Abú Bekr Mohammed). 2. A poem on the beauties of the Arabic language. 3. A work in prose upon the education of youth. 4. A treatise on prosody. 5. A history of his na-

tive town, entitled "Ad-durratu-l-maknú-nah fí mahásen Astabúnah" ("The hidden Pearl: on the Beauties of Estepona"), which is occasionally quoted in the extracts from Ibnu-l-khattíb published by Casiri. His treatise on prosody is preserved in the library of the Escorial. (Ibnu-l-khattíb, *Biog. Dict. MS.*; Casiri, *Bib. Arab. Hisp. Esc.* ii. 83.) P. de G.

AL-KODHA'I. [IBNU-L-ABBAR.]

ALKOMSI, DANIEL, (דניאל אלקומסי), a Karaite Jew, who is celebrated by R. Mordecai ben Nissan, in his "Dod Mordecai" ("The Friend of Mordecai"), as one of the most illustrious doctors of the Karaite sect. The only work of his of which we can learn anything is the "Ish Chamudoth" ("The Beloved Man") (*Dan.* x. 11.), of which R. Samuel Ben Judah says, in the "Noveloth Chocmah," that he saw a part of it in manuscript among the Karaite works in the library of R. Joseph Solomon del Medico, and that it was a commentary on the Law. He is also cited among the most celebrated of the Karaite doctors in the manuscript collection of Warner, which was preserved in the library at Leyden, in which he is called Daniel ben Moses Kamsi. (*Biblioth. Leidensis*, 409. No. 13.) We are not told at what period he lived and wrote. (Wolffius, *Biblioth. Hebr.* i. 334. iii. 311.; De Rossi, *Dizionar. Storic. degl. Autor. Ebr.* i. 47.) C. P. H.

ALLACCI, LEONE. [ALLATIUS.]

ALLAHUDDIN. [ALA-UD-DIN.]

ALLAINVAL, LEONOR JEAN CHRISTINE SOULAS, Abbé d', was born at Chartres, probably about 1700. He assumed the ecclesiastic habit and the title of abbé, but never entered into holy orders. He devoted himself to the drama, and produced a number of pieces, some of which met with merited success. He was also an industrious writer in other branches of literature, but his exertions were cramped by his poverty, which reached to such a height that he is said to have often had no other resting-place for the night than the porters' blocks at the corners of the streets of Paris. His death was as wretched as his life. He was struck with apoplexy while dining at the house of a rich friend, who immediately ordered his guest to be conveyed to the nearest hospital. He was taken to the Hôtel Dieu, where he expired on the 2d of May, 1753.

Allainval is best known by his comedies "L'Embarras des Richesses" and "L'Ecole des Bourgeois," both of which are stock pieces, and have been often reprinted. The former was brought out at the Théâtre Italien in 1725; the latter at the Théâtre Français in 1728, but it did not achieve its highest triumph until its revival after the author's death in 1770. Laharpe is loud in his praise of "L'Ecole des Bourgeois,"

which he even brings into comparison with the "Bourgeois Gentilhomme" of Molière. While he pronounces the plot and conduct defective, he considers the dialogue and display of character of the first order. He also places "L'Embarras des Richesses" above the productions of Marivaux. Most other critics are as favourable in their opinions. Among the other plays of Allainval are three one-act comedies, "Le Mari Curieux," "L'Hiver," and "Le Tour de Carnaval," each of which was printed as well as acted; but three other dramas, "La Fausse Comtesse," "Les Rejouissances Publiques," and an opera called "La Fée Marotte," were confined to the stage. His publications in other departments were — 1. "Lettre a Mylord —, sur le sujet de Baron et de la Demoiselle de Couvreur," 1730, 12mo.; a lively pamphlet relating to two popular performers: it was published under the name of "George Wink," and is attributed by Barbier, on very slight grounds, to M. Coquelet. It is reprinted, with Allainval's name, in the "Collection de Mémoires sur l'Art Dramatique" of Andrieux and others. 2. "Almanach Astronomique, Géographique, et, qui plus est, Véritable." 1731, 12mo. 3. "Eloge de Car." 1731, 12mo. 4. "Eloge de la Méchante Femme, dédié à Mademoiselle Honesta." 1732, 12mo. 5. "Allainvalliana." 1732-3, 4 parts, 12mo. 6. "Anecdotes du Règne de Pierre I. de Russie." 1745, 2 parts, 12mo. He also partly edited an edition of Mazarin's Letters, 1731, and edited the "Connaissance de la Mythologie" of Rigord for a new impression in 1748. (Advertisement prefixed to reprint of the *Lettre a Mylord —*, Paris, 1822; Quérard, *La France Littéraire*, i. 32.; Laharpe, *Lycée*, xii. 550.; *Annales Dramatiques*, i. 156. 362.; Chaudon and Delandine, *Nouveau Dictionnaire Historique*, i. 203.; Barbier, *Examen Critique*, i. 28.) J. W.

ALLAIRE, JULIEN PIERRE, was born at St. Brieux on the 20th of January, 1742. He early applied to the study of the mathematics with such assiduity that he was attacked with a sudden and severe illness, remained long in a state of insensibility, and felt the effects during the whole of his life. In 1766 he obtained the post of receiver-general of the domains and woods in the district of Limoges. At the Revolution he had risen to be administrator-general; but that event depriving him of his employment, he retired to his own estate in the department of the Marne, where he made many experiments in planting, and succeeded in raising rich and profitable woods on what had been previously a barren tract. On the formation of the "Administration Forestière," he became one of the administrators-general, and retained that situation until his death, on the 26th of January, 1816. He printed no work, although the details of his experiments and of a journey along the Rhine, which he made

in 1814, with an especial view to the state of the forests on its banks, would doubtless have been of considerable interest. (*Mémoires de la Société d'Agriculture de la Seine*, for 1816, p. 97, et seq.) J. W.

ALLAIS, DENYS VAIRASSE D', a French author of the seventeenth century, of whose history very little is known. Early in life he served in the French army, and he afterwards spent some years in England, in the reign of Charles II., whence he is supposed to have been compelled to fly in consequence of having become involved in the political disgrace of the Earl of Clarendon. He settled in Paris as a teacher of the French and English languages, and published there a "*Grammaire Méthodique de la Langue Française*," Paris, 1681, 8vo., in which a new arrangement of the alphabet was proposed, which attracted some attention. He also printed an English abridgment of the work, under the title of "*A short and methodical Introduction to the French Tongue*," Paris, 1683, 12mo., which was the first French grammar ever produced for the use of foreigners. D'Allais is however chiefly known from his connection with an anonymous work called "*L'Histoire des Sevarambes, Peuple qui habitent une Partie du troisième Continent, ordinairement appelé Terre Australe*." Paris, 1677-9, 5 vols. 12mo. This is a politico-religious romance in the form of a voyage to the South Seas, during which the Sevarambians are supposed to be encountered. Under colour of describing their manners and customs, the author makes his own strictures on the social and moral features of the Old World, but without any great force either of argument or satire. It is not at all clear that D'Allais was the author of this work, although Prosper Marchand enters into a long disquisition on his claim, and succeeds in proving that he had at least some share in it. As the first part is known to have been published in English two years before the appearance of the French first part, which bears on its title-page the words "*Traduite de l'Anglois*" (although no English edition of the second part is known of an earlier date than the French edition), it seems by no means improbable that D'Allais was merely the translator of the book. The "*Histoire des Sevarambes*," which was quickly translated into the German, Dutch, and Italian languages, excited much discussion among the learned men of the time. (Prosper Marchand, *Dictionnaire Historique*, i. 10.; Morhof, *Polyhistor* (edit. Fabricius), i. 74.; Watt, *Bibliotheca Britannica*, i. 21.; Chaudon and Delandine, *Nouveau Dictionnaire Historique*, i. 204.) J. W.

ALLALEONA. [ALALEONA.]

ALLAM, ANDREW, the son, according to Anthony a Wood, of a "sufficient plebeian" of the same name, by his wife Bridget Darling, was born at Garsington, near Ox-

ford, in April, 1655. He was educated at Denton, in the parish of Cuddesdon, near the place of his nativity, in a private school conducted by Mr. William Wildgoose, of Brazenose College, a noted schoolmaster of his time. Allam was entered a batteler of St. Edmund's Hall in Easter term, 1671; on the 19th of January, 1674, according to the "*Fasti Oxonienses*," he became bachelor of arts; and on the 16th of October, 1677, master of arts. Wood observes that "had it not," while at St. Edmund's Hall, "been his misfortune to fall under the tuition of a careless and crazed person, he might have proved a prodigy in several sorts of learning." It appears, however, that notwithstanding this disadvantage, he made very respectable progress, for after he had taken his degrees in arts, he became, successively, a tutor, moderator, lecturer in the chapel, and vice-principal of his house, in all of which offices he conducted himself much to his own credit and to the advantage of the establishment. He entered holy orders at Whitsuntide, 1680; and in 1683 he became one of the masters of the schools. Respecting the personal character of Allam, Wood observes that he was a person of eminent virtues: sober, temperate, moderate, and modest even to example. He understood, says this biographer, the controversial writings between Conformists and Nonconformists, Protestants and Papists, far beyond his age, in which he was assisted by an extraordinary memory; and Wood further expresses his opinion that, had not his attention been taken off by the offices which he held, he would have surpassed all his contemporaries in those matters, and might have proved a useful and distinguished member of the Church of England, to which he was ardently attached. His knowledge of books and authors was so extensive, that it is stated that nothing but years and experience were wanting to make him a complete walking library. Allam died of small-pox on the 17th of June, 1685; and he was buried in the church of St. Peter in the East, at Oxford, late in the evening of the same day.

The following are the principal writings of Allam:—1. A learned preface or epistle to the reader, with a dedicatory epistle in the name of the printer, prefixed to an edition published at Oxford in 1684, of John Corbet's "*Epistle Congratulatorie of Lysimachus Nicanor to the Covenanters in Scotland*." 2. A prefatory epistle to a folio edition, issued at Oxford in 1684, of the "*Ecclesiæ Anglicanæ Politeia in Tabulas digesta*" of Dr. Richard Cosin or Cosins, bishop of Durham, containing a memoir of Cosin. 3. A preliminary epistle to, with a review and correction of a work entitled "*Some plain Discourses on the Lord's Supper*," by Dr. George Griffith, bishop of St. Asaph. This also was published at Oxford in 1684, in octavo. 4. Several ad-

ditions and corrections to Edward Chamberlain's "Angliæ Notitia, or the Present State of England." These corrections were made in manuscript in the edition of 1684, and were printed in the next edition, which appeared in 1687, after the death of Allam. Chamberlain, who had been of St. Edmund's Hall, appears to have acted rather dishonourably in this matter, inasmuch as he made no acknowledgment of Allam's assistance, and also, according to Wood's narrative, refused to give Allam his company or acquaintance when he went to London to desire it, for the purpose of making communications respecting the work which he could not so well make in writing. 5. Allam also made additions to the "Theatrum Historicum, sive Chronologiæ, Systema Novum," of Helvicus, and intended to complete the supplement to that work from 1660 to 1685. His additions were printed with an English translation of the work published in London in 1687, in folio. The column of names of famous Jesuits, and the passage relating to the Popish plot, both of which were added in this edition, are not by Allam. 6. He translated the Life of Iphicrates, from the Latin of Cornelius Nepos, for a collection of lives by that author, translated by several gentlemen of Oxford, which first appeared in a small octavo volume at Oxford, in 1684, and at London, in a similar form, in the following year. 7. To the "Athenæ Oxonienses" Allam contributed notices of several then modern writers; and Wood acknowledges his assistance to have exceeded that of any other individual in the university. He also laid the foundation of a work on the history of the cathedral churches of England, with an account of their statutes and customs, and the names of bishops and other officials, intended to have been entitled "Notitia Ecclesiæ Anglicanæ." His death prevented the completion of this design. A note by Hearne, in Bliss's edition of the "Athenæ Oxonienses," states that he thinks that Dr. Kennet made use of these collections in a work of similar character, compiled by him after the death of Allam. (Wood's *Athenæ Oxonienses*, and *Fasti Oxonienses*.) J. T. S.

ALLAMAND, Protestant minister of Bex, in the Pays de Vaud, and author of a "Lettre sur les Assemblées des Religionnaires en Languedoc, écrite à un Gentilhomme Protestant de cette Province," 4to. and 8vo. 1745, with the imprint of Rotterdam, though really printed in France. The object of the work is to prove the inutility of public worship. Allamand's chief claim to notice rests on a passage in Gibbon's "Diary" for 1764, where, in the course of noticing a reply to this work by Armand de la Chapelle, contained in vol. 38. of the "Bibliothèque Raisonnée," Gibbon mentions that the name of the author of the "Lettre" was Allamand, and speaks of him as one of the finest geniuses

he knew; a profound philosopher and a deeply original thinker; reproachable even for over-refinement of mind, and an excess of ambition. Gibbon goes on to remark that it is strange a man so well calculated either to enlighten or disturb a nation, should have produced only one or two trifling occasional works; and foretels that he will die, as he has lived, in obscurity. Whatever may be thought of the former part of this passage, it is certain that in the latter Gibbon proved himself a true prophet. (Gibbon, *Miscellaneous Works*, edited by Lord Sheffield, ii. 266.) J. W.

ALLAMAND, JEAN NICOLAS SEBASTIEN, was born at Lausanne in Switzerland in the year 1713*, and was educated for the ministry in his native town, where also, according to Paquot, he exercised its functions for a short time. After completing his theological studies at Lausanne, he removed to Leyden, being then, it appears, but twenty-two years of age. The facilities offered by the university of Leyden aided in developing Allamand's inclination for scientific pursuits, and he soon acquired an extensive knowledge of natural philosophy, chemistry, natural history, and the mathematics. He was engaged for several years in the instruction of young persons of condition, and his excellent character and kind disposition induced 'S Gravesande to employ him as tutor to his children. Allamand's connection with this philosopher, which led to a warm and enduring friendship, encouraged his love for science, and induced 'S Gravesande to appoint him his executor. Some time after the death of 'S Gravesande, which took place in 1742, Allamand became a candidate for the professorship of philosophy in the university of Franeker, which he obtained in March, 1747. Shortly afterwards the chair of philosophy in the university of Leyden was offered to him, with a more liberal remuneration; and of this he took possession on the 30th of May, 1749. To this office was subsequently added the professorship of natural history in the same university; and he continued to perform the duties of both engagements with credit until his death, which happened on the 2nd of March, 1787, at Leyden. Allamand enjoyed, during his long career, the respect due to his superior learning and virtuous character. Dutch seamen felt pleasure in taking to him such curious plants, animals, or fossils as they might collect during their voyages to distant countries, and with these he enriched the botanic garden and the museum of the university, which were placed under his superintendence, and to which he bequeathed his valuable private collections. Allamand devoted much attention to the subject of elec-

* Both Ersch and Barbier say 1716; but the above is stated to be the true date in the supplement to the "Biographie Universelle."

tricity; and he was the first to explain the phenomena of the Leyden jar. He was a member of the Academy of Sciences of Haarlem and of the Royal Society of London, having been elected a fellow of the latter, January 22. 1746. He left a widow, but none of his biographers mention any family.

Of the literary labours of Allamand, one of the most important was the arranging and editing of the "Diction[n]aire Historique" of his friend, Prosper Marchand. Marchand had been collecting materials for this work for several years before his death in 1756, but had done little towards preparing the book for publication. He, like 'S Gravesande, made Allamand his executor, and he requested him particularly to publish his dictionary, which was intended as a supplement to that of Bayle, and also a new edition of his History of Printing. In accepting this trust, Allamand, as he states in his preface to the former work, expected to find the MS. nearly ready for the press. Instead of this, he found it in a state which made him tremble with apprehension. Marchand, in collecting his materials from all sources, had been accustomed to use the smallest scraps of paper; and of these the dictionary was so full, that for every half-sheet of continuous writing, there were twenty small disordered shreds, connected with each other by a prodigious number of references. So difficult and disagreeable was the task of arranging this matter, that nothing but his promise to his dying friend would have induced him to persevere with it. In his very curious narrative, in the preface alluded to, he mentions another difficulty, arising from the minuteness of the writing upon scraps of paper sometimes of the size of a finger-nail. In order to decipher these, Allamand was obliged to use a powerful magnifying glass, and to furnish such to the printers; and he observes that "this is doubtless the first book the printing of which has required the continual aid of the microscope." This book, by the publication of which Allamand rendered an important service to literary history, was published at the Hague, in two thin folio volumes, in 1758 and 1759. One article only was added by the editor, which was a long memoir of 'S Gravesande, of whom the writer treats with the utmost affection and respect. Allamand announces, in the preface to the second volume of the dictionary, the intended publication of a new edition of Marchand's History of Printing, in fulfilment of the author's desire; but this undertaking was abandoned on the publication of Mercier's "Supplement" to the work of Marchand.

The other works issued under the editorial care of Allamand are as follow:—1. 'S Gravesande's "Philosophiæ Neutonianæ Institutiones in usus Academicos," third edition, Leyden, 1744, 8vo., in which he

has inserted some new matter, which the author would have added, had he lived. Allamand also assisted 'S Gravesande in the publication, in 1742, of the third edition of his "Physices Elementa Mathematica," of which the above work is an abridgment. 2. The third edition, published at the Hague in 1756, 8vo., of an anonymous French translation of 'S Gravesande's "Introductio ad Philosophiam" (attributed to Joncourt), with corrections and three additional chapters from MSS. left by the author. 3. "Œuvres Philosophiques et Mathématiques de Mr. G. J. 'S Gravesande," 2 vols. 4to., Amsterdam, 1774, containing some before unpublished papers, some new translations, and the memoir published in Marchand's dictionary. Of works translated wholly or partially by him, the biographers of Allamand mention the following:—4. "Sermons" on various subjects, from the English of the Rev. James Foster, Vol. I. (the only one published), 8vo., Leyden, 1739. 5. A French translation of the book of Job, from the Latin version of Schultens, in which Allamand laboured jointly with MM. Joncourt and Sacrelaire, Leyden, 1748, 4to. 6. The Book of Proverbs, translated by the same persons, also from the version of Schultens, Leyden, 1752, 4to. 7. A French translation of Boerhaave's "Elementa Chimiæ," Amsterdam, 1752, 2 vols. 8vo., and reprinted at Paris in 1754, with additions by Tarin, 6 vols. 12mo. 8. A French translation of Ellis's "Essay toward a Natural History of Corallines," published at the Hague, in 1756, 4to. 9. The "Règne Animal" of Brisson, translated into Latin, with notes, Leyden, 1762, 8vo. 10. Andrew Oliver's "Essay on Comets," translated into French, Amsterdam, 1777, 8vo. 11. "Nouvelle Description du Cap de Bonne-Espérance," containing an account of a journey into the interior of Africa by a company of eighty-five persons, under the command of Henry Hop. Amsterdam, 1778, 8vo. Barbier states that Allamand translated the last-mentioned work from the Dutch, but the preface to the book itself merely attributes to him the notes, which, according to the "Biographie Universelle," form the most curious part of the volume. Allamand also published the discourse which he pronounced on receiving his first professorship at Leyden, under the title of "Oratio inauguratio de vero philosopho. Lugd. Bat., 1749," 4to. This discourse dwells much upon his friend 'S Gravesande, and contains some curious particulars respecting him. Among his minor productions are the accounts of the gnu, the Cape jerboa (grand gerbu), and the hippopotamus, in the edition of Buffon, published at Amsterdam from 1766 to 1779; a memoir on electricity, in a letter addressed to Folkes, president of the Royal Society of London, dated 1746, which is printed in the "Bibliothèque Britannique," vol. xxiv. p. 106., pub-

lished at the Hague in 1747, (the original is in French, but Paquot mentions a Dutch translation, Leyden, 1748); and several papers in the early volumes of the "Recueil" published by the academy of Haarlem. In the English "Philosophical Transactions" for 1745, vol. xliii. p. 505., is a translation of a paper by Allamand on the fragility of unannealed glass vessels; and in vol. xlix. pp. 397. 512. and 545., are accounts by him of some unusual natural phenomena observed in Holland in 1755 and 1756. The preceding list of Allamand's works is probably incomplete, as he often published anonymously. (Paquot, *Mémoires pour servir à l'Histoire Littéraire des dix-sept Provinces du Pays-Bas*, iii. 108.; Ersch, *Supplément à la France Littéraire*, 1802, p. 4.; Barbier, *Examen Critique*, i. 29.; Supplement to the *Biographie Universelle*; Prefaces to Marchand's *Dictionnaire Historique*, and other works edited by Allamand.) J. T. S.

ALLAN, DAVID, sometimes called the Scotch Hogarth, was born, in 1744, at Alloa in Stirlingshire, where his father was shoremaster. He was born prematurely, and his mother died a few days after his birth. Allan's first essays in his art originated in a similar way and from a similar accident to that which happened to the Dutch painter Aertsz: he burnt his foot, and being unable to go to school, his father gave him a piece of chalk to write upon the floor with, in order that he might not waste his time. Young Allan however preferred drawing, and from that time the chalk was seldom out of his hand. His first effort which attracted notice was a caricature of his old schoolmaster punishing a refractory boy, which he drew upon his slate at school when he was only eleven years old. He was turned away from the school in consequence; but the circumstance having attracted the attention of Mr. Stuart, collector of the customs at Alloa, his father was advised by that gentleman to place David in the academy of Glasgow, then newly established by the printers Robert and Andrew Foulis. Young Allan was accordingly apprenticed to Robert Foulis in 1755, to learn drawing, painting, and engraving; and he did not disappoint the expectations of those who took an interest in him. He left the Academy of Glasgow in 1764, but before leaving he sketched a picture in oil colours, showing the interior of the painting room, with various students at work, and Foulis giving instructions: it is now in Newhall House, near Edinburgh. Allan on his return home was introduced by Lord Cathcart to Erskine of Mar, on whose estate he was born, and by whom he was in the same year (1764) generously sent to prosecute his studies in Rome. In Rome he was much assisted by Gavin Hamilton, and he soon gave proof of the efficiency of his own exertions by gaining, first, the silver medal for a drawing in the Academy of St. Luke, and

afterwards the gold medal for the best historical picture. The subject was the old legend of the origin of painting, the Corinthian maid drawing her lover's profile upon the wall by the shadow from a lamp. This picture, which is superior to anything he ever painted afterwards, was well engraved by Cunego, and spread Allan's fame throughout Italy and in his own country. Allan Cunningham says, "There are happy elegance and serene grace about the group which have seldom been surpassed; and I have heard Wilkie praise it as one of the best-told stories that colour and canvass ever united to relate."

Allan painted also the following pictures whilst in Rome:—The Prodigal Son, for Lord Cathcart; Hercules and Omphale, for Erskine of Mar; and four humorous pieces illustrating the festivities of the Carnival at Rome. The first was called "The Opening of the Carnival;" the second, "Politeness of the Romans to Strangers;" the third, "Horse Race at Rome;" and the fourth, "The Victor conducted in Triumph." These four sketches are full of festivity and ludicrous incident: they were engraved by Paul Sandby, and the prints were accompanied with descriptions by the painter. The first exhibits the effect of tolling the bell of the Capitol upon the people assembled in the Piazza del Popolo and on the Corso; the second is a view of the Palazzo Ruspoli on the Corso, with a crowd of masks before it, and the city marshal is also in attendance, "as a kind of orderly to receive the commands of strangers admitted to the Ruspoli balcony;" the third "exhibits the humours of a horse race without riders;" and the fourth exhibits the victor horse conducted in triumph to receive his covering of brocade. "It is to these four prints," says Allan Cunningham, "and some half-dozen more, representing the manners and customs of the Italians, that Allan owes his name of the 'Scottish Hogarth.' But the works on which his hope of fame depends are of a different character; they go deeply into the social feelings and rustic manners of his native land, and are not at all of the caricature race; in truth, they are akin to the inimitable works of Wilkie, of which they may be called the forerunners."

In 1777 Allan came to London, and practised for a year or two as a portrait painter; he then went to Edinburgh, where, on the death of Runciman in 1786, Allan was appointed to succeed him as master of the Academy of Arts. In Edinburgh he published an edition of Allan Ramsay's "Gentle Shepherd," illustrated by himself, which made him very popular in Scotland. He dedicated the book to Gavin Hamilton, and the following is a part of his dedication:—"You must take these designs as a specimen of my occupations: the country gives no encouragement to heroic or historic subjects, and

I am glad therefore to work in a humbler line ; and, without descending to mean and low objects, give a correct representation of ordinary life, which may be made pleasing and instructive, as well as morally useful." Allan's designs are twelve in number, and if they are a faithful picture of the rustic Scottish life of his own time, that is perhaps all that can be said in their favour ; they are neither well drawn nor well conceived ; the old characters are much the best. The plates were rudely engraved by Allan himself in aquatinta.

Allan made several other designs of various descriptions : — The Escape of Queen Mary from Lochleven Castle ; some sketches of views in Scotland, and several homely subjects, as the Highland Dance, the Scotch Wedding, the Repentance Stool, &c. He made also several designs for the lyrics of Burns, with which the poet appears to have been very well pleased. Burns makes the following remarks in a letter to Thomson, on the "stock and horn," a rude musical instrument which Allan put into the hands of some of his shepherds : — "Tell my friend Allan that I much suspect he has, in his plates, mistaken the figure of the stock and horn. I have at last gotten one, but it is a very rude instrument. It is composed of three parts : the stock, which is the hinder thigh-bone of a sheep, such as you see in a mutton-ham ; the horn, which is a common Highland cow's horn, cut off at the smaller end until the aperture be large enough to admit the stock to be pushed up through the horn, until it be held by the thicker end of the thigh-bone ; and, lastly, an oaten reed, exactly cut and notched like that which you see every shepherd-boy have when the corn-stems are green and full grown. The reed is not made fast in the bone, but is held by the lips, and plays loose in the smaller end of the stock, while the stock with the horn hanging on its larger end is held by the hands in playing. The stock has six or seven ventiges on the upper side, and one back ventige, like the common flute. This of mine was made by a man from the braes of Athole, and is exactly what the shepherds wont to use in that country. If Mr. Allan chooses, I will send him a sight of mine, as I look on myself to be a kind of brother brush with him. 'Pride in poets is nae sin ;' and I will say it, that I look on Mr. Allan and Mr. Burns to be the only genuine and real painters of Scottish costume in the world." Burns further says in another letter, upon Allan's designs, — "Woo'd and married an' a', is admirable ; the grouping is beyond all praise ; the expression of the figures, conformable to the story of the ballad, is absolutely faultless perfection. I next admire Turnimspike." The Gaberlunzie Man, Maggie Lauder, and John Anderson my Jo, are also among the most successful of these de-

signs. Allan said that Burns's "stock and horn" was too rude an instrument to produce true music, and was fit only for "routing and roaring." He died at Edinburgh in 1796, aged fifty-three, leaving a daughter, and a son who went out as a cadet to India in 1806.

"As a painter," says Allan Cunningham, "his merits are of a limited nature : he neither excelled in fine drawing nor in harmonious colouring, and grace and grandeur were beyond his reach. He painted portraits, which are chiefly remarkable for a strong homely resemblance ; he painted landscapes, but these want light and air ; and he attempted the historical, but save in one picture, the Corinthian Maid, all his efforts in that way were failures. His genius lay in expression, especially in grave humour and open drollery." "He is among painters what Allan Ramsay is among poets — a fellow of infinite humour, and excelling in all manner of rustic drollery, but deficient in fine sensibility of conception, and little acquainted with lofty emotion or high imagination." (Cunningham, *Lives of the most eminent British Painters, Sculptors, and Architects.*)

R. N. W.

ALLAN, GEORGE, an attorney who resided at Darlington, in Durham, in the latter half of the eighteenth century, became distinguished for the zeal with which he devoted his time and fortune to the study of our national antiquities, and especially to the illustration of the history and topography of his native county. Although, according to some biographical particulars furnished to Nichols by his son, Allan never neglected the studies connected with his profession, he early gave so much attention to genealogy and heraldry, that in 1763 he projected a new Peerage, to be elaborately engraved upon copper plates. He issued proposals for the publication of this work, and engraved at least one large plate ; but he was finally deterred from proceeding with the undertaking by the great expense of the work, and by the commencement about the same time of two works of similar character ; the "Peerage" of the Reverend Mr. Jacob, and the "Baronage" of Edmondson. In 1764, on the occurrence of a vacancy in the office of Richmond herald, he was invited by some officers of the Heralds' College to become a candidate for it, but he declined, as it would have interfered with his prospects at Darlington. He continued however to carry on friendly intercourse with the officers of the college, to whom he occasionally communicated local information. In 1766 Allan married Anne, daughter of Mr. James Colling Nicholson, of Scruton in Yorkshire. By this union he had two sons and four daughters, of whom one daughter and one son survived him.

In or about 1768 Allan commenced a

series of typographical labours, which afforded him useful recreation for many years. In setting up a private printing-office he contemplated the two-fold object of occasionally printing leases and other professional documents, and of amusing himself by printing antiquarian tracts. The earliest production of his press was the charter of Queen Elizabeth for founding the grammar school at Darlington, accompanied by several other documents relating to the school. This was followed by several minor articles, of which a list is given in the eighth volume of Nichols's "Literary Anecdotes," and by the following antiquarian works:— 1. "Collections relating to St. Edmund's Hospital at Gatesheved (Gateshead) in the county of Durham." Of this work only fifty copies were printed (1769). Allan's son informed Nichols that he had heard that the greater part of this book was printed with a small folding-press in single pages; but that during the progress of the work a regular printer established himself at Darlington, whose assistance Allan subsequently had. He subsequently bought a regular press, and employed a printer, George Smith, whose name he allowed to appear on one of his works. 2. In 1771 a thin quarto volume issued from this private press, entitled "Collections relating [to] Sherburn Hospital, in the County Palatine of Durham," &c., to which is prefixed a Life of Hugh Pudsey, bishop of Durham, and founder of the hospital. This work was published anonymously. 3. Another book of similar character is the "Collections relating to the Hospital of Gretham in the County of Durham." 4. Allan printed, from the originals in Durham library, "The Recommendatory Letter of Oliver Cromwell to William Lenthall, Esq., Speaker of the House of Commons, for erecting a College and University at Durham, and his Letters Patent (when Lord Protector) for founding the same; with the Address of the Provost and Fellows of the said College to his Son Richard (when Lord Protector) on the Death of his Father." The MS. of the former of these is written on vellum, and beautifully illuminated with the portrait and arms of Cromwell, and emblematical designs. 5. "A Letter from William Frankeleyn, Rector of Houghton le Spring, to Cardinal Wolsey, Bishop of Durham, about certain Coal Mines at Whickham, and other Rights and Privileges of the Bishopric, and the Cardinal's Mint for the coinage of Money." 6. "An Address and Queries to the Public, relative to the compiling a complete civil and ecclesiastical History of the antient and present State of the County Palatine of Durham." This quarto pamphlet was issued anonymously in July, 1774, in consequence of Allan obtaining possession, by bequest, of twenty volumes of MS. collections relating

to the antiquities of Durham and Northumberland, by the Rev. Thomas Randall, vicar of Ellingham in Northumberland, and for many years successively usher and head master of the free grammar school at Durham. This acquisition induced Allan to turn his attention towards the compilation of a new History of Durham; but he soon relinquished that undertaking to his intimate friend Mr. Hutchinson. 7. "Antiquarian Tracts," selected from the *Archæologia*, &c. 8. "A Sketch of the Life and Character of the Right Honourable and Reverend Richard Trevor, Lord Bishop of Durham," &c. 1776, in 4to., with a portrait. This memoir is printed with the portrait in the ninth volume of Nichols's "Literary Anecdotes," pp. 241—250. 9. "The Legend of St. Cuthbert, or the Histories of his Churches at Lindisfarne, Cunecascestre, and Dunholm. By Robert Hegg, 1626;" printed at Darlington in 1777, in 4to., with a view of Lindisfarne. In addition to what he did for his own gratification, he printed many things for his friends, for Pennant among the rest.

On the 15th of December, 1774, Allan was elected fellow of the Society of Antiquaries, by the particular recommendation of Francis Grose, who was one of his personal friends, and he soon afterward presented to the society twenty-six quarto volumes of MSS., relating chiefly to the university of Oxford, and extracted from the public libraries at that place by the Rev. W. Smith, rector of Melsonby in Yorkshire. In 1790, on occasion of the death of his father, with whom he had practised his profession, Allan relinquished business, and thenceforth devoted himself more exclusively to his favourite pursuits. He died on the 18th of May, 1800. In the account of his life furnished to Nichols by his only surviving son it is observed that he "never read but with a pen and ink in his hand," and that his memoranda relative to heraldry, antiquities, natural history, and classics are both numerous and valuable.

The part which Allan took in the preparation of Hutchinson's "History and Antiquities of the County Palatine of Durham" may be best understood from the author's apology prefixed to the third volume, in which he states that Allan, having collected many valuable materials for such a work, applied to and frequently importuned him to undertake it, and delivered to him "many records, together with a variety of manuscripts and printed transcripts, which had been compiled and collected without any chronological order or regularity, and which then lay in his custody unclassified and in an undigested state." Hutchinson states, and in this statement is fully supported by Allan's own evidence given on a trial which took place respecting the work, owing to a disagreement between Hutchinson and the printer, Hodgson of Newcastle-on-Tyne, that he "did accordingly compose

and write, and was solely the author of the work." The manuscript was delivered to Allan for revision before going to press; so that, without any disparagement to Hutchinson, it is evident that Allan's judgment and extensive local knowledge were called into exercise in the execution, as well as in the original design of the work. Allan had a plate engraved with portraits of himself and Hutchinson, which he had intended for a frontispiece to the first volume of the History of Durham; but he was deterred from making that use of it by some sarcastic remarks made upon it by Mr. (afterwards Sir Alan) Chambre, during Hodgson's trial, in which he called it a representation of Allan and his amanuensis. This plate is printed as a frontispiece to the eighth volume of the "Literary Anecdotes." (Nichols's *Literary Anecdotes of the Eighteenth Century*, vi. 125—127. viii. 351—368.) J. T. S.

ALLAN, ROBERT, was born at Edinburgh in 1778. He was apprenticed in surgery to Mr. John Bell, and in 1797 entered the navy as an assistant surgeon. In 1799 he was appointed full surgeon, but in 1805, his health failing, he retired from the service and returned to Edinburgh, where he soon after entered into partnership with Mr. Bell, with whom he continued for eight years. In 1812 he commenced lecturing on surgery, and from the first his class was well attended. For some years before his death, which occurred in 1826, he was surgeon to the Royal Infirmary at Edinburgh, where, in conjunction with Mr. Russell, he delivered during two years the lectures on clinical surgery.

Mr. Allan's works were—"A Treatise on the Operation on Lithotomy," Edinburgh, 1808, folio; "A System of pathological and operative Surgery, founded on Anatomy," 3 vols. Edinburgh, 1821, 1827, 8vo.; and papers "On Aneurism," in the *Edinburgh Journal of Medical Science*, vols. i. ii., 1826. The purpose of the treatise on lithotomy was to illustrate the superiority of the lateral operation with the knife, as performed by Mr. Bell, over that with the gorget. It is accompanied by five plates from sketches executed by Mr. Bell with all his usual accuracy and freedom of design. The System of Surgery is a clearly-written and well-illustrated work; but it contained little that was novel, or that seemed to be the result of the author's own experience, and it has never been popular. (*Life in Edinburgh Journal of Medical Science*, vol. ii. December, 1826.) J. P.

ALLAN, THOMAS, was born in Edinburgh, July 17. 1777. He received an excellent classical education at the High School of that city, and at a suitable age was associated in business with his father as a banker. His taste for science seems to have early manifested itself; and he began, even in boyhood, to purchase such mineral speci-

mens as were within the compass of his limited resources. Shortly after the peace of Amiens he visited Paris, and formed an intimate acquaintance with the Abbé Häuy, Brongniart, Brochant, Lucas, and other eminent mineralogists. He was also so fortunate as to be introduced to the illustrious Werner. From Paris he proceeded to explore the mining district of Dauphiné, where he first laid the foundation of his magnificent collection of minerals. To enrich his cabinet and to extend his acquirements in the kindred science of geology, constituted the object of excursions which he made in successive years to the north of Ireland, Arran, the lakes of Cumberland, and Cornwall. With similar objects, in May, 1812, he accompanied Sir George Mackenzie to the Faroe Islands; and afterwards published in the Transactions of the Royal Society of Edinburgh an admirable account of their mineralogical constitution. His unpublished journal contains also most interesting notices of the unexampled humidity and almost perpetual gloom in which those islands are shrouded, and of the intense privations to which their inhabitants are periodically subjected. On this occasion Mr. Allan made a considerable accession to his cabinet, particularly in species of the zeolite family.

A singular incident in the course of the late war contributed largely to Mr. Allan's mineral treasures. A Danish vessel which had been captured on her course from Iceland to Copenhagen was brought into Leith harbour and her cargo publicly sold. Mr. Allan, in company with his friend Colonel Imrie, happened to visit Leith on the day of sale, and was tempted, on a slight examination, to purchase some cases of minerals which formed part of her freight. Among these he was afterwards agreeably surprised to discover some very rare specimens, in particular cryolite, and one which he described in the *Edinburgh Transactions* as "a mineral supposed to be Gadolinite," but which was subsequently found by Dr. Thomson to be an entirely new species, and which, in honour of the discoverer, he named Allanite. Some time afterwards Mr. Allan learned that this valuable collection of Greenland minerals had been formed by M. Gieseke, during a residence of six years in that country. Tidings of the capture of his minerals having reached Gieseke he remained two summers longer in Greenland, and from his knowledge of their localities was enabled to assemble a more complete collection than the former one. Gieseke afterwards visited this country, and learning into whose hands the fruits of his labours had fallen, made himself known to Mr. Allan, and courteously expressed his satisfaction that they had become the property of one who could appreciate such treasures. M. Gieseke remained for some months an inmate of Mr. Allan's

house in Edinburgh, and ultimately obtained, through the zealous exertions of his friend, the chair of mineralogy in the university of Dublin.

In 1824 Mr. Allan visited Cornwall together with Mr. Haidinger and his eldest son, Robert Allan, since favourably known to men of science as the author of a "Manual of Mineralogy," and as the editor of "Phillips's Introduction to Mineralogy." Important accessions to his cabinet were made during this excursion, and in the following year during a journey to Sweden and Germany performed by Mr. Robert Allan and Mr. Haidinger.

Mr. Allan's collection of minerals, thus accumulated at considerable cost and labour during thirty years, was arranged with great accuracy and singular taste. It was originally classed and catalogued by himself according to the system of Häuy; but was subsequently arranged, with the aid of Mr. Haidinger, who resided for that purpose nearly two years in Mr. Allan's house, in strict conformity with the natural historical system proposed by Professor Mohs. This last catalogue, in Mr. Allan's autograph, and illustrated by mathematical drawings of the crystalline forms, may be pronounced unrivalled for neatness, precision, and beauty. Mr. Allan's cabinet comprehended latterly about seven thousand specimens. It was undoubtedly the finest collection of minerals in Scotland, and though inferior to some English cabinets in particular departments, was, as a whole, certainly one of the best selected and most instructive in the kingdom. It had acquired quite a European reputation, and was liberally and courteously exhibited to all persons of science who visited Edinburgh. Among the illustrious foreigners that thus became known to Mr. Allan was the Archduke John of Austria, who testified his friendly feelings towards him by sending a box of Styrian minerals, containing some fine specimens of the molybdates of lead, in which he had observed the collection to be deficient.

The claim of Mr. Allan to be honourably remembered by the cultivators of science, rests mainly on his extensive and accurate knowledge of mineralogy, and on his contributions to that science. He was thoroughly acquainted with the system of external characters, and most skilful in applying them to the discovery of those minute resemblances and differences on which the classification of minerals is founded. He derived from nature, and had strengthened by after discipline, the faculty of observation to so eminent a degree, as to be faithfully characterised by the Italian epithet bestowed by Playfair upon Dr. Hutton, "*osservatore oculatissimo*." He seems indeed to have been impelled by irresistible tendencies to the study of *form*, and to have had an inborn facility for defining and imitating the figures of bodies

and a natural taste for all the arts of design. It was doubtless this delicacy of perception, as regards form and proportion, that guided him into a path of science so alien from the commercial pursuits in which he had been brought up, and that impelled him, in mineralogy, to study with marked preference the symmetrical forms of crystallised bodies.

As a geologist, Mr. Allan was one of those who early adopted the Huttonian theory of the earth. He was struck with the beauty of that happy generalisation, and warmly admired the creative genius of which it was the offspring. But he did not adopt it till he had himself tried its conformity with actual phenomena; and even then he admitted that it was by no means free from difficulties. In the course of this scrutiny several new observations occurred to him, which are detailed in a series of memoirs published in the Transactions of the Royal Society of Edinburgh. His only separate work is an octavo volume on mineralogical nomenclature, which passed through three editions. He also contributed the article "Diamond" to the last edition of the Encyclopædia Britannica.

Mr. Allan was an eminent and public-spirited citizen of Edinburgh. During the last twenty years his name has been associated with every scheme for the improvement of that beautiful city; and on this subject he was completely an enthusiast, devoting a large portion of his time and thoughts to the public good. To most of the various institutions of Edinburgh, whether for charitable or other purposes, he had rendered important services; and those more particularly intended for the promotion of science were the objects of his constant and fostering care.

Mr. Allan was a fellow of the Royal Societies of London and Edinburgh and of the Geological and Linnæan Societies. He married, in 1806, Miss Smith, daughter of Colonel Smith of Tent Lodge, Coniston, and sister of Elizabeth Smith. He died when on a visit to his friend Mr. Bigge of Linden Hall, Northumberland, of a sudden apoplectic seizure, on the 12th of September, 1833, in the fifty-seventh year of his age. W. C. H.

ALLARD and ALAERD. There have been several Dutch artists of this name, who lived at Amsterdam and at Leyden in the seventeenth and eighteenth centuries. They were draughtsmen, engravers, and print-sellers. The names of five are found upon prints,—Huych, Carel, Abraham, Antoni, and Herman, Allard. Their plates are numerous, but very indifferent: they are etched, engraved, and scraped in mezzotinto, some done from their own designs, some from other masters, and others merely published by them. They consist of figures, portraits, views of towns, landscapes, birds and horses, and other animals; and are variously marked, the name Allard sometimes with the initials,

and sometimes without, followed by sc. or exc. (Heineken, *Dictionnaire des Artistes*, &c.; Strutt, *Dictionary of Engravers*; Nagler, *Neues Allgemeines Künstler Lexicon*.) R. N. W.

ALLARD, GUY, was born at Grenoble about 1645, and distinguished himself by numerous works relating to the history of Dauphiné, and the genealogy of its noble families. He attained the rank of councillor to the king, and president of the election of Grenoble, but was compelled to give up the latter office, either to make money by its sale, in order to pay the expenses of a lawsuit in which he was engaged, or, according to some accounts, in consequence of his own misconduct. Allard was in high repute as a genealogist, but the authenticity of his pedigrees has been sometimes suspected, on the ground that they were drawn up by desire of the parties interested, and at their expense. He died in 1715, and was engaged up to the time of his death on an extensive work relative to the justice, police, and finances of France, which has never been published. He left behind him a great number of other MSS., chiefly relating to the subject he had most at heart, the history of his native province. His published works comprise, besides numerous separate genealogies of families, 1. "Zizime, Prince Ottoman, Amoureux de Philippe Hélène de Sassenage." 1673. This is a romance professing to be founded on the ancient history of Dauphiné, but the materials of which are supposed to be of Allard's own invention. He published a second improved edition, and it has been occasionally reprinted since his time. 2. "Les Trois Illustres de Dauphiné, François de Beaumont, Baron des Adrets, Charles Dupui, Sieur de Montbrun, et Souffrei Calignon, President du Parlement de Grenoble." 1675. 3. "Bibliothèque de Dauphiné." Grenoble, 1680, 12mo. This volume contains the lives of the learned men of the province, and was to have been followed by similar collections of memoirs of its soldiers, divines, &c., but the plan was never completed. The only volume published contains a short autobiography of the author. It was reprinted at Grenoble, 1797, edited by P. V. Chalvet, but this impression is mutilated and of small value. The original edition is very rare, but there is a copy at the British Museum. 4. "Anciennes Inscriptions de Grenoble." Grenoble, 1683, 4to. 5. "L'Histoire de Humbert II., Dauphin de Viennois." Grenoble, 1688, 12mo. 6. "Les Presidents du Parlement de Grenoble." Grenoble, 1695, 12mo. 7. "Le Nobiliaire de Dauphiné, avec des Armoiries." Grenoble, 1671, 12mo. 8. "L'Histoire Généalogique des Maisons de Dauphiné." 4 vols. 4to. 1672—1680. Both these works are very scarce. 9. "Les Ayeules de son Altesse Royale Marie Adelaide, Duchesse de Bourgogne." Paris, 1698, 12mo. 10. "L'E'tat Politique de la Ville de Grenoble pour l'année 1698." Grenoble, 12mo.

11. "Les Gouverneurs et Lieutenans au Gouvernement de Dauphiné." 1704. This is the last known printed work of Allard, but as his death took place so long as eleven years after, it is not improbable that some other of his numerous productions may have reached the press, though they have escaped the research of collectors. (Allard, *Bibliothèque de Dauphiné*, p. 6, 7.; Le Long, *Bibliothèque Historique de la France*, ii. 778, &c.; Chaudon and Delandine, *Nouveau Dictionnaire Historique*, i. 204.; Quérard, *La France Littéraire*, i. 33.; Moreri, *Grand Dictionnaire Historique*, i. 382.; Meuselius, *Bibliotheca Historica*, ix. part 2. p. 153, 154.; x. part 1. p. 32. 262. 286. 303, &c.) J. W.

ALLARDE, PIERRE GILBERT LE-ROY, Baron d', was born in 1749, at Montluçon, and belonged to one of the first families in the Bourbonnais. In early youth he served as page to the dauphin, and then entered the army and obtained a troop in the chasseurs of Franche-Comté: even at that time he was distinguished by a taste for study, and especially for political economy. He was deputed by the noblesse of St. Pierre-le-Moutier to the states general, where he chiefly distinguished himself by his opposition to the financial plans of Necker, which he characterised as taxes in disguise, and he himself proposed to meet the exigencies of the state by loans, to be paid off by a sinking fund; a project which was, for the time at least, rejected. In 1791, as reporter to the "Comité des Impositions," he demanded the abolition of the old system of trade-incorporations, and the substitution of a more liberal law in its place. He opposed the issue of assignats for small sums; and, foreseeing the consequences of the measure, when determined on, removed his children to the United States, where he had considerable property. Turning his own attention to commerce, he greatly improved his fortune. After the revolution of the 18th Brumaire, he was employed to remodel the octroi of Paris, and then became the farmer of the duties; but in consequence of his advances to the Treasury not being made good, he was reduced to bankruptcy. He did not however sustain any loss of reputation, and was "rehabilitated," or, as we should say in England, certificated, in 1807, when with the wreck of his fortune he set up several iron-forges in Franche-Comté. He died suddenly of apoplexy, at Besançon, on the 9th of September, 1809, aged sixty. His eldest son became well-known to the Parisian public as a popular writer of songs and vaudevilles, under the assumed name of Francis. (Arnault, &c., *Biographie Nouvelle des Contemporains*, i. 116, 117.) J. W.

ALLA'TIUS, LEO (Allacci, Leone), was born in 1586 in the island of Chios, whence at the age of nine years he was carried to Calabria, where he enjoyed the patronage

and protection of the powerful family of the Spinelli. After he had spent his boyhood here he went to Rome, where he entered the Greek college, and devoted himself to the study of the ancients, of philosophy and theology. When his course of study was completed he filled for a time the office of grand vicar to Bernardo Giustiniani, bishop of Anglona. He then returned to his native country, but finding no employment suitable to his taste, he came back to Rome, and devoted himself to the study of physic and took his degree of doctor. But he appears to have abandoned these pursuits entirely, and to have given himself up exclusively to the study of the ancients and to theology; at the same time he taught the Greek language in the Greek college at Rome. In the year 1622, when Maximilian had taken Heidelberg and gained possession of the splendid library of that place (*bibliotheca Palatina*), he offered it as a present to Pope Gregory XV., who sent Allatius to Heidelberg to superintend the conveying of the library to Rome. Allatius discharged this commission so well that, as he himself says, not a single leaf of the whole library was lost. The Palatine library was incorporated with that of the Vatican. The death of Pope Gregory XV., which took place immediately after this event, deprived Allatius of the reward which he expected for this service, and soon afterwards he was engaged as librarian to Cardinal Francis Barberini. At length Pope Alexander VII. appointed him librarian of the Vatican library, which office he held until his death on the 19th of January, 1669.

Allatius, although a Greek by birth, embraced the Roman Catholic religion, and was a bitter and unsparing enemy of all who did not admit the authority of the pope; he declared his own countrymen heretics and schismatics in so far as they differed from the doctrines of the church of Rome, and, in his opinion, all heretics ought to be extirpated by fire or by the sword. He was not a priest, nor was he ever married. On one occasion, when Pope Alexander VII. asked him why he did not take holy orders, he answered, "It is because I wish to be always ready to marry;" and when the pope replied "Why, then, do you not marry?" he said, "Because I want always to be at liberty to take holy orders." Allatius is also said for forty years to have used the same pen for writing Greek, although he wrote an immense quantity; and when at last he lost this pen he nearly burst into tears. A short time before his death he bequeathed his library to his friend Johannes Pastricius, the prefect of the college *De propaganda fide*; but his manuscripts were left to the library of the Greek college at Rome. The number of works which he wrote or edited was upwards of fifty. The learning displayed in them is

immense, but he is often wanting in sound judgment, and an intolerant spirit pervades them, especially those connected with religion or ecclesiastical affairs. Fabricius, who in his "*Bibliotheca Græca*" gives a complete list of all the works of Allatius, divides them into four great classes: 1. Ancient writers whom Allatius edited, translated, and commented upon. The most important among these are—"*Socratis, Antisthenis et aliorum Socraticorum Epistolæ*," with a Latin translation, notes, and a discourse on the writings ascribed to Socrates, Paris, 1637, 4to.; "*Philo Byzantius, de Septem Mundi Spectaculis*," with notes and a Latin translation, Rome, 1640, 8vo.; also contained in Gronovius's "*Thesaur. Antiquitatum Græcarum*," vol. viii.; "*Sallustii Philosophi Opusculum de Diis et Mundo, Græce et Latine, cum notis Holstenii*," Rome, 1638, 12mo.; "*Vita Homeri*," prefixed to the work "*De Patria Homeri*," Leyden, 1640, 8vo.; "*Excerpta varia Græcorum Sophistarum et Rhetorum*," Rome, 1641, 8vo.; "*Σύμμικτα, sive Opusculorum Græcorum et Latinorum vetustiorum ac recentiorum Libri X.*," Rome, 1668, 4to.; "*Græcia orthodoxa*," Rome, 1652 and 1659, 2 vols. 4to. This work contains a collection of Greek writers (with Latin translations) who are favourable to the church of Rome. "*Georgii Acropolitæ, magni Logothetæ, Historia, Joëlis Chronographia compendiaria et Joannis Cannani Narratio de Bello Constantinopolitano, cum Notis, &c. et Diatriba de Georgiis et eorum Scriptis*," Paris, 1651, fol. 2. Works relating to the Greek and Roman churches, a few of which are in Greek, and the rest in Latin. The most important among the latter are—"*De Ecclesiæ occidentalis atque orientalis perpetua Consensione Libri III., cum Dissertatione de Dominicis et Hebdomadibus Græcorum*," &c. Cologne, 1648, 4to.; "*De Ætate et Interstitiis in Collatione Ordinum etiam apud Græcos servandis*," Rome, 1638, 8vo.; "*De utriusque Ecclesiæ, occidentalis atque orientalis perpetua in Dogmate de Purgatorio Consensione*," &c., Rome, 1655, 8vo.; "*Joannes Henricus Hottingerus, Fraudis et Imposturæ manifestæ convictus*," Rome, 1661, 8vo.; "*In Roberti Creyghtoni Apparatum, Versionem et Notas ad Historiam Synodi Florentinæ a Sylvestro Syropulo scriptam, &c., Exercitationes*," Rome, 1674, 4to. 3. Works of an historical character. "*De Patria Homeri*," Leyden, 1640, 8vo.; "*De Joanne Damasceno et ejusdem Scriptis*," printed in Le Quien's edition of Damascenus, Paris, 1712, fol.; "*De Simeonum Scriptis Diatriba*," Paris, 1664, 4to.; "*De Psellis et eorum Scriptis*," Rome, 1634, 8vo.; "*De Libris Ecclesiasticis Græcorum*," Paris, 1644, 4to.; "*Apes Urbanæ, sive de Viris illustribus, qui ab Anno 1630, per totum 1632 Romæ adfuerunt, et Typis aliquid evulgarunt*," Rome, 1633, 8vo.;

Vita Julii Cæsaris Lagallæ, Philosophi Romani," Paris, 1644, 8vo.; 4. Miscellaneous works, among which are his "Confutatio Fabulæ de Joanna Papissa, ex Monumentis Græcis," Rome, 1640, 4to.; and "Poemata varia Græca," Rome, 1633, 8vo. In 1666 he published, under the title of "Dramaturgia divisa in sette indici," a list of all the operas performed in Italy up to that year. This work was afterwards enlarged and continued to the year 1755; and similar lists of acted operas were printed at Venice in 1730, at Bologna in 1737, and at Milan in 1781. (Fetis, *Biographie universelle des Musiciens*; Lorenzo Crasso, *Istoria de' Poeti Greci*, p. 306, &c.; Clement, *Bibliothèque curieuse*, i. 187, &c.; Fabricius, *Biblioth. Græc.* xi. 435, &c.; Adelung, *Supplement to Jöcher's Allgemeines Gelehrten-Lexicon*, i. 605, &c.) L. S.

ALLE', GIRO'LAMO, was the natural son of Niccolò Borghesani, or Allè, and himself received the Christian name of Niccolò at his baptism. The date of his birth is not known, but the public act by which he was made legitimate bears date 1582. About the year 1607 he entered the order of Saint Girolamo of Fiesole, the name of which saint he adopted; and he subsequently filled many ecclesiastical offices. The period of his death is not known, but all his works appear to have been published in his lifetime. He was a man of varied acquirements. To the study of theology and eloquence he united a great love for poetry; he was much admired as an orator, and wrote many works in prose and verse, chiefly on religious and moral subjects, of which the following are the principal:—1. "Il folle Sogno: Discorso." Camerino, 1613, 4to. 2. "I convinti e confusi Ebrei, opera divisa in alcune prediche," &c. Ferrara, 1619, 4to. 3. "Orazione in Lode del defonto Cardinale Lorenzo Magalotti." Ferrara, 1637, 4to. 4. "S. Niccolò, nuova Rappresentazione." Ferrara, 1638, 8vo. 5. "Predica fatta nel Capitolo generale della sua Congregazione." Bologna, 1639, 4to. 6. "Estratto spirituale per curare un' Anima." Bologna, 1640, 12mo. 7. "Nuova Rappresentazione spirituale della beata Caterina da Bologna." Bologna, 1641, 12mo. 8. "La sfortunata e fortunata Clotilda Regina di Francia, Rappresentazione spirituale." Bologna, 1642, 12mo. 9. "La Contrizione trionfante, Rappresentazione." Bologna, 1644, 12mo. 10. "Anatomia delle Religiose." Bologna, 1645, 12mo. 11. "L' Uomo che parla poco e ragiona molto." Bologna, 1646, 12mo. 12. "La sconosciuta e conosciuta Sposa di Salomone, Rappresentazione spirituale." Bologna, 1650, 12mo. 13. "Il concatenato Sconcatenamento de i Pensieri, Parole e Attioni umane, che letto e praticato concatena le Virtù nell' Animo e li sconcatena i Viti." Bologna, 1653, 8vo. 14. "Le Chimere Pitagoriche, cabalistiche, chi-

mice e giudicarie dissipate dal Vento della Verità." Bologna, 1654, 12mo. (Alidosi, *I Dottori Bolognesi di Teologia*, 123.; Bumaldi, *Bibliotheca Bononiensis*, 86.; Fantuzzi, *Notizie degli Scrittori Bolognesi*; Orlandi, *Notizie degli Scrittori Bolognesi*, 171.) J. W. J.

ALLECTUS, one of the officers of Carausius, king of Britain, in the time of Diocletian. Constantius Chlorus, (whom Diocletian and his colleague Maximian had raised to the dignity of Cæsar, and appointed to the command of Gaul and the conduct of the war against Carausius,) having attempted to cross over to Britain (A. D. 292), had been obliged, by stress of weather, to return. During the interval which succeeded this attempt, Carausius was murdered by Allectus (A. D. 293), who was afraid of being punished with death for some crimes of which he was conscious. Allectus now assumed the sovereignty, and stationed his fleet near the Isle of Wight to prevent the enemy from crossing; but Constantius sent forward Asclepiodotus, prætorian præfect, with a portion of his fleet and army, who, under cover of a dense fog, effected a landing. Allectus, fearing the arrival of that part of the expedition which was under Constantius himself, leaving his fleet and the harbour near which he was encamped, marched against Asclepiodotus, who had burned his fleet immediately after landing, that his men might have no resource but in victory. Allectus did not attempt to draw up his forces in regular order, but rushed at once to the encounter, and was defeated and slain with a great number of his men. He had laid aside his imperial robes, so that his body was recognized with some difficulty. Scarcely any of Asclepiodotus's soldiers fell. If the statement of Eutropius and Orosius be correct, that Allectus held the sovereignty of the island for three years, we may place his death A. D. 296. Constantius landed shortly after the fall of Allectus, and was received with great demonstrations of joy; and the imperial authority was fully re-established in the island. (Eutropius, *Historiæ Romanæ Breviarium*, lib. ix. c. xxii.; Sex. Aurelius Victor, *De Caesaribus*, c. xxxix.; Eumenius, *Panegyricus Constantio Cæsari dictus*, c. xii. xv. xvi.; Orosius, *Historiæ*, lib. vii. c. xxv.) J. C. M.

ALLEGRAIN, CHRISTOPHE GABRIEL, a distinguished French sculptor of the eighteenth century. He excelled in representing the naked figure, and made beauty his chief object. A Venus, and a Diana surprised by Actæon, are considered his two best works; the Diana was made in 1777. He was rector of the Academy of Arts of Paris, and died in 1795, upwards of eighty years of age.

There was also at Paris an ETIENNE ALLEGRAIN, a clever landscape painter, whose son, GABRIEL ALLEGRAIN, was likewise a landscape painter. The father died at an

advanced age in 1736. The son died in 1748. (Füssli, *Allgemeines Künstler Lexicon*.) R. N. W.

ALLEGRANTI, MADALE'NA, an Italian singer of some celebrity, was a pupil of Holzbauer, kapellmeister at Mannheim. She came out at Venice in 1771, and afterwards appeared at the other principal theatres of Italy. In 1774 she went to Germany, where she sung at Mannheim and Ratisbon till 1779, when she returned for a short time to Venice. In 1781 she visited England. Of her powers Lord Mount-Edgumbe thus speaks: "Allegranti was enthusiastically admired in her first opera. Her voice, though thin, was extremely sweet, of extraordinary compass upward, and so flexible that she executed the most rapid divisions with ease. She was also a good actress; but it was soon found that there was a great sameness in her manner and embellishments. - She was less liked in every subsequent opera, and by the end of the second season was so disregarded that she went away." She then went to Dresden, where she was liberally patronised by the Elector of Saxony, and her name subsequently appears among the singers at the oratorios in London in 1799. (Fetis, *Biographie Universelle des Musiciens*; Lord Mount-Edgumbe, *Musical Reminiscences*.)

E. T.

ALLEGRANZA, GIUSEPPE, born at Milan in 1713, entered the monastic order of the Dominicans, studied at Piacenza and Bologna, and was afterwards employed by his superiors in several missions to Naples, Sicily, and Malta. In Sicily he wrote a little work on the navigation of the Straits of Messina, "Sul Modo di navigare con maggior Facilità e Sicurezza il golfo di Messina." At Malta he wrote a dissertation on the shipwreck of St. Paul, "Parere sopra le Opere recentemente scoperte sul Naufragio di S. Paolo;" and in 1751 he wrote "Commentarius de Vita et Scriptis Jo. Francisci Bonamici Melitensis, ex ejusdem MSS. potissime collectus." On his return from Malta to Sicily he wrote a memoir concerning the ancient worship of the twin brothers Palici, the fabulous offspring of Jupiter, mentioned by Diodorus (xi. c. 88), and the site of whose sanctuary he fixed by a copious spring which forms two pools of water not far from the town of Paternò, at the south base of Ætna, half way between Catania and Centuripæ: "Sopra i Palici ed un antica Città detta Palermo in Sicilia vicina à Paternò, e sulla Patria di Sant' Agata," which memoir was published in the "Nouvelle letterarie di Firenze," in 1752. From Sicily he repaired to the convent of his order at Chieti in the Abruzzo, where he lectured upon divinity for two years. Here he wrote a dissertation upon some ancient monuments in that town: "Descrizione di varii Monumenti dei Marrucini in Chieti," 1754.

From Chieti Allegranza went to Rome, where he became acquainted with Winckelmann and other distinguished archæologists. It was at Rome that he wrote twelve letters illustrative of antiquities and other curiosities which he had seen at Malta and in Sicily: "Lettere familiari di un Religioso Domenicano toccanti varie singolari Antichità, Fenomeni naturali, Vite ed Opere di alcuni Uomini illustri di Sicilia e di Malta," inserted in the "Giornale dei Letterati," 1755. In 1755 Allegranza returned to Milan, where he resided the rest of his life in the convent of S. Eustorgio, belonging to his order. He applied himself to the study of the early Christian antiquities, and especially to investigate the symbolic meaning of some peculiar sculptures of animals and other figures which adorn several churches of the middle ages; such as the figures on the marble gate of the Basilica of St. Ambrose at Milan. He published on this subject "Spiegazione e Riflessioni sopra alcuni sacri Monumenti antichi di Milano," consisting of twelve dissertations with plates. He also wrote "Dell' antico Fonte battesimale di Chiavenna," Venice, 1765; "De Monogrammate D. N. Jesu Christi," Milan, 1773; and lastly, a more important work on Christian antiquities, entitled "De Sepulcris Christianis in Ædibus sacris; accedunt Inscriptiones sepulcrales Christianæ Sæculo septimo antiquiores in Insubria Austriaca repertæ; item Inscriptiones sepulcrales Ecclesiarum atque Ædium pp. Ord. Prædic. Mediolani." Milan, 1773. The author investigates the origin of burials within churches, describes the form and ornaments of the ancient tombs, and illustrates many funeral inscriptions then existing at Milan, Pavia, Como, Lodi, Crema, and those of the churches and convents of the Dominicans at Milan, many of which have been since destroyed or removed. His "Descrizione della Basilica Eustorgiana," one of the oldest churches of Milan, which he wrote in 1784, has remained unpublished. He wrote also some minor works on learned subjects:—"Dissertazione sopra un Voto per i Capelli fatto à Minerva;" "Conghiature sopra un empio Consorzio in Ferrara nel 1315;" "Lettera al Conte Francesco d'Adda toccante il Sito dell' antica Barra, ed un Vento ivi singolare, detto Montivo." His friend Father Isidoro Bianchi edited a collection of Allegranza's minor works:—"Opuscoli eruditi Italiani e Latini del P. M. Giuseppe Allegranza, raccolti e pubblicati dal P. D. Isidoro Bianchi Regio Professore di Etica nel Ginnasio di Cremona," 1781. Allegranza died at Milan in December, 1785. (Tipaldo, *Biografia degli Italiani illustri del Secolo XVIII. e dei Contemporanei*.) A. V.

ALLE'GRE, ANTOINE. Nothing more is known of this writer than that he was born at La Tour in Auvergne, and was a canon of Clermont in the year 1542. His

productions are—1. A translation into French of Guevara's work "Del Menosprecio de la Corte, y Alabanza de la Aldea," published at Lyon in 1543 in 16mo. 2. "Decade, contenant les Vies des Empereurs Trajanus, Adrianus, Antoninus Pius, Commodus, Pertinax, Julianus, Severus, Antoninus Bassianus, Heliogabalus, Alexander, extraictes de plusieurs Autheurs Grecs, Latins et Espagnols, et mises en François, par Antoine Allègre." Paris, 1556, 4to. The plan of this work was suggested to the author by the perusal of Guevara's "Lives of the Roman Emperors." (La Croix du Maine et Du Verdier, *Les Bibliothèques Françaises*, i. 28.)

J. W. J.

ALLEGRETTI, ALLEGRETTO DEGLI, was a native of Siena in the grand duchy of Tuscany, who lived in the middle of the fifteenth century. He wrote "Diarj Sanesi," which were inserted by Muratori in his work "Scriptores Rerum Italicarum," under the title "Ephemerides Senenses, ab Anno 1450 usque ad 1496, Italico Sermone scriptæ ab Allegretto de Allegrettis." He took part in many of the events recorded in his diary. Muratori, in his preface to this work, objects to the over minute and frivolous matter contained in it. (Mazzuchelli, *Scrittori d'Italia*; Muratori, *Scriptores Rerum Italicarum*, xxiii. 763.)

J. W. J.

ALLEGRETTI, ANTONIO, a Florentine poet who lived in the middle of the sixteenth century. His productions do not appear to have been printed separately. Some of his verses are in the collection by Atanagi, entitled "Le Rime di diversi Nobili Toscani," i. 9., and ii. 54., and in Rubbi's "Parnaso Italiano," xxxi. 310. Poccianti, "Catalogus Scriptorum Florentinorum," p. 15., asserts that he wrote a work in Italian verse upon Heaven, commencing—

"Dell' alte stelle fisse, e degli erranti," &c.

which was preserved in the library of the Signori Gaddi. Negri states likewise that he wrote a life of Benedetto Varchi, which, however, was never printed, and is now most probably lost. He lived during a considerable period at Rome, and enjoyed the friendship of Giovanni Gaddi, the commissary of the pope; of Annibale Caro, Claudio Tolomei, Antonio Bruccioli, and other literary and distinguished persons. (Mazzuchelli, *Scrittori d'Italia*; Negri, *Istoria degli Scrittori Fiorentini*.)

J. W. J.

ALLEGRETTI, CARLO, an Italian painter of Monte Prandone, of the early part of the seventeenth century. Lanzi praises a picture of the Epiphany in the cathedral of Ascoli by him. (Orsini, *Pitture, &c. d'Ascoli*; Lanzi, *Storia Pittorica, &c.*) R. N. W.

ALLEGRETTI, JA'COPO, a physician, astrologer, and poet, was born at Forlì in the first half of the fourteenth century. The pursuits of astrology and poetry appear to

have engrossed much more of his attention than his profession, and to them he certainly is indebted for the preservation of his name. He acquired great reputation for his skill as an astrologer: he is said, by means of it, to have warned Sinibaldo degli Ordelaffi, lord of Forlì, of a conspiracy against his life, and to have foreseen the peril which threatened his own, in consequence of which he fled to Rimini; but it is certain that his skill did not enable him to save Ordelaffi from being deprived of his government and thrown into prison in the year 1385. Coluccio Salutato endeavoured, in a letter, to convince him of the fallacy of astrology, and on another occasion addressed to him some verses with the following title,— "Colucii Salutati ad Jacobum Allegretum Foroliviensem, qui, anno 1378, Tozi de Antilla nomine scripserat Domino Philippo de Antilla Augurio et Divinatione, Pacem inter Ecclesiam et Florentinos non esse futuram, Carmina quædam hortatoria ne prophetare vellet, nec Syderum querere Cursus." As a Latin poet his reputation was considerable. In 1370 he established a school of poetry in Forlì, but being obliged to quit that place, as mentioned above, he retired to Rimini, where he founded an academy of a similar nature. Speaking of this academy, Tiraboschi says that it is the first of those in Italy of which he had succeeded in finding any certain account. The same author gives it as his opinion that Allegretti's first occupation in Rimini was instructing in belles lettres Carlo Malatesta, afterwards lord of that city, from 1385 to 1429. He was the author of some eclogues which are supposed to be no longer in existence; and Tommasini, in his catalogue of the MSS. preserved in the library of the Canonici Lateranensi di S. Giovanni di Verdara, mentions "volumen in quo multa et primo Falterona Jacopi Alegreti poetæ Latini; et carmen ad Ludovicum Ungariæ regem pro ecclesia defendenda adventantem anno 1390." As Lewis died in 1382, Tiraboschi very fairly suggests that this date should be 1380. It is certain that Allegretti died before 1406, but the precise year is not known. (Mazzuchelli, *Scrittori d'Italia*; Tiraboschi, *Storia della Letteratura Italiana*, 1822, v. 909—912.; Marchesi, *Vitæ Illustrum Foroliviensium*, 257.)

J. W. J.

ALLEGRETTO DA FABRIANO. [NUCCI.]

ALLEGRI, ALESSANDRO, a native of Florence, flourished as a poet in the second half of the sixteenth century. The little we know of his life is derived chiefly from some passages in his poems, by which it appears that, after studying at Pisa, he followed in succession the various callings of courtier, soldier, and priest. He spent the latter part of his life in Florence, and was a member of the Florentine Academy. He died about

1596 or 1597. He wrote chiefly satirical and burlesque poetry, after the fashion of Berni. Bianchini, in his "Trattato della Satira Italiana," and Crescimbeni, in his "Storia della volgar Poesia," speak of him as a very pleasant and original writer. The Academia della Crusca has quoted him in its vocabulary for his pure Florentine language. His published works, edited by his brother Francesco after the author's death, consist of — 1. "Rime piacevoli," in four parts, the first and second of which were published at Verona in 1605-7; the third part was published at Florence in 1608, and the fourth part at Verona in 1613. A new edition of the whole was published somewhere in Italy under the false date of Amsterdam, 1754, with the addition of two canzoni, till then unedited, entitled "La Geva" and "Il Torricello a Geva." 2. Lettere di Ser Poi Pedante nella Corte dei Donati, a Messer Pietro Bembo, a Messer Giovanni Boccaccio, e a Messer Francesco Petrarca, dedicate a Messer Giovanni della Casa." Bologna, 1613. 3. "Fantastica Visione di Parri da Pozzolatico moderno Poderajo in Pian de' Giullari," Lucca, 1613. Allegri wrote other poems which are not published. (Mazzuchelli, *Scrittori d'Italia*; Gamba, *Serie dei Testi di Lingua Italiana*.)

There is another ALESSANDRO ALLEGRI, a native of Bergamo, who was contemporary with the Florentine Allegri, and who wrote also Italian poetry, as well as some Latin verses on the death of Astorre Baglione, an officer in the Venetian service who died in the war of Cyprus. A. V.

ALLE'GRI. [CORREGGIO.]

ALLE'GRI, GREGO'RIO, a musician of great eminence, was born at Rome about the year 1580. At an early age he entered the school founded by Palestrina and Nanini; and, being destined for the church, was appointed to a benefice in the cathedral of Fermo. Here his talents as a composer soon began to display themselves, and he made many valuable additions to its stock of church music. The reputation which these compositions acquired him stamped his character as a musician, and occasioned Pope Urban VIII. to offer him an appointment in his chapel. He entered on his duties on the 6th December, 1629, and there he remained till his death on the 18th of February, 1652. He was buried at Santa Maria in Navicella, in the cemetery appropriated to the choir of the pontifical chapel. Allegri is said to have been of a very benevolent disposition and kind heart.

The published works of Allegri are — 1. "Il Primo Libro di Concerti, a 2, 3, et 4 voc., Roma, 1618." 2. "Il Secondo Libro di Concerti, a 2, 3, et 4 voc., Roma, 1619." 3. Motecta, a 2, 3, 4, 5, et 6 voc. (due libri), Roma, 1620 et 1621." Some of his motets were inserted by Fabio Constantini in the collection entitled "Scelta

di Motetti di diversi eccellentissimi autori. Roma, 1618." During Allegri's connection with the pontifical chapel he enriched its library with many compositions, among which Baini especially mentions the motet "Christus resurgens e mortuis." Many of his compositions are also preserved in the church of Santa Maria in Navicella, as well as in the Collegio Romano, in the two valuable MS. collections entitled "Varia Musica sacra ex bibliotheca Altæmpsiana, jussu D. J. Angeli ducis ab Altæmps collceta."

Allegri was one of the earliest composers for stringed instruments, and Kircher has printed one of his productions of this class, "in quo," says he, "symphonicum artificium tam exacte exhibitum est, ut nihil ei addi, vel demi posse videatur." But the composition which more than any other has perpetuated the remembrance and the fame of Allegri is his celebrated "Miserere." The music performed at the pope's chapel in the holy week is the joint production of Palestrina and Allegri; and that portion of it which produces the strongest effect on the hearer is unquestionably the "Miserere." The earliest testimonies to this fact accord with the following recent evidence of an ear witness (Miss Taylor): "The service which precedes the Miserere began at four o'clock, and it was not till half past six that the heavy, tedious sound of the chanting ceased. It was now twilight: one by one the lights were extinguished, and the silence of the place was death-like. Presently began, in soft and plaintive sounds, that strain of penitential woe, "Have mercy upon us, O Lord!" It rose louder and louder, with such a gentle and almost imperceptible swell as I had never heard; then as gradually died away, until I feared to draw my breath lest I should lose a sound. I never before knew the full power of music over the feelings: mine were so completely overpowered, and my thoughts so wholly absorbed, that I forgot where I was and everything around me. It was like a dream, but a dream from which it was pain to awake."

If the composition which for centuries has thus powerfully affected every hearer of susceptibility be examined, it will not, in itself considered, account for the effect produced, and under no other circumstances would it be produced. Something is to be allowed for the perfect performance and the traditional style which has been perpetuated in the pope's chapel: but the scene—the hour—the light—Michael Angelo's paintings—the previous dull chant—the silent pause—the prostrate attitude of the pope and his retinue,—all combine to invest this celebrated work with a power which intrinsically it does not possess. As a composition of the same class, it must rank far below the burial service of Purcell. Allegri's "Miserere" used to be held so sacred that the

librarians of the chapel were interdicted from giving copies of it on pain of excommunication. The Emperor Leopold I., who was an ardent admirer and very good judge of music, obtained the pope's permission to possess himself of it; but when sung at Vienna, it so completely disappointed all who heard it that the emperor concluded he had been tricked, and that in place of the genuine "Miserere" of Allegri some other composition to the same words had been sent him. The emperor expressed his disappointment to the pope, who refused to hear his servant's defence, and dismissed him, not being able to comprehend how the same notes should sound so differently in different places. Mozart heard the "Miserere" when he was at Rome in 1769, and his retentive memory enabled him to score it. A copy was procured by Dr. Burney, and printed (by Bremner) in London in 1771; and the entire music for the holy week, including the part which Palestrina supplied, has since been published by Breitkopf and Härtel at Leipzig. (Baini, *Vita di Palestrina*; Kircher, *Musurgia*; Miss Taylor, *Letters from Italy*; Burney, *Musical Tour in Italy*.)

E. T.

ALLEGRI, HIERO'NYMUS, a physician of Verona who lived in the seventeenth century. Very little is known of his life. He was much attached to the study of chemistry, but he pursued it only on the false principles which actuated the alchemists, although he lived in a period when alchemy was beginning to retire under the influence of the principles of inductive science. As was usually the case with those who studied alchemy, he was a believer in the influence of the celestial bodies on man, and pursued astrology. He was president of a society at Verona called Aletophili, a body of men whose object was the cultivation of science. Adelung gives the following list of his works on alchemy and astrology:—1. "Esposizione sopra la Polvere dell' Algarotto. Brescia, 1666," 12mo. 2. "Scrutinj Astronomici per alquanti anni. Verona, 1678." 3. "Lettera Fisico-medica in che per varj esperimenti si va dubitando intorno a' principi Fisici ed a Fondamenti Medici. Verona, 1684," 12mo. Mazzuchelli speaks also of a work in manuscript on the Theriaca entitled "Quattro Avvertimenti contra l'autore della Triaca." (Adelung, *Supp. to Jöcher's Allgem. Gelehrten-Lexicon*.)

E. L.

ALLEGRINI, FRANCESCO, a celebrated Italian painter, born at Gubbio in 1587. Allegrini was the scholar of Cesari d'Arpino, and his first works in fresco were completely in the gay superficial style of that master; such are the frescoes of the cupola of the sacrament in the cathedral of Gubbio, and those of the cupola of the church of the Madonna de' Bianchi at Gubbio. Some of his later works were painted in a superior style. Ratti speaks in very high terms of

some frescoes at Savona. Allegrini painted two chapels in the cathedral of that place, the Cappella Gavotti and the Cappella della Colonna: in the former he painted on the ceiling the archangel Michael driving the rebel angels out of heaven; and on the ceiling of the other, the marriage of the Virgin, and her glorification. He painted also for the Gavotti family, three ceilings in their house at Savona, on one of which he represented Moses before Pharoah: the colouring and foreshortenings in these compositions are particularly praised by Ratti.

In Genoa Allegrini painted a hall in the Durazzo palace, which was pulled down some time afterwards to make room for a new building. Whilst he was in Rome he painted also for the Gavotti family three altar-pieces to be placed in their chapel in the cathedral of Savona, but when the pictures arrived from Rome, they were found to be too large for their places, and they were presented by the Signori Gavotti to the church of the Capuchins, where they are still preserved, and admired for their richness of colouring.

In Rome Allegrini executed many works both in oil and in fresco. Baldinucci praises some frescoes which he painted in the Villa Panfilì. There are paintings by him in the following churches:—San Marco; Delle Virgini; San Pietro in Montorio; and SS. Cosimo and Damiano, his last works. He painted many easel pictures in oil, among which some small battle pieces are much prized; he is said to have painted also some figures for the landscapes of Claude; there are two in the Palazzo Colonna at Rome, with figures said to be by Allegrini. He died at Rome in 1663. His son FLAMINIO ALLEGRINI, and his daughter ANGELICA, both painted; Taia praises some works by the son in the loggie of the Vatican.

This artist must not be confounded with FRANCESCO ALLEGRINI, a designer and engraver of Florence, where he was born in 1729. He entered into partnership, about 1760, with his brother GIUSEPPE ALLEGRINI, also an engraver, and they brought out several works together at Florence. The first of these was, in 1762, a new edition of the "Regiæ Familiæ Mediceorum Etruriæ Principum Effigies," with additions by themselves, Preisler, and others, under the title "Cento Ritratti della Real Famiglia de' Medici;" the first edition contained only fifty plates, including the frontispiece: the frontispiece and most of the plates of this new edition were engraved by Francesco Allegrini. He engraved also a series of portraits of illustrious men of Tuscany, to which biographical notices were affixed; and several others besides. Heineken enumerates ninety-one, and he engraved some after the publication of Heineken's work. There are engravings by him of Cimabue (1785), Giotto, Masaccio,

ALLEGRINI.

Donatello, L. B. Alberti, Michelangelo, Benvenuto Cellini, Lionardo da Vinci, Dante, Boccaccio, Petrarch, Aretin, Pulci, &c. He died probably about 1785; none of his works are dated later than that year. (Soprani and Ratti, *Vite de' Pittori, &c. Genovesi*; Titi, *Pitture, &c. di Roma*; Lanzi, *Storia Pittorica, &c.*; Gandellini, *Notizie Istoriche degl' Intagliatori*; Heineken, *Dictionnaire des Artistes, &c.*; Huber, *Manuel des Amateurs, &c.*) R. N. W.

ALLEIN, REV. JOSEPH, a Nonconformist divine, was born at Devizes. After passing through Lincoln and Corpus Christi College, Oxford, he became curate to Mr. Newton, at Taunton, in 1655, and was ejected for nonconformity, together with Mr. Newton, in 1662. He still continued, however, to preach very frequently, usually six or seven times in the week, and sometimes twice as often. On the 26th of May, 1663, he was committed to Ilchester gaol on the charge of causing a riotous and seditious assembly. He was tried on the 24th of August, and though nothing more could be proved against him than that he had sung a psalm and instructed his family in his own house, other persons being present, he was found guilty, sentenced to pay a fine of one hundred marks, and in default of payment he was sent to prison, where he remained a year within three days. After his release he resumed his former occupations, and on the 10th of July, 1665, he was again imprisoned. These imprisonments, during which he suffered much severe treatment, broke down his health, and he died in the year 1668, at the age of about thirty-five. His attention to the duties of his office was most assiduous; his learning was considerable, and his personal character was marked by a happy mixture of mildness and firmness. His best known work is "An Alarm to the Unconverted, or the sure Guide to Heaven," which has been frequently reprinted. His other works were, "A familiar Explication of the Assembly's shorter Catechism;" "A Call to Archippus, being an earnest Motive to the ejected Ministers to continue in the Ministry;" and "Divers Cases satisfactorily resolved." A collection of his sacrament speeches, letters, &c. was published after his death. He also left behind him an unfinished work on theology. (Newton's *Sermon at the Funeral of Mr. Joseph Allein, and an Account of his Life*; Palmer's *Nonconformists' Memorials*, ii. 377.) P. S.

ALLELUJAH, MAHALALEEL (מַהֲלֵלֵאל הַלְלוֹיָהּ), an Italian Jew, who exercised the office of rabbi at Ancona in the year 1680, according to the "Vahad Lachacim" ("The Assembly of the Wise") of Chajim David Azulai. He is the author of a commentary on the Pentateuch, called "Kodesh Hillulim" ("The Holiness of Praises"), of which Azulai says he inspected the manuscript. He also wrote

ALLELUJAH.

"Sheeloth Uteshuvot" ("Questions and Answers") on the Law, as well as Hebrew poetry. (De Rossi, *Dizion. Storic. degl. Autor. Ebr.* i. 47.) C. P. H.

ALLEMAND, or L'ALLEMAND. There have been several French artists of this name.

ALLEMAND, GEORGES, an historical painter of Nancy, lived at Paris about the middle of the seventeenth century. He was the scholar of Vouet. In 1630 Allemand painted the so-called May picture, to be presented by the guild of the goldsmiths to the cathedral of Notre Dame; it represented the healing of the lame man at the Beautiful gate of the Temple. He painted another in 1633, of the stoning of St. Stephen. There is also by him in the same cathedral a painting of the archangel Michael.

Dorigny, Brebiette, and Ganieres have engraved after Allemand. He has also himself etched some of his own designs; and Businck executed many very clever woodcuts after him. This painter is said to have ruined himself by his expenditure in constructing machines for the printing of his woodcuts. These machines are described by Papillon. His brother, PIERRE ALLEMAND, was also a painter.

Füssli mentions a PHILIPPE ALLEMAND, a portrait painter at Paris, who was elected in 1642 a member of the Royal Academy of the Arts there. He was still living in 1704. A JEAN BAPTISTE ALLEMAND, a scholar of Joseph Vernet, was living in Rome in the middle of the eighteenth century. In 1750 he painted four splendid landscapes in fresco in the Corsini palace. He designed the background to Greuze's *Costumes of Italy*. F. A. Moitte and others have etched some plates after his designs. (Füssli, *Allgemeines Künstler Lexicon*; Papillon, *Traité Historique et Pratique de la Gravure en Bois, &c.*; Huber, *Manuel des Amateurs, &c.*) R. N. W.

ALLEMAND. [ALLAMAND.]

ALLEMAND, ZACHARIE JACQUES THEODORE, a distinguished French admiral, was born at Port Louis in 1762. Although his father was a lieutenant in the navy, and a chevalier of St. Louis, Allemand entered the service, at the age of twelve, as a cabin boy, either in consequence of his father's determination that he should owe his success to his own efforts, or, as some accounts tell us, because he ran away from home to go to sea. Five years afterwards he was serving under Suffrein, in the East Indies, in the capacity of marine volunteer; and in reward of his good conduct in seven engagements, during which he received three wounds, he was made lieutenant-de-frégate. Other promotion speedily followed, and, after much active service in India, in St. Domingo, New England, and the Windward Islands, he obtained, in 1792, the rank of lieutenant-de-vaisseau,

and the command of the corvette Sans Souci. In the same year he became captain, and was appointed to the Carmagnole frigate, in which he cruised in the British Channel and made prize of a great number of merchantmen. He also fell in with and took the English frigate Thames. His French biographers state that she surrendered "after an obstinate contest;" but, according to James, in his "Naval History," the Thames fell an easy prey to the Carmagnole, being almost entirely disabled from the effects of a severe engagement, a few days before, with another French frigate of far superior force, which she had compelled to sheer off. From the description given by the captured English, Allemand is said to have instantly pronounced her to have been the Uranie; but no such vessel was afterwards to be heard of in the French navy; and James asserts that it was in the sequel discovered that, after she had been taken into port and refitted, she was called by the new name of the Tortue, under which name she long after became a prize to the English. By this concealment of all traces of the first action, Allemand, whether with his concurrence or not, obtained the whole credit with his countrymen of the capture of the Thames. In 1795 Allemand became chef-de-division (commodore), and, in the Duquesne, contributed to the taking of a rich English convoy, which was sent into Cadiz. Afterwards, as second in command in Newfoundland, he was intrusted with three vessels, with which he did great damage to the English settlements on the coast of Labrador, and captured a convoy from Quebec. After some cruises in the Mediterranean, under Bruix, he was sent in 1801 on the expedition to St. Domingo. He reduced St. Marc, and was ordered to make an attack on Toussaint Louverture on land, for which purpose he had the command of two battalions of infantry and two hundred cavalry, with which he defeated the blacks and entered the city of Cap-François in triumph. In 1804 he was at the taking of Dominica. In the following year he was made rear-admiral, and took the command of the Rochefort squadron, in which he captured the English ship Calcutta, an old East-Indiaman, which made so vigorous a resistance as to give time for the escape of the convoy partly under her charge. He also, as usual, captured numbers of English merchantmen. In this and a succeeding cruise the damage he caused to English commerce was estimated at eighteen millions of francs, or upwards of seven hundred and fifty thousand pounds; and although the English men-of-war were in hot pursuit, and emulous of the honour of capturing the well-known Allemand, he succeeded in eluding all their efforts and reaching France in safety, in a manner, as his enemies allowed, highly to his credit as a seaman. In 1809 he was promoted to the rank of vice-admiral, and the command of the

united squadrons of Brest, Toulon, and Rochefort. It was while this squadron lay at anchor in the road of the Isle of Aix that Lord Cochrane made his celebrated night attack with fire-ships, by which he succeeded in destroying four of the French vessels, and would probably have taken the rest, but for the over-ruling orders of his superior in command, Admiral Gambier. The novel nature of the attack, and the alarming reports as to the destructive powers of the fire-ships, had struck a panic into the French sailors, including their commanders, up to Allemand himself. Although he drew up in line of battle, and erected a stockade as an obstacle to the progress of the dreaded brûlots, he gave a signal as soon as they appeared for the squadron to slip cables, or even cut them, if necessary. This order is said to have saved two of the ships which were enabled to obey it in time, and Allemand escaped all censure in the inquiry which followed, and which led to one captain's being shot, another broken, and a third imprisoned for three months. The admiral has been even commended by some for his share in the affair; but Napoleon, according to O'Meara, when at St. Helena, characterised his conduct as that of an imbecile, and observed that it was only the equal imbecility of the English chief in command which prevented the whole squadron from falling into the hands of the English. It was probably owing to this opinion of the emperor's that Allemand (who had meanwhile had the command of the Mediterranean fleet, and that of L'Orient), was, in 1813, dismissed from the command of the flotillas at Flushing and Antwerp, at the time when Cadsand and Walcheren were threatened by the English, and a commander of first-rate ability was required. To make up for this disgrace Napoleon made him Grand Officer of the Legion of Honour, in which he had been a chevalier from the institution of the order. In 1814, at the restoration, he was made a chevalier of St. Louis, and permitted to retire. On Napoleon's return he was placed on active service by the emperor, but at the end of the hundred days he again retired. He passed some years in Paris, much occupied by the affairs of the society of the Holy Sepulchre, to which he was treasurer. He afterwards retired to Toulon, where he died on the 2d of March, 1826.

Few officers in any navy have seen more of active service than fell to the share of Admiral Allemand: his services extended over four hundred and forty-five months, of which no less than three hundred and eighteen were passed at sea. But activity was almost the only good point in his character. As a commander he was so overbearing, irascible, and almost brutal, that it was a punishment for an officer to be placed under his orders. On his return from St. Domingo

in 1803, he was brought to a court-martial for his conduct to both officers and passengers; but, although he was pronounced guilty, it does not appear that any punishment was inflicted. At the same time he was accused of opening and perusing the papers of Benezech, the deceased prefect of St. Domingo, which were under his care, and of making infamous proposals to the two daughters of that functionary, who were passengers in his ship. As to the latter part of the charge, his simple denial was considered satisfactory by the tribunal; but it seems to be tacitly admitted that his character, on the whole, was no credit to the French navy. In his later years he is supposed to have amassed much money by selling to unworthy aspirants the decorations of the order of the Holy Sepulchre, of which he was treasurer; and he showed his unbounded vanity by leaving directions in his will for the erection of a monument over his remains, with a long inscription of his own composition, in which his actions are set down, as a French writer has remarked, for "at least as much as they are worth." (Hennequin, *Biographie Maritime*, ii. 1—8.; James, *Naval History of Great Britain* (edited by Chamier), i. 109. v. 110. vi. 4.; O'Meara, *Napoleon in Exile*, ii. 291.; *Biographie des Hommes Vivants*, i. 47.) J. W.

ALLEMANNI, GIUSEPPE, an Italian painter of Correggio and a scholar of Cignani, who entered into the order of the Minorites at Rimini, where he died in 1739, aged sixty-four. There is by him at Rimini, in the church of his order, a copy of the Conception of the Virgin by Carlo Maratta.

A PIETRO ALLEMANNI is said to be the earliest painter of Ascoli. There is a picture by him in the church of Santa Maria della Carità at Ascoli, with the date of 1489. And Marolles, in his first catalogue, mentions an old wood-engraver of the name of Allemanni or Alemanna, as the author of some very excellent prints. (Orsini, *Pitture, &c. d'Ascoli*; Marcheselli, *Pitture delle Chiese di Rimini*; Füssli, *Allgemeines Künstler Lexicon*.) R. N. W.

ALLEMANT. [L'ALLEMANT.]

ALLEN, ALEXANDER, the son of Mr. John Allen, the author of "Modern Judaism," was born at Hackney, near London, on the 21st of September, 1814. He was educated in his father's school, and he completed his studies in the University of London (now University College), which he entered in 1828, where he distinguished himself by his proficiency in the Greek and Latin languages. He afterwards assisted his father in his school, and upon his father's death he conducted it himself. He received the degree of doctor of philosophy from the university of Leipzig in 1840. He was an excellent teacher; and his virtues and kind disposition secured the affection of all who knew him.

He died on the 6th of November, 1842. He did a good deal for so young a man, and gave promise of doing still more. The following is a list of Dr. Allen's publications:—1. "An Etymological Analysis of Latin Verbs." 1836. 2. "Constructive Greek Exercises, for teaching Greek from the beginning by writing." 1839. 3. "Eclogæ Ciceronianæ, containing Narrations, Maxims, Descriptions, Characters, Philosophical Pieces, and Letters, selected from the works of Cicero." 1839. 4. "A new Greek Delectus, being Sentences for Translation from Greek into English, and English into Greek, translated from the German of Dr. Kühner." 1839. 5. "A New Latin Delectus, being Sentences for Translation from Latin into English, and English into Latin." 1840. 6. "A New English Grammar, with very copious Exercises and a systematic View of the Formation and Derivation of Words, by Alexander Allen, Ph. D. and James Cornwell." 1841. 7. "An Essay on teaching Greek," in the first volume of the publications of the Central Society of Education. 1837. 8. "An Essay on writing Latin and Greek Exercises," in No. XVIII. of the Journal of Education, and another "On Parsing" in No. XX. of the same journal. These essays show Dr. Allen's skill as a teacher. Dr. Allen also contributed several articles on classical literature to the early volumes of the Penny Cyclopædia; and to the Dictionary of Greek and Roman Antiquities, edited by Dr. W. Smith. He had also written a few articles for the Dictionary of Greek and Roman Biography and Mythology, edited by Dr. W. Smith. Dr. Allen had for the last two or three years been collecting materials for a comprehensive work on the history and structure of the English language. He had for this purpose paid considerable attention to the Anglo-Saxon, Swedish, Danish, Icelandic, and German languages. He left many notes upon this subject, but not in a state fit for publication.

G. L.

ALLEN, EDMOND. [ALEN.]

ALLEN, ETHAN, was born at Litchfield, in Connecticut, in the United States. He emigrated when young, with four of his brothers, to the tract which now forms the state of Vermont, where they settled under grants from the governor of New Hampshire. The state of New York afterwards claimed the tract, which, proving on survey to be within their boundary, the settlers were required either to re-purchase or to quit their lands. The "Green Mountain boys," as they were called, at first showed cause legally against the New York claims; but, being worsted in the courts at Albany, where they were represented by Ethan Allen, they resolved to retain their holdings by force, and placed Allen at their head. A war, resembling those which occur in the present day in Ireland, ensued; the sheriff's offi-

cers and surveyors, whenever they attempted to execute a decree, were forcibly expelled, and often severely chastised with "the twigs of the wilderness," as the boughs of trees were facetiously termed. The proceedings of the Green Mountain boys at length became so formidable, that the Governor of New York issued a proclamation against them, and offered 150*l.* for the apprehension of Allen. Afterwards, when Governor Tryon adopted conciliatory measures, he refused to treat with Allen; but, although obliged to keep concealed, Allen continued to be in reality the director of all the measures of the insurgents. The governor succeeded for a time in stilling the tempest, but it soon broke out afresh, and the Green Mountain boys continued in the field at intervals until the breaking out of the Revolution. A few days after the battle of Lexington, at the request of the legislature of Connecticut, Allen collected a body of 230 Green Mountain boys, and marched to surprise the forts of Ticonderoga and Crown Point. After being joined by a body of troops under Colonel Arnold, they arrived on the 9th of May, 1775, on the banks of Lake Champlain, opposite Ticonderoga. The troops began to cross in boats, but day dawned when eighty-three only had landed, and Allen was obliged to give up the plan, or attack the place with that number. He determined on proceeding, but previously addressed his men, concluding, "I now propose to advance before you, and in person to conduct you through the wicket gate; but, inasmuch as it is a desperate attempt, I do not urge any one contrary to his will. You that will undertake voluntarily, poise your firelocks." Upon this, every piece was poised. Allen advanced, and was fired at by the sentinel, who retreated, followed by Allen and his men, whom he formed on the parade. They then marched to the house of the commanding officer, whom they found in bed. Being required to surrender the fort, he asked in whose name he was called upon, to which Allen quaintly replied, "In the name of the great Jehovah, and of the continental congress." Finding himself completely surprised, the officer complied, and Allen obtained possession of the fortress, with all its stores, and a hundred and twenty pieces of cannon. A day or two after, Crown Point was likewise taken, as well as a sloop of war, the only British force on Lake Champlain. These successes of the congress had a great effect both in America and England, and the name of Ethan Allen as the captor of Ticonderoga became well known. For some time he acted as governor of the fortress; and he was himself so elated at his victory, that he soon submitted to congress a plan for the taking of the whole of Canada, which he imagined would be an easy task. In the autumn of the same year, 1775, he was accordingly employed on an

expedition to Canada, and was marching to attack Montreal, when, on the 10th of September, he fell in with the British troops, and was taken prisoner. He attributed the result to the unpunctuality of Colonel Brown, with whom the attack on Montreal was concerted, and who failed to join him in time. Allen remained a prisoner upwards of two years and a half. He was first sent to England, and confined a month in Pendennis Castle, near Falmouth; he was sent back again, first to Halifax, and then to New York, where he remained a year and a half in prison and on parole, until released in exchange for the English Colonel Campbell. According to his own account, he was harshly treated on many occasions during his captivity, being at first loaded with heavy irons, and often, on board ship, confined with a number of others in a very small place: not an uncommon thing, it may be remarked, on shipboard, with others than prisoners of war. On his release, May 6th, 1778, he was received with great respect by Washington, and his arrival among the Green Mountain boys was celebrated with the firing of guns and every demonstration of joy. He found that during his absence Vermont had become a state, although its claims to a separate existence were opposed by New York; and he took an active part in asserting its independence. As a mark of gratitude for his services, he was appointed general of the state militia, and he was also chosen a representative to the assembly of the state. The congress of the United States also gave him the commission of colonel. Towards the end of the war the British endeavoured privately to gain Allen to their side; he suffered them to imagine they had succeeded, and by inducing a belief that Vermont was secretly inclined to the British, he preserved the state from the attacks which its border position might have otherwise drawn upon it. When peace was concluded, Ethan Allen retired to his farming pursuits. He died suddenly of apoplexy at Burlington in Vermont, on the 13th February, 1789.

Allen was the author of four works:—
 1. "A Narrative of the Proceedings of the Governor of New York" in the affair of the Green Mountain boys. Hartford, 1774.
 2. "A Vindication of the Opposition of the Inhabitants of Vermont to the Government of New York, and of their Right to form an Independent State." 1779.
 3. "A Narrative of Colonel Ethan Allen's Captivity." Philadelphia, 1779.
 4. "Reason the only Oracle of Man, or a complete System of Natural Religion." Bennington, 1784. The last work is remarkable as the first ever published in America in direct opposition to Christianity. It abounds with absurdities, but affords no countenance to the assertion, often made, that Allen was a believer in the Pythagorean doctrine of the Metempsychosis.

His system is that of a pure Deism. (*Life*, by Jared Sparks, in *Library of American Biography*, i. 229—356.; *Encyclopædia Americana* (edited by Lieber and Wigglesworth), i. 181.; Allen, *American Biographical and Historical Dictionary*, p. 21.) J. W.

ALLEN, or ALAN, JOHN, archbishop of Dublin in the reign of Henry VIII., was born in 1476 or 1477. The place of his birth and the particulars of his early history appear to be unknown; but Anthony a Wood states that he received his education at Oxford, and went subsequently to Cambridge, where he was made either M.A., or, as he rather supposed, LL.B. In the additions to Wood's account, in Bliss's edition of the "*Athenæ Oxonienses*," allusion is made to several bulls of dispensation and other documents which were shown by Allen to Dr. Brett in 1525, and among which were a title to receive orders, dated Sept. 10. 1496; a dispensation for age, and priest's orders, in 1499; and an institution to the vicarage of Chestlet, in the diocese of Canterbury, in 1503. In the same place are enumerated several other preferments received by Allen at subsequent times. He was sent to Rome by Archbishop Warham (of Canterbury) as agent to the papal court, and he remained there about nine years, during which period he was made LL.D., either at Rome or in some Italian university. In Wood's *Biography of Allen* the date of his mission to Rome is not stated; but in another part of the "*Athenæ*" (vol. ii. p. 728., Bliss) is a quotation from the "*Reg. Warham Cant.*," under the date 1506, stating that several persons, among whom is a John Aleyn, were appointed Archbishop Warham's agents (procuratores) at Rome. After his return to England, Allen became chaplain to Cardinal Wolsey, who obtained for him, in 1515, the rectorship of South Okynden in Essex. Subsequently Allen received many other favours from Wolsey, and was made commissary or judge of his legatine court, an office in which he was charged with great corruption. Strype, in allusion to this court, styles Allen "a very bad man, both for his morals and for his maladministration of his office, wherein he exercised much rapine and extortion," and he adds that he "thereby drew into the cardinal's coffers an excess of treasure." He rendered himself especially unpopular by assisting Wolsey in the dissolution of forty small monasteries, for the erection of the cardinal's colleges at Oxford and Ipswich; and by accepting from him a living in Leicestershire which properly belonged to the master and brethren of the hospital of Burton Lazars. Allen was incorporated LL.D. of the university of Oxford in March, 1525-6; and in 1528 he was made archbishop of Dublin and chancellor of Ireland. Rymer has published these appointments in the "*Fœdera*" (vol. xiv. pp. 266—268.). They are both

dated Sept. 19. 1528; but his consecration did not take place until the 13th of March, 1528-9. Allen was indebted to Wolsey for these promotions; but Ware conceives that they were bestowed not only in acknowledgment of his many good offices, but partly from hatred to Gerald, earl of Kildare, who, in less than four years from Allen's appointment, succeeded in getting him removed from the chancellorship, which was then given to Cromer, archbishop of Armagh. In order to defend himself from his enemies, Allen, in 1532, sued out the king's general pardon; but subsequently the animosities between the family of the Earl of Kildare and their enemies broke out into an open war, during which Dublin was besieged by the adherents of the earl under his eldest son Thomas, afterwards the tenth earl. The archbishop took refuge in the castle; but he subsequently attempted to escape to England, and the vessel in which he embarked was stranded near Clontarfe, whence he went to the neighbouring village of Tartaine, intending to conceal himself there. Thomas Fitzgerald, hearing where he was, went to Tartaine with a number of followers, by whom Allen was dragged from his bed and barbarously murdered on the 28th (or, as some say, the 25th) of July, 1534, in his fifty-eighth year. "He was," says Ware, "of a turbulent spirit, but a man of hospitality and learning, and a diligent inquirer into antiquities, as appears from the registries of his church." After his removal from the chancellorship he had a warm controversy with his successor Cromer respecting precedence; the dispute was one which was long carried on warmly between the sees of Dublin and Armagh. Of the writings of Allen, Ware mentions a tract written when he received the pall as archbishop, entitled "*Epistola de Pallii Significatione activâ et passivâ*," and another, "*De Consuetudinibus ac statutis in tuitoriis Causis observandis*," both of which are, it is stated, extant in his Registry (in MS.). He observes that he wrote several other pieces relating to his church; and Harris, in his additions to Ware, mentions the "*Liber Niger, seu Registrum Johannis Alani*," and the "*Reperitorium Viride*," which contains a short account of the churches of his diocese; both of which were composed by Allen, and are still extant. The orthography of Allen's name is uncertain: Ware states that he wrote it Alan in his registry, and he, as well as Tanner and Strype, adopt that spelling; and both Alen and Aleyn are found in documents printed in the *Fœdera*. (Wood's *Athenæ Oxonienses*, by Bliss, vol. i. col. 76., and vol. ii. col. 742.; Ware's *History and Antiquities of Ireland*, translated by Harris, vol. i. p. 346., and *Writers of Ireland*, vol. ii. p. 324.; Tanner's *Bibliotheca Britannico-Hibernica*, 1748, p. 15.; Strype's *Ecclesiastical Memorials*, ed. 1733, vol. i. pp. 73. and 125.) J. T. S.

ALLEN, REV. JOHN, a puritan divine, born in 1596. In consequence of the persecution of the Puritans under Charles I., he went to New England about the year 1637, and became pastor of a church at Dedham. He died on the 26th of August, 1671. His works are—1. "A Defence of the nine Positions." 2. "A Discourse in defence of the Synod held at Boston in the year 1662." 3. Two Sermons, which were published by his congregation after his death. (Brook's *Lives of the Puritans*, iii. 456.) P. S.

ALLEN, JOHN, M.D., an English physician who practised in the earlier half of the eighteenth century, was the author of a valuable Latin work entitled "*Synopsis Universæ Medicinæ Practicæ*," which professes to give, in a condensed form, the opinions of the most celebrated authors of all ages relative to the causes and cure of diseases. The first edition of this work was published at London, in one octavo volume, in 1719, and as it soon obtained a high reputation, several editions appeared within a few years in this and other countries. Nichols mentions an edition, extended to two octavo volumes, published in 1729; and there is another, bearing the same date, in one volume, or two parts, quarto. In 1730 an edition, also in Latin, appeared at Amsterdam, in small octavo, this being, according to the title-page, the fifth: it is styled "*Editio quinta prioribus, vel Londini, vel hic factis multum auctior*." A French translation, with additions from Allen's second edition, was published at Paris in 1728, in three small volumes, under the title of "*Abrégé de toute la Médecine Pratique*." Dr. Allen himself translated the "*Synopsis*" into English, but at what time appears rather uncertain. Nichols states that an English edition, "translated by a physician, with additional observations," appeared in 1730, in two volumes 8vo.; and a brief notice of Dr. Allen, in Rees's "*Cyclopædia*," says that in 1734 he produced an English translation in that form. Watt, in his "*Bibliotheca Britannica*," mentions a similar edition published in 1749, to which, he says, a third volume was added in 1756, translated from a Latin MS. in Dr. Allen's own handwriting. The writer of this notice has however only seen (in the library of the Royal College of Surgeons) the second and fourth editions of Dr. Allen's translation, which are dated respectively 1740 and 1761. Each of these is in two octavo volumes, and the translation is stated to be from the last edition of his Latin "*Synopsis*," with very extensive improvements. This work was the general text-book for students and practitioners for many years after it was published.

Dr. Allen's taste for other departments of science is shown by a very curious pamphlet published in 1730, entitled "*Specimina Ich-nographica; or a brief Narrative of several new Inventions and Experiments*," consisting

of forty-four small quarto pages. It contains three dissertations, the first of which is respecting a new method of heating water and other liquids, with a very small expenditure of fuel, by inclosing the fire within the boiler, on the principle which has since become very common in steam-engine boilers. In one of the arrangements suggested by him the flue is worm-shaped, so that the heated air may have a long course in passing through the water, and consequently may give out all its available heat. He alludes to the engine of Savery for raising water by fire, as having been invented more than thirty years before the date of his publication, and adds that it was "upwards of twenty years [since] that it received its great improvement by my good friend, the ever-memorable Mr. Newcomen, whose death I very much regret; and that it has not been more frequently made use of, and employed also to other purposes, as well as almost solely to the draining of coal mines, seems to be owing to the great expense of coals that is required for the working of it, it being at present so very expensive on that account in some parts of England, especially where coals are at an excessive price, that in many copper and lead mines it could not be set up." In illustration of this statement, Allen alludes to a fire-engine at York Buildings, which consumed coals to the value of a thousand pounds annually. He adds that, in consequence of its portability, a boiler on the principle recommended might "be put on board to navigate a ship," for which purpose the fire-engine then in use was unsuitable, on account of its brick-work furnace. The second dissertation is upon a scheme for giving motion to engines, by which a ship might be navigated in a calm, and some other operations for which great force is required, might be performed. Dr. Allen proposes to propel vessels by forcing water or some other fluid (as air or fire) out of the stern; and in explanation of his plan he refers to the motion of fishes by the protrusion of their tails, to the flight of rockets, and to the recoil of guns. He had, it appears, tried some experiments upon the river Parret at Bridgewater; and he mentions the muscular force of men, the fire-engine, and, "upon some very extraordinary occasions, the explosion of gunpowder," as prime movers for his machinery. This part of the pamphlet also alludes to inventions for showing a ship's way upon a dial plate, for indicating the influence of currents, and for preserving timber from the worm. The subject of the third dissertation is a method of drying malt so that the smoke may not affect its flavour, by interposing a stratum of water in a thin flat boiler between the fire and the malt. The book is illustrated with a plate, and is dedicated to the king (George II.), who had recently granted a patent to Dr. Allen for the inventions described in it.

According to a note quoted by Nichols from the "Flying Post," he had the honour of presenting a copy to the king in person. This note speaks of him as residing at Bridgewater, beyond which fact we know nothing of his personal history, excepting that he was elected fellow of the Royal Society in 1730, and admitted in 1732, and that he died on the 16th of September, 1741. In the notice of his death in the Gentleman's Magazine, his name is spelt "Alleyn," but in his works it is given as above. (Nichols's *Literary Anecdotes*, i. 152. 411—413. 431.; Allen's *Specimina Ichnographica*.) J. T. S.

ALLEN, REV. JOHN, was the pastor of the Baptist church in Petticoat Lane, Spitalfields, from January, 1764, to May, 1767, when his connection with the church ceased, on account of his disreputable character. After a short connection with a congregation at Broadstairs near Newcastle, which ended in a similar manner, he retired to New York, where he preached to a large congregation till his death. He was the author of several theological works, of which the principal are — 1. "The Royal Spiritual Magazine," 3 vols. 8vo. 1752. 2. "A Chain of Truths, or a Dissertation upon the Harmony of the Gospel," delivered at his ordination, 1764. 3. "The Beauties of Truth vindicated," 1765, a work on the Trinitarian controversy. 4. "A compendious Descant of the Auto-genial and Theanthropos Glories of Christ." 5. "Notes on the Bible," 2 vols. folio. Most of his works have been reprinted more than once. His theology is of the strictest Calvinism. (Wilson's *Dissenting Churches*, iv. 426. P. S.)

ALLEN, JOHN, a learned dissenting layman, who was engaged for some years in connection with religious literature, was born at Truro, in Cornwall, in the year 1771, and was educated there by Dr. Cardue. Having removed to the neighbourhood of London, he, for upwards of thirty years, conducted a private academy at Hackney, where he died on the 17th of June, 1839. Mr. Allen's most important original work is that entitled "Modern Judaism; or a brief Account of the Opinions, Traditions, Rites, and Ceremonies of the Jews in modern Times," which first appeared, in one octavo volume, in 1816, and was reprinted, without alteration, about 1830. This work, which is not of a polemical character, embraces the whole period of Jewish history subsequent to the time of Christ. "Modern Judaism," as the author observes in his preface, "comprehends the opinions, traditions, rites, and ceremonies which began to be received and practised before the destruction of the second temple, were afterwards enlarged and embodied in the Cabbalistic and Talmudic writings, and have been professed and followed by the great body of the Jewish people, without any material alteration, down to the present day;"

and so well has the author performed his task of collecting and arranging information upon this curious and interesting topic, that his work is still considered the best on the subject. Mr. Allen published several works anonymously, among which were a volume entitled "The Fathers, the Reformers, and the public Formularies of the Church of England, in harmony with Calvin, and against the Bishop of Lincoln (Dr. Tomline), &c.; by a Layman," 8vo. 1812; and "Memoirs of the Life of the late Major-General Andrew Burn, of the Royal Marines; collected from his Journals; with copious Extracts from his principal Works on Religious Subjects," 2 vols. 8vo. 1815. Of the translations executed by Mr. Allen, the principal are the "Institutes of the Christian Religion," from the original Latin of Calvin, and collated with his last edition in French; first edition, 1813, 3 vols. 8vo., and second edition, 1838, 2 vols. 8vo.; a volume of Sermons, from the French of Daniel de Super-ville, formerly pastor of the French Protestant church at Rotterdam, with an original Memoir of Superville, 8vo. 1816; and "Two Dissertations on Sacrifices," from the Latin of Dr. William Outram, (or more properly, according to the translator's preface, *Owtram*), formerly prebendary of Westminster, with additional notes and indexes, 1 vol. 8vo. 1817.

Mr. Allen left several children. His younger son, Alexander Allen, was the author of various works for the use of students. [ALLEN, ALEXANDER.] J. T. S.

ALLEN, RALPH. Of the early history of this individual we find no account; the first notice of him which we have seen being contained in an official announcement in No. 5843. of the "London Gazette," dated from the General Post Office, April 12. 1720, of the grant of a farm of all bye-way or cross-road letters throughout England, Wales, and Berwick-upon-Tweed, to Ralph Allen of Bath. His contract having secured to him such additional profits as might arise under his management, he introduced great improvements in this department of the public service, and realised a large income. Allen lived to enjoy his farm for about forty-two years, during which time he derived on an average nearly 12,000*l.* per annum from it; and after his death the increased revenue from this department considerably swelled the gross receipts of the Post Office. Bishop Hurd, in the discourse referred to at the close of this article, states that the mind of Allen enlarged with his fortune, which he spent in a splendid hospitality, and in the most extensive charities. His house was open, continues this authority, to all men of rank and worth, and especially to men of distinguished parts and learning, whom he honoured and encouraged, and whose merits he was enabled to appreciate, more by his

natural discernment and good sense than by any acquired use and knowledge of letters. Among the distinguished friends whom Allen entertained under his hospitable roof was Pope, who esteemed him highly, and, late in the year 1741, introduced his friend Warburton to Allen at his residence at Widcombe, near Bath. Warburton also formed a high estimate of his character; and, writing to Doddridge in February, 1742-3, said that he believed him to be the greatest private character that ever appeared in any age of the world. After some more of the highest panegyric, he adds, "In a word, I firmly believe him to have been sent by Providence into the world to teach men what blessings they might expect from heaven, would they study to deserve them." In September, 1745, Warburton married Miss Tucker, Allen's niece, in whose right he subsequently became possessed of Prior Park, a splendid mansion erected by Allen about a mile and a half from Bath. This residence, which was completed about 1743, gave Fielding the idea of his Allworthy, the scene of the early years of Tom Jones. Among many other instances of benevolence, Allen contributed handsomely towards the support of Fielding's orphan children. He died on the 29th of June, 1764, in the seventy-first year of his age, leaving a widow but no family. An abstract of his will is given in Nichols's "Literary Anecdotes," vol. v. p. 622. (Hurd's *Discourse by way of general Preface to the quarto Edition of Bishop Warburton's Works*, p. 45.; Nichols's *Literary Anecdotes of the Eighteenth Century*, v. 576. 585, &c.) J. T. S.

ALLEN, REV. RICHARD, was minister of the General Baptist congregation, in White's Alley, Moorfields, in the reigns of Charles II. and James II. He more than once suffered fines and imprisonment on account of his nonconformity. In the year 1688 he was removed from his ministry by his congregation, in consequence of his doubting the divine authority of a practice in use among them, namely, the laying on of hands in receiving baptized persons into the church. Mr. Allen now gathered a small congregation at Turners' Hall, Philpot Lane, which was afterwards united with the General Baptist church in Paul's Alley, Barbican, in 1695, when Mr. Allen became minister of the united society, and retained that office till his death in February, 1717.

He published—1. "Biographia Ecclesiastica, or the Lives of the most eminent Fathers of the Christian Church who flourished in the first four Centuries and part of the fifth." 2 vols. 8vo. 2. "An Essay to prove singing of Psalms with conjoined Voices a Christian Duty." 8vo. 1696. 3. "A Vindication of the above Essay," 8vo. 1696; and some Sermons. (Wilson's *Dissenting Churches*, iii. 238.) P. S.

ALLEN or ALLEYN, THOMAS, born

at Uttoxeter in Staffordshire, December 21, 1542, was admitted of Trinity College, Oxford, 1561. He abandoned the college and his fellowship in 1570, and retired to Gloucester Hall, a foundation then existing, where he studied antiquities, philosophy, and mathematics for many years. In these subjects, but particularly the last, he formed a reputation which now is only a tradition, since he left nothing to perpetuate it; such a reputation, that Burton, who pronounced his funeral oration, calls him the very soul and sun of all the mathematicians of his time. It is recorded of him that he lived much in the family of the Earl of Northumberland, in company with Harriot, Dee, Warner, Torporley, &c. He refused a bishopric from the Earl of Leicester, the favourite of Elizabeth, a nobleman with whom he was so intimate that he stands charged in a work which Anthony a Wood mentions, as having conspired with Dee to procure a marriage between the earl and the queen by the help of magic. And indeed of his literary remains Wood is only able to cite two copies, made by his own hand, of Ptolemy's book on astrology, and some notes on Bale's well-known work. He was a great collector of manuscripts, and a large part of his library came into the hands of Sir Kenelm Digby, by whom it was given to the Bodleian library. He died September 30. 1632, at Gloucester Hall. Wood says it was thought that Sir K. Digby made use of the philosophical manuscripts in his own writings. (Wood, *Athenæ Oxonienses*.) A. De M.

ALLEN, SIR THOMAS, a naval commander of the reign of Charles II., was born at Lowestoffe in Suffolk, but the year of his birth is unknown. Having been one of the captains in that part of the fleet which in June, 1648, revolted from the service of the parliament to Charles I., (*Historical Account of Lowestoffe*, p. 111., cited in Charnock's "Biographia Navalis," vol. i. p. 4.), and having afterwards served under Prince Rupert, he was, after the restoration, appointed to the command of the Dover, one of the first ships commissioned by the Duke of York as lord high admiral. Pepys tells a story, on the authority of Sir George Carteret, of his having been "tried for his life in Prince Rupert's fleet, in the late times, for cowardice, and condemned to be hanged, and fled to Jersy, where Sir G. Carteret received him, not knowing the reason of his coming thither; and that thereupon Prince Rupert wrote to the queen-mother his dislike of Sir G. Carteret's receiving a person that stood condemned; and so Sir G. Carteret was forced to bid him betake himself to some other place." (*Diary*, vol. iii. p. 193.) But circumstantial and well-vouched as this story is, it is difficult to reconcile it with the facts of Allen's subsequent career. It is improbable that he was tried for cowardice, and

very probable that the fault was with Prince Rupert, who is known to have been extremely self-willed and hot-tempered, and under whose command the fleet was very mutinous and troublesome, and of little service. Sir William Coventry, who was secretary to the Duke of York, and a commissioner of the navy, speaking to Pepys of the general unserviceableness of the royalist naval officers, expressly excepts Allen and two others from the censure. (vol. ii. p. 58.)

In 1662, Allen was appointed commodore and commander-in-chief of all the ships and vessels in the Downs; and in 1664, commodore and commander-in-chief (succeeding admiral Sir John Lawson) of the fleet in the Mediterranean, which had been sent to punish and bring to terms the Algerine pirates. He concluded a peace with Algiers. (Pepys' *Diary*, vol. ii. p. 229.) Shortly after, war having just been proclaimed against the Dutch, Allen, in December 1664, fell in with a Dutch fleet of from thirty to forty merchantmen homeward bound, laden, from Smyrna, under the convoy of four men-of-war, off the Straits of Gibraltar. With only eight ships he immediately attacked this superior force, and gained a complete victory. The Dutch commodore, Bräckel, was killed; two richly-freighted merchantmen, one of them, the *King Salaman*, Pepys says, "worth 150,000*l.* or more, some say 200,000*l.*," sunk, and three or four others taken; the rest took refuge in the Bay of Cadiz. Pepys gives an account of this engagement, derived from Allen's despatch to the Duke of York. "Captain Allen, before he would fire one gun, came within pistol-shot of the enemy. The Spaniards at Cales (Cadiz) did stand laughing at the Dutch, to see them run away and flee to the shore, thirty-four or thereabouts against eight Englishmen at most." (*Diary*, vol. ii. p. 243.) This was the first engagement of the first Dutch war; and the news of this victory came close upon the news of the loss of two of the ships under Captain Allen, by running aground in the Bay of Gibraltar. Pepys records this misfortune on the 11th of January, 1665, saying, as he records it, "that a Dutch fleet are gone thither, and if they should meet with our lame ships, God knows what would become of them: this I reckon most sad news;" (*Ibid.* p. 239.) and on the 23d of the same month he records the victory. Denham, in his "Directions to a Painter concerning the Dutch War," written in ridicule of Waller's encomiastic poem of the same name, is silent on the victory, and vocal on the misfortune:—

"First in fit distance of their prospect main,
Paint Allen tilting on the coast of Spain;
Heroic act! and never heard till now,
Stemming of Herc'les' pillars with the prow!
And how he left his ship the hills to waft,
And with new sea-marks Cales and Dover graft."

Allen returned to England in time to have a part in the victory obtained over the Dutch

off Harwich, on the 3d of June, 1665, by the English fleet under the command of the Duke of York. (*Life of James II.*, edited by the Rev. J. S. Clarke, vol. i. p. 410.) He was afterwards knighted. He was appointed, in July, rear-admiral, or admiral of the blue squadron, of the fleet placed under Lord Sandwich's command, (Pepys' *Diary*, vol. ii. p. 287.; Burchet's *Complete History*, &c. p. 398.) and shifted his flag from the Plymouth, which he had commanded in the Mediterranean and in the Duke of York's action, to the *Old James*. In the subsequent year Allen was vice-admiral, or admiral of the white squadron, of the fleet commanded by the Duke of Albemarle and Prince Rupert, and hoisted his flag on board the *Royal James*. On an alarm of the French fleet coming up the Channel to join the Dutch, about thirty ships under Prince Rupert and Sir Thomas Allen were sent westward to stop them; and the Duke of Albemarle remained in the Downs with the remaining ships, under sixty in number. Going from the Downs to the Gunfleet, an anchorage near Harwich, on the 1st of June, with this portion of his fleet, Albemarle descried the Dutch, ninety in number, commanded by their famous admiral De Ruyter, and prepared to attack them. The fight was long and dubious: on the second and third days victory inclined to the Dutch; when, on the evening of the third day, as the English fleet was flying from the Dutch chasing it, Prince Rupert's and Allen's squadron was suddenly descried, and, despite the efforts of De Ruyter, effected a junction with Albemarle. The next morning the two fleets again met, and, after several hours' severe fighting, parted, each claiming the victory. Another action, of more decisive result, took place on the 25th of July, when Sir Thomas Allen, commanding the white squadron in the van of the English fleet, made a fierce attack on the Dutch admiral, Evertzen, who led the Zealand and Friesland squadrons. These squadrons were entirely defeated, Evertzen with both his vice and rear-admiral killed, and two ships taken. (Charnock's *Biographia Navalis*, vol. i. p. 5.) This victory and the doubtful action which preceded it are both finely told, though with more regard for effect than historical truth, in Dryden's "*Annus Mirabilis*." Allen is mentioned in the enumeration of the officers of the fleet:—

"Old expert Allen, loyal all along,
Famed for his action on the Smyrna fleet."

On the 24th of November, 1666, Allen was elected an elder brother of the Trinity House. Pepys commemorates the dinner given on the occasion (vol. iii. p. 91.) In 1671, he succeeded the Earl of Craven as master of the corporation. (Evelyn's *Diary*, vol. ii. p. 344.)

In 1668, Allen was sent in command of a

squadron to the Mediterranean, for the purpose of again bringing the Algerines to terms. Having made a treaty with them, he returned to England in the spring of the next year; but he had hardly passed the Straits when they returned to their depredations, and in July, 1669, he was again despatched to Algiers to enforce the observance of the treaty. He set sail from Plymouth on the 22d of July, with eighteen men-of-war, besides fire-ships and other vessels, making in all twenty-nine sail; and appearing off Algiers on the 6th of August, proceeded to chastise the pirates by destroying a number of their corsairs. He remained in the Mediterranean, acting in concert with a Dutch squadron, till the summer of the next year, 1670, when he was recalled at his own request, and succeeded by Sir Edward Spragge. An official account of a success obtained over the pirates by the joint squadrons of Sir Thomas Allen and the Dutch admiral Van Ghent in the early part of the year, 1670, is contained in a small pamphlet, of which there is a copy in the British Museum, entitled "A true Relation of the Victory and happy Success of a Squadron of His Majesty's Fleet in the Mediterranean against the Pyrates of Algiers, taken as well out of Letters from Sir Thomas Allen, His Majesty's Admiral in those Seas, and from Sir William Godolphin, His Majesty's Envoy Extraordinary to the Court of Spain, as also from a Relation made by Herr Von Ghent, the Admiral of the Dutch Fleet, who assisted in that Action."

After his return to England, Sir Thomas Allen was appointed comptroller of the navy, which situation he held for several years. In 1678, on the expectation of a war with France, he was appointed commander-in-chief of His Majesty's fleet in the narrow seas, and hoisted his flag on board the *New Royal James*, the ship of the same name which he had before commanded having been one of those burnt by the Dutch in the Thames in 1667. But no war took place, and he soon returned from sea to pass the remainder of his days in retirement at Somerly in Suffolk, where he had purchased a seat. The year of his death is unknown.

The imputation on Allen's courage in his early days, recorded by Pepys, has been mentioned. There is another passage in Pepys, in which "cowardice and ill government" are imputed to him during his first command in the Mediterranean, in 1664-5 (vol. iv. p. 80.); but the action with the Dutch Smyrna fleet would alone appear a sufficient answer to the charge of cowardice. The preceding account of his career shows that he was constantly employed on difficult and delicate services. Pepys, in another place, after mentioning an interview with Sir Thomas Allen on business, says of him, that he "in serious matters is a serious man." (vol. iv. p. 148.) (Charnock's *Biographia Navalis*, i. 4.; Granger's *Bio-*

graphical History of England, iii. 387. ed. 1804; Pepys' *Diary*, locc. cit.; Burchet's *Complete History of the most remarkable Transactions at Sea*, &c. pp. 398-400.; Coke's *Detection of the Court and State of England*, ii. 142-148.) W. D. C.

ALLEN, REV. THOMAS, who for forty years was rector of Kettering in Northamptonshire, was born at Oxford in 1682, entered Wadham college in 1699, took the degree of bachelor of arts in 1703, and in February, 1705-6, was instituted to the vicarage of Irchester, Northamptonshire, which he resigned in 1715, on being presented with the rectory of Kettering, although it was a benefice of less value than that which he relinquished. In 1720 he succeeded in obtaining an augmentation to the small income of his living from the governors of Queen Anne's Bounty; and in the following year, on the resignation of his predecessor, was appointed master of the free grammar-school at Kettering. For many years he was engaged in efforts, which ultimately proved successful, to free the living from the burden of two long leases of the rectorial house and tithes, which had been granted to the patrons in the reign of Elizabeth, and which had not been relinquished when the term expired. It was Allen's practice to have morning and evening prayers read daily in his church; and while performing this service on the evening of the 31st of May, 1755, he died suddenly, in the seventy-fourth year of his age.

During his residence at Kettering, Allen wrote several works, of which the following were printed:—1. "The Practice of a holy Life; or, the Christian's daily Exercise, in Meditations, Prayers, and Rules for holy Living, fitted to the Capacity of the meanest devout Reader." 8vo. 1716. 2. "The Christian's sure Guide to eternal Glory," &c. 1733. Watt, in his "Bibliotheca Britannica," observes that this and the preceding work were translated into the Russian language. 3. In the collection of George III., now in the British Museum, is a pamphlet attributed to Allen, of which neither Nichols nor Watt take notice; it is entitled "An Apology for the Church of England, and Vindication of her learned Clergy; or, the Clergyman's free Gift to Mr. Worlston," and was published in 1725. 4. "A Sermon preached in the Chapel at Newgate before the twenty-one Criminals condemned last Sessions," on Rom. x. 9, 10. It was preached December, 16. 1744, and printed in the same year. 5. "A Proposal for a free and unexpensive Election of Parliament Men; humbly submitted to the consideration of the Legislature and of the Freeholders of England." This pamphlet, to which is appended "The Freeholder's Warning-piece," and Archbishop Wake's "Caution against False Swearing," was published, according to Watt, in 1752, but

in the following year according to Nichols. 6. "The New Birth, or Christian Regeneration; with the Ground, Nature, and Necessity thereof to Salvation: being the Marrow of Christian Theology expressed in Blank or *Miltonian* Verse, from the Prose of our best and ablest Divines," &c., published in 1753 (Watt), or 1754 (Nichols). The intention of this poem is to complete the supposed design of Milton; and its aim "no less than the regenerating the whole British nation," into whose hands it might fall; an object which the author appears to have hoped for in part because

"A verse may find him who a sermon flies,
And turn delight into a sacrifice."
(Herbert's *Church-porch*.)

Allen left in manuscript a second part of this poem, of which the unusually long title is given at length by Nichols, who also mentions several other works written or projected by him, which appear not to have been published. Edmund, Allen's only son, was a printer in Bolt Court, Fleet Street, London, and, observes Nichols, "the next-door neighbour and intimate friend of Dr. Johnson." (Nichols's *Illustrations of the Literary History of the Eighteenth Century*, iii. 789—800.)

J. T. S.

ALLEN, THOMAS, a topographical writer, draughtsman, and engraver, was born about the year 1803, and was the son of a map engraver. At an early age he commenced his literary career by writing "The History and Antiquities of the Parish of Lambeth and the Archbishopal Palace," which was published in 1827. It forms a quarto volume, and is illustrated by many engravings, the greater part of which were both drawn and etched by Allen himself. Most of his subsequent works were produced in periodical parts or numbers; a mode of publication which prevented his attainment, in some instances, of the accuracy which he desired, although they are such as do credit to their author as an industrious compiler. In 1827 and 1828 appeared in this manner his "History and Antiquities of London, Westminster, Southwark, and parts adjacent," in four octavo volumes, illustrated with engravings on copper and wood; many of the former by Allen's own hand. This was followed by "A new and complete History of the County of York," in three volumes quarto, commenced in 1828, and completed in 1831. It is illustrated by engravings on steel from drawings by Whittock. In 1829 and 1830 Allen published a "History of the Counties of Surrey and Sussex," forming two large octavo volumes, with engravings on steel, principally from drawings by Whittock. In 1830 he commenced, for a publisher at Leeds, a "History of the County of Lincoln," in quarto, illustrated by views engraved from drawings by himself; but he did not live to complete this work, which was, after some

delay, continued by another person, and published at Lincoln, in 1834, in two quarto volumes. About one half of the book is by Allen. He also published a small volume called "The Panorama of London," intended as a guide-book for visitors, and a "Guide to the Zoological Gardens and Museum;" and he was a contributor to the *Gentleman's Magazine*. Allen died suddenly, of cholera, on the 20th of July, 1833. (*Gentleman's Magazine* for July, 1833.) J. T. S.

ALLEN, THOMAS. [CANOT, P. C.]

ALLEN, WILLIAM, whose name is also written Alan and Alleyn, and who is generally known by the name of Cardinal Allen, was born in 1532 at Rossall in Lancashire. He was descended from a respectable Staffordshire family; his grandfather had migrated from Staffordshire and settled at Rossall, where an uncle, who was abbot of Delawise, put him in some lands belonging to this monastery. (Wood's *Athen. Oxon.* vol. i. col. 615.) Allen's biographer, Fitzherbert, says that he was of a good family, and well connected. (*Epitome Vitæ Card. Alani*, p. 54.) Pits, an indiscriminate eulogist of Allen, goes so far as to describe him as of noble parentage; and, though Allen's enemies have taunted him with being basely born, there seems no reason to doubt that he was of a good family.

Anthony a Wood gives this account of Allen's college life:—"Being arrived to about the fifteenth year of his age, was sent to Oxford in 1547, entered into Oriel College, and committed to the tuition of Morgan Philips, the chiefest tutor then in that house, under whom, having profited to a miracle in logic and philosophy, was unanimously elected fellow of that college in 1550. Four years after he proceeded in arts, and stood in that act, wherein proceeded Thomas Harding and Nicolas Harpesfield, two noted writers, the former being then a proceeder in divinity, and the other in the civil law." His religion seems to have brought him into trouble in the reign of Edward VI.; for in the year 1551, the year after he obtained his fellowship, there is an entry in the council book (Oct. 6.): "Complaint made in council that one Allen, a fellow of Oxford, being committed to close prison, was suffered to have confidence with others, and to translate a supplication into Latin for Peter Paulo an Italian." (Cited by Bishop Kennet in *Lansdowne MSS.* DCCCLXXXII. 213.) During the reign of Mary, when the Roman Catholic religion was in the ascendant, he became, about the year 1556, principal of St. Mary's Hall, and in that and in the subsequent year was one of the proctors of the university. In 1558 he was appointed a canon of the church of York.

The accession of Elizabeth to the throne, which re-established Protestantism, drove Allen, first from Oxford, and soon after from

England, and he retired into the Spanish Netherlands to Louvain. Here he was intrusted with the education of some English Roman Catholic youths, one of whom was Christopher Blount, afterwards Sir Christopher Blount, and executed in 1601 for a share in the Earl of Essex's conspiracy. After residing some time at Louvain, he was attacked by a severe illness, "brought on," as Anthony a Wood expresses it, "by too careful attending a pupil of his, of genteel extraction in England," and his physicians advised him to try the air of his native country. Allen went to England, and first betook himself to his native county, which he was soon however compelled to leave, owing to the zeal with which he opposed conformity of Roman Catholics to the Protestant worship. He went thence to the neighbourhood of Oxford, and afterwards into Norfolk, where he enjoyed the occasional favour and protection of the Duke of Norfolk, and often remained in his house. From Norfolk he returned again to Oxford, and having there met with an old college companion who had conformed to the dominant faith, he prevailed upon him to revoke his conformity, "which act of his being made known," says Anthony a Wood, "to the parents of the said contemporary, they persecuted Allen so close that he was forced to leave England, after he had continued there for about three years."

Allen returned, in the year 1565, to the Spanish Netherlands, and this time selected a monastery at Mechlin as the place of his retirement. During his stay in this monastery, he performed the duties of reader in divinity, and being as yet only in deacon's orders, prepared himself for priesthood. He published in 1565 his first work, which was an answer to one by Bishop Jewell, and was entitled "A Defence of the Doctrine of Catholics concerning Purgatory and Prayers for the Dead." Towards the end of the year 1567, Allen went to Rome, in company with Morgan Philips, his old tutor, and Dr. Vendeville, king's professor in the newly established university of Douay, and afterwards bishop of Tournay. A conversation that arose between the travellers as they were journeying to Rome was, after their return to the Netherlands in the succeeding spring, fruitful of result. "An accidental discourse they had upon the road," says the Roman Catholic historian of the English church, "was the first rise of the English college at Douay, and, by degrees, of all the other colleges and communities which have since furnished England with missionaries. Dr. Vendeville was mentioning a project for the relief of slaves out of Barbary; which gave Mr. Allen an opportunity to deplore the fate of his own country, which in a little time would fall into a much greater slavery, especially after the decease of the ancient nonconforming priests of Queen

Mary's reign; there being no prospect of successors to preserve the poor remains of religion that had escaped the general defection; insinuating at the same time that it would be of singular service to the church if some persons of zeal would employ their purse and labours in that way. Dr. Vendeville seemed to relish the proposal, which left a deep impression behind it, and ripened by degrees till circumstances occurred to bring it to perfection." (Dodd's *Church History of England*, Tierney's edition, vol. ii. p. 159.) When they returned together next year, Vendeville invited Allen to come with him to Douay, and there finish his academic degrees. He accepted the invitation; and in the very year of their return from Rome, 1568, Allen, zealously supported by Vendeville, opened an English Roman Catholic college at Douay. Morgan Philips subscribed liberally to its establishment, as did other wealthy and noble English Roman Catholic fugitives. Dr. Vendeville laboured incessantly for the increase of its funds, and prevailed on the three rich monasteries of St. Vedastus in Arras, Marchienne, and Anchienne to give their aid; and the college in a very short time, under Allen as president, prospered greatly, and, having begun with six members, soon numbered one hundred and fifty, "whereof," says Dodd, "eight or nine were eminent doctors of divinity." (p. 160.) The first object of the college was to train up a number of priests to be sent into England; and while some among the learned men who were now ranged under Allen's standard devoted themselves to the duties of tuition, others employed themselves in writing in defence of their religion. Allen kept a superintending eye over both teachers and controversialists; and the theological treatises which issued from Douay were first licensed by him.

Allen took the degree of bachelor of divinity January 31. 1570, and that of doctor of divinity July 16. 1571, in the university of Douay. In 1570 he was appointed a royal professor of the university, with an annual salary of two hundred golden crowns. He was also appointed a canon of the church of Cambray. These two appointments made him easy in his circumstances. (*Life of Allen* in Dodd's *Church History*, ii. 46. fol. 1732.)

In the year 1575 Allen made a pilgrimage to Rome to solicit from Pope Gregory XIII. pecuniary aid for the college. Pope Pius V. had given his sanction to the formation of the college, but it was not till "after some years and good proof of their profitable endeavours," as Allen expresses it in his "Apology for the English Seminaries" published in 1581, that he and his fellow-labourers "by God's goodness obtained His Holiness's protection and monthly exhibition." (p. 22.) Gregory XIII. now granted a monthly allowance of a hundred

crowns, which was afterwards increased to an annual allowance of two thousand.

In the year 1578 the college was removed from Douay to Rheims. The residence of its members at Douay had for some time been made very uncomfortable by the suspicions of the populace, "who could not be persuaded but that several spies came over from England, upon the pretence of studying, that would take their opportunity to put the town in a combustion." (Dodd's *Church History of England*, Tierney's edition, ii. 161.) The governor and the rector of the university had been frequently compelled by the townsmen to institute a strict search in the college for arms, and take lists of the names of its members. At last, on the 19th of February, 1578, the rector of the university communicated to the heads of the college an order of the magistrates to send away twenty students. The college remonstrated against this order, and refused to comply. Allen was absent, having had reason to fear assassination, and having been advised by his friends to retire for a time from Douay. The magistrates issued a proclamation, on the 14th of March, for all the English in the town, capable of bearing arms, to leave in two days, except professors of the university and children at school. This order was afterwards recalled; but the townsmen were not satisfied, and the magistrates issued, on the 21st of March, a second peremptory proclamation for the English to depart in two days. "Dr. Webb," says Dodd, "according to order, went out of the town immediately, with several professors and students. They arrived at Rheims, March 27. 1578. The rest followed by degrees, excepting two or three persons that were permitted to remain in the house, which they kept possession of for fifteen years, till the college returned again to Douay." (p. 164.)*

Allen, during his absence from Douay, had been preparing for this removal, and had secured the protection of the house of Guise for the college at Rheims. The Cardinal of Lorraine, brother to the Duke of Guise, wrote letters to the magistrates of Rheims specially recommending the college, and instructing them to give a house for the purpose, and every assistance. (*Letter from Cardinal de Guise to Allen* in Dodd's *Church History of England*, vol. ii. Appendix No. LIV.) Queen Elizabeth made remonstrances by her am-

* This account of the removal of the college to Rheims differs entirely from that given by most English historians, and biographers of Allen, after Camden, who states that the college at Douay was dissolved, in 1574, by Requesens, who in that year assumed the government of the Spanish Netherlands, and to whom Elizabeth remonstrated on the subject of the English exiles and the college. (*Annales Rerum Angl. et Hibern. Regnante Elizabetha*, ed. Hearne, p. 296.) The full and circumstantial account of Dodd (vol. ii. pp. 158—165.), which we have followed, is based on the authority of the Douay diary, and borne out by other documents referred to in Mr. Tierney's notes, and printed in the appendix to vol. ii.

bassador at Paris against the establishment of the college at Rheims, but with no success. Allen was appointed a canon of the church of Rheims. The college flourished in numbers as it had done at Douay. "In those seminaries," says a Roman Catholic contemporary, Dr. Ely, "the number of students, priests, and proper youths was more for many years together, so long as Dr. Allen governed, at one time, than are now or hereafter like to be in all the seminaries put them all together. I have seen fifty priests in one year sent out of Rheims, and yet fifty other priests remain in college still." (*Brief Notes on the Apologie*, p. 211.)

In 1579, Gregory XIII. endowed a college at Rome similar to that at Rheims, for the education of English Roman Catholic priests. Allen was in the next year summoned to Rome to be consulted as to its government. While at Rome, Allen suggested to Mercurianus, the general of the Jesuits, the sending of a mission from his body into England; and in accordance with this suggestion, Campian and Persons were sent. (Lingard's *History of England*, vol. viii. p. 171.) The mission of the Jesuits and the labours of Allen's seminarists together provoked Elizabeth to a proclamation which denounced the principles taught in the foreign seminaries, commanded all persons whose children, wards, or relations were being educated abroad, to recall them within four months, and forbid all her subjects to harbour and relieve a Jesuit or seminarist; and it was in answer to this proclamation that Allen, in 1581, after his return from Rome, wrote and published his *Apology for the English Seminaries*. In this work he vindicated the residence abroad of himself and of his brother exiles, explained the objects for which the English colleges had been established, and defended those institutions from the charge of teaching treasonable doctrines, and himself from that of having entered into schemes of treason with the pope. This work is written in a tone of respect to Elizabeth, as contrary to the tone which he afterwards adopted in his "Admonition to the Nobility and People of England," as is the studious disavowal of treason against her throne in the one, to the treasonable policy which the other was written to recommend.

The subsequent publication of the defence of the executions of Roman Catholics, which bore the significant title of "The Execution of Justice," and was written by Lord Burleigh himself, called forth a reply from Allen, who published, in 1584, "A true, sincere, and modest Defence of the English Catholics that suffer for their Faith, both at home and abroad, against a slanderous Libel entitled 'The Execution of Justice in England.'" This work of Allen's excited a great sensation, and was replied to by Mr. Stubbe of Lincoln's Inn, under the immediate di-

rection of Lord Burleigh (Strype's *Annals of the Reformation*, vol. iii. part i. p. 708.), One Alfield was indicted, on the 3d of July, 1585, for high treason, for bringing the book into England, was found guilty, and executed. Strype has printed, from a copy of the indictment in the Burleigh papers, which are now in the British Museum, the extracts from the book on which the indictment was grounded. (*Annals*, vol. iii. part ii. p. 378. The copy of the indictment itself is in the Lansdowne MSS. xxxiii. § 58.) The writer of the article "Alan" in the *Biographia Britannica*, though he refers to the passage of Strype, erroneously states that the book which Alfield was indicted for introducing into this country was a book called "The Defence of the Twelve Martyrs;" and this mistake has been copied by other writers.* Mr. Southey has no less erroneously used the extracts furnished by Strype as if they came from Allen's later and more celebrated publication, the "Admonition to the Nobility and People of England," written in support of the threatened great Spanish invasion in 1588. (*Lives of British Admirals*, ii. 325.)

When Philip II. of Spain, in 1587, was preparing to invade England, he wrote to Pope Sixtus V., who had now succeeded Gregory XIII., to ask for pecuniary assistance, for a renewal of the bull issued against Elizabeth by Pius V., and for the promotion of Allen to the rank of cardinal, that, on the success of the expedition, he might go into England as legate, superintend the affairs of religion, as Cardinal Pole had done, and invest the conqueror with the English crown. (Lingard, viii. 271., who cites the despatch from the collection at Simancas.) Allen was made cardinal with the title of St. Martin in Montibus, on the 7th of August, 1587; and he at the same time received from Philip a rich abbey in Spain, with promises of still greater preferment. His first service in return for these honours was the publication of a tract defending the surrender of Daventer, a Dutch fort, to the Spaniards, by Sir William Stanley, the English governor, and of another fort near Zutphen by another Englishman, Rowland York. Sir William Stanley took with him to the Spanish service a regiment of 1300 men; and Allen had priests sent from Rheims to instruct this regiment in the Roman Catholic religion, and wrote, and influenced the pope to write also, to the King of Spain, recommending Sir William Stanley and his regiment to his especial favour and protection. (Strype's *Annals of the Reformation*, vol. iii. part i. p. 623.)

* This work, which Strype names, though he says nothing on which the statement alluded to in the text can be founded, is not mentioned by Pits, Anthony a Wood, or Dodd, in their lists of Allen's writings. Strype's authority for ascribing this work to Allen is a list of Allen's writings given in Dr. George Abbot's (Archbishop of Canterbury) "Reasons which Dr. Hill hath brought for the upholding Papistry," and taken from some work by Persons.

As the preparations for the Spanish invasion with the great Armada were drawing near completion, the pope directed Allen to prepare an address to the Roman Catholics in England, calling on them for assistance. He wrote, or caused to be written, for this purpose, the "Admonition to the Nobility and People of England," in which Elizabeth is charged with being an usurper and "an incestuous bastard," a heretic, a tyrant, and steeped in lust, and which calls on all persons to rise in favour of the King of Spain's liberating army, and free themselves from the disgrace of having "suffered such a creature, almost thirtie yeares together, to raigne both over their bodies and soules, to the extinguishing not only of religion but of all chaste livinge and honesty." There is a dispute as to whether Allen wrote this work himself or not, Persons, the Jesuit, being said by some to have been the author; but Allen put his name to it as the cardinal of England, and is thus in any case responsible for its contents. The reasons, moreover, for ascribing it to Persons are very unsatisfactory. A large impression of this work was printed at Antwerp, and was afterwards put on board the Armada, to be carried to England. An abridgment also was prepared, which bore the title "A Declaration of the Sentence of the Deposition of Elizabeth the Usurper and pretended Queen of England."

Though great care was taken to prevent the "Admonition" from appearing prematurely in England, some copies found their way there by means of English spies before the sailing of the Armada; and Elizabeth directed her ambassador, Dr. Valentine Dale, to remonstrate with the Duke of Parma, then governor of the Spanish Netherlands, for allowing such a work to be printed within his vice-regal territory. The reply of the duke was, that he knew nothing of such a work. When the invincible Armada was defeated, all the copies both of the "Admonition" and the "Declaration" that had been designed for distribution in England were destroyed.

The pope kept Allen at Rome with him after he was created cardinal. Echard, in his "History of England" (vol. i. p. 868.), states that Allen was on board the Armada at the head of about a hundred monks and Jesuits; and Camden says that he took Pope Pius V.'s bull into the Netherlands, and there published it. (*Annales*, ed. Hearne, p. 564.) The authority cited in Lingard (vol. viii. p. 279.), and in Mr. Tierney's note to Dodd (vol. iii. p. 28.), sufficiently proves that Allen was at Rome when the Armada was approaching the English shores; "Alanum noluit Româ dimittere pontifex, priusquam de successu belli constaret." (*Epist. ad Pernium*, 110.)

In the year 1589 Allen was appointed by the King of Spain archbishop of Mech-

lin. Philip wished him to reside on his see, but Pope Sixtus V. had taken him into such high favour that he would not allow him to leave Rome. Allen spent at Rome the remainder of his days, living in wealth and splendour, having unbounded influence over Sixtus V. and his next two successors; the chief agent of the King of Spain for the management of his interests, and distribution of his bounties, among the English Roman Catholic exiles in the Spanish Netherlands and at Rome, and the recognised head of that party among the English Roman Catholics which was known as the Spanish party, and which desired to place the English crown after Elizabeth on the head of the daughter of the King of Spain. There is a letter printed by Strype, addressed by Mr. Copley, an English spy at Rome, to the lords of the council, which contains a very particular account of Allen's personal condition at Rome. (*Annals*, vol. iv. p. 388.) His income as cardinal is stated to be 15,000 crowns, equivalent to 4500*l.*; and this independent of his archbishopric, the revenue of which, being very uncertain on account of the troubled state of the Netherlands, he is anxious to get exchanged either for an abbey in Spain, or for a fixed annual sum to be paid by the Spanish king; he has a large retinue of well-born gentlemen, ten of whom are named and described. Bishop Kennett, in the manuscript which has been already referred to, cites another similar account of him, written by a spy at Bayonne to a minister in England, Sept. 8. 1592. "The Cardinal Alleyn remaineth still in Rome, in great opinion of a deepe divine, a singular lerned man, and of an irreprehensible life. The King of Spain favoureth him out of question, and so doth all that college. He hath for a master of the chamber one Heskett, a newewe or son to his sister. His cupbearer is Nicholas Fitzherbert, brother to Thomas of Padley; for secretarie Roger Haines, and for steward one Griffin. The rest are all scholars and students of sundry sorts." (*Lansdowne MSS.* DCCCCLXXXII. 213.)

Allen died on the 6th of October, 1594, and was buried with great pomp in the chapel of the English college at Rome. There was a rumour that he had been poisoned by the instrumentality of some of the Jesuits at Rome, whose hostility he is said to have excited in his latter years by diminished zeal for the Spanish succession; and the Jesuits, denying the charge, asserted again that he had been poisoned by Dr. Lewis, the bishop of Cassana, who hoped to succeed him as the English cardinal. (*Biographia Britannica*, art. "Alan," on the authority of Watson's Quodlibets.) The account of his death, given by his friend and biographer, Fitzherbert, is that it was caused by strangury.

The character of Allen has been variously

drawn by writers of his own and of the Protestant religion. Pits, an English Roman Catholic exile, who had studied in the English colleges of Douay and Rheims, passes a splendid eulogium on his character. "He had a handsome countenance and dignified gait, and was on all occasions courteous: as regards mental endowments, he was pious, learned, discreet, serious, and of great authority; humble, modest, patient, meek, of a peaceable disposition: in a word, graced by every species of virtue." (*De Illustr. Angl. Scriptor.* p. 792.) Godwin, a Protestant bishop, speaks thus unfavourably of him:—"A man by birth English, but so ill deserving to be accounted English, as that, like unto another Herostratus, he endeavoured by raising a combustion in our church, the most glorious and renowned of the world, to make himself known to posterity." (*Catalogue of the Bishops of England, &c.* p. 698.) He appears to have been a man of learning and virtue, of a zeal indefatigable where conscience pointed the way, and free from personal ambition and love of wealth, though wealth and honours were crowded upon him. Irreproachable in his private life, there is every reason to believe that, in his public course, he followed the dictates of conscience, and that, in leaguering himself with England's foreign foes, he did so, thinking the tie of religion above that of country, and the Roman Catholic faith indispensable to the happiness and prosperity of England.

Allen was not a member of the society of Jesuits, and is incorrectly called a Jesuit by Strype and others. Mr. Hallam follows this mistake. (*History of the Literature of Europe*, ii. 125.)

The following is a list of Allen's works:—1. "Brief Reasons concerning the Catholic Faith." 2. "A Defence of the Doctrine of Catholics concerning Purgatory and Prayers for the Dead." Antwerp, 1565. 3. "Treatise made in defence of the lawful Power and Authority of the Priesthood to remit Sins. The People's duty for Confession of their Sins to God's Ministers. The Church's Meaning concerning Indulgences, commonly called Pope's Pardons." Louvain, 1567. 4. "Of the Worship due to Saints and their Relicks." 5. *De Sacramentis in genere, de Sacramento Eucharistæ, et de Missæ Sacrificio.* Antwerp, 1576. 6. "Apology and true Declaration of the Institution and Endeavours of the two English Colleges, the one in Rome, the other now resident in Rheims, against certain sinister Informations given up against the same." Mons in Hainault, 1581. 7. "A true, sincere, and modest Defence of the English Catholics that suffer for their Faith, both at home and abroad, against a slanderous Libel entitled 'The Execution of Justice in England.'" 1584. 8. "Epistola de Daventriæ redditione." Cracow, 1588. 9. "An Admonition to the

Nobility and People of England concerning the present Warres made for the Execution of His Holiness's Sentence by the high and mighty King of Spain." 1588.

Besides these works, Allen had a principal share in the execution of the Roman Catholic translation of the Bible, which goes by the name of the Douay Bible, of which the New Testament was published at Rheims in 1582, while he was there as president of the English Roman Catholic college, and the Old Testament at Douay some years after his death, in 1609.

The "Apology for the English Seminaries" and the "Defence of the English Catholics" are printed, in a Latin version, in Bridge-water's "Concertatio Ecclesiæ Catholicæ Anglicanæ," 3 vols. 4to. Treves, 1594. The "Piissima Admonitio et Consolatio vere Christiana ad afflictos Catholicos Angliæ," printed after the "Apology" in this collection, and mentioned by Wood and Dodd as a separate work, forms the last chapter of the "Apology" in the English original. Wood also commits the error of representing the "Declaration," which we have stated was an abridgment of the "Admonition," to have been the first part of a work of which the "Admonition" was the second part. The "Declaration" is printed by Mr. Tierney in his edition of Dodd's Church History (vol. iii. Appendix, No. XII.). Dr. Lingard has given an analysis of the "Admonition," which, as he observes, every writer on the subject of the Armada speaks of, but which few have had in their hands, in the notes appended to the eighth volume of his history (note P). The "Admonition" has been reprinted within the present year, 1842. A share in the celebrated pamphlet entitled "The Conference about the next Succession," written by Persons, has been attributed to Allen, but on very slender evidence. See the discussion of the question of the authorship of this pamphlet in Mr. Tierney's note in vol. iii. p. 31. of Dodd's "Church History of England." (Fitzherbert, *Epitome Vitæ Cardinalis Alani*, Rom. 1608; Pits, *De Illustribus Angliæ Scriptoribus*, p. 792.; Wood, *Athenæ Oxonienses*, by Bliss, vol. i. col. 615.; *Biographia Britannica*, art. "Alan;" Dodd, *Church History of England*, by Rev. M. A. Tierney, F.S.A., vols. ii. iii., and *Life of Allen*, in the folio Brussels edition of Dodd's *Church History*, ii. 44. (Mr. Tierney's edition has not yet reached so far); Lingard, *History of England*, vol. viii.; Strype, *Annals of the Reformation*, ed. 1824, locc. cit.; Camden, *Annales Rerum Angl. et Hibern. Regnante Elizabetha*, ed. Hearne, p. 684.) W. D. C.

ALLEN, WILLIAM. [TITUS, SILAS.]

ALLEN, WILLIAM HENRY, the son of an officer in the American war of independence, was born at Providence, Rhode Island, on the 1st of October, 1784. He entered the navy in 1800, and, after a good

deal of service, became, in 1809, first lieutenant of the frigate United States, of 44 guns, in which he highly distinguished himself at the capture of the British frigate Macedonian, of 38 guns, on the 25th of October, 1812. Captain Decatur, in his despatches, attributed the success of the day, in a great measure, to the previous unwearied exertions of Lieutenant Allen in exercising the crew at their guns, which gave the Americans a decided superiority. On this occasion also Allen gained great credit for seamanship by the manner in which he repaired the damages of the prize, and conducted her safely into port. In 1813 he was appointed to the command of the brig Argus, of 18 guns, which was sent to Europe to annoy the English commerce. He cruised, first in the chops of the Channel, and then in the Irish sea, with such success, that in a few weeks of July and August he captured twenty sail of merchantmen, most of which he burnt. At length, on the 14th of August, he fell in with the British brig Pelican, also of 18 guns, and after a sharp action the Argus was taken. Lieutenant Allen, who had been mortally wounded at the beginning of the action, died the next day in the Mill Prison Hospital at Plymouth, and was buried with the honours of war. (Cooper, *History of the Navy of the United States of America*, ii. 306. 310, &c.; James, *Naval Occurrences of the late War*, &c. Appendix, xxx. lxvi.) J. W.

ALLEON DU LAC, JEAN LOUIS, a French naturalist. We have no account of his birth. The Biographie Universelle states that he died in 1768, whilst Adelung supposes him still alive in 1787. He is principally known as having been the natural historian of the district of France in which he lived. In early life, it is stated, he practised at the bar, but gave up this profession on account of his fondness for natural history, and was appointed postmaster at St. Etienne in Forez. In his works he is styled avocat en parlement et aux cours de Lyon. His first work was entitled "Mélanges d'Histoire Naturelle," and was published at Lyon, in two volumes small 8vo., in 1762. A second edition appeared in 1765, in which the work was extended to six volumes. These volumes consist of a series of papers on various subjects of natural history, selected from the transactions of scientific societies and from magazines, and translated into French. In the selection of the papers a good deal of judgment is displayed. They are written in a clear and pleasing manner, and are translations or abstracts of the most important contributions to natural history during the first half of the eighteenth century. The second work was on the natural history of the provinces of Lyonnais, Forez, and Beaujolois, entitled "Mémoires pour servir à l'Histoire naturelle des Provinces de Lyonnais, Forez, et Beaujolois. Lyon, 1765." 2 vols. 12mo.

The first volume contains a history of Lyon, its climate, and the general character of the country, with a particular account of all the birds and fishes; also of the rivers, springs, and mountains in the three provinces; and concludes with an account of a journey to Mount Pilat. The second volume gives an account of the mines, especially those of coal, as also of the minerals and fossils found in the three provinces. This work contains much original observation, and combines scientific accuracy with a pleasing style of writing. In some respects it may be compared to White's Natural History of Selborne. (Adelung, *Supp. to Jöcher's Allgem. Gelehrten-Lexicon*; *Biographie Universelle*, and the works quoted.) E. L.

ALLERSTAIN. [HALLERSTAIN.]

ALLESTREE, or ALLESTRY, RICHARD, an eminent English divine of the seventeenth century, was the son of Robert Allestree, a member of an ancient Derbyshire family, who, being decayed in fortune by the profuse expenditure of his predecessors, became steward to Sir Richard Newport, afterwards Lord Newport, and took up his residence at Uppington, near the Wrekin, in Shropshire, where Richard was born in March, 1619. He was at first educated in a free school in the neighbourhood of his birthplace, and subsequently in one at Coventry, under Philemon Holland. In 1636 Allestree entered Christ Church, Oxford, where he was under the tuition of Dr. Richard Busby, who was afterwards master of Westminster School. When he had been at the university about six months, Dr. Samuel Fell, dean of Christ Church, having observed his talents and industry, made him a Student of the college, "which title," observes his biographer, Dr. John Fell, bishop of Oxford, "he really answered by great and happy application to study." On the 24th of October, 1640, he obtained the degree of bachelor of arts, and about the same time he was chosen moderator in philosophy, an office which he held until the disturbances of the civil war interrupted the regular course of proceedings at the university. Allestree then took up arms for the king, with many other of the Oxford students under Sir John (afterwards Lord) Biron, who was sent in 1641 with a troop of horse to support those students who had embraced the royal cause. When Biron withdrew from Oxford, Allestree returned to his studies; but he was soon afterwards brought into circumstances of considerable danger, owing to the visit to Oxford of a party of the parliament forces under Lord Say. These soldiers plundered the colleges of such of their plate as had not been previously sent to meet the necessities of the king, and some of them forced a passage into the treasury of Christ Church College for this purpose. They found, however, nothing but a groat and a halter in a

large iron chest; and, being enraged at their disappointment, they plundered the deanery, and locked up their spoil in a chamber, intending to return the next morning to dispose of it. But they found that everything had been removed from it by the aid of a key of which Allestree had possession. He was therefore seized, and would probably have suffered severely, had not the forces been suddenly called away by the Earl of Essex. In October, 1642, he again took arms; and he was at the battle fought by the royal and parliamentary forces at Kineton Field in Warwickshire; after which, understanding that the king intended immediately to proceed to Oxford, and to make his court at the deanery of Christ Church, he hastened towards Oxford to make preparation for His Majesty's reception; the deanery being left partly in his care during the absence of the dean. On his way he was taken prisoner by a party of horse from Broughton House, which was then garrisoned by Lord Say for the parliament; but he was soon afterwards liberated, in consequence of the garrison surrendering to the king. When the court was stationed at Oxford, Allestree resumed his studies, and on the 2d of June, 1643, took the degree of master of arts. He soon after again entered His Majesty's service, and joined a volunteer regiment composed of Oxford scholars, in which he continued until the close of the war; taking advantage of every interval of leisure allowed by his military duties for the prosecution of his studies, and sometimes joining both together, "frequently," to adopt the language of Bishop Fell, "holding his musket in one hand and book in the other, and making the watchings of a soldier the lucubrations of a student."

When, according to the loyalist bishop above quoted, carnal weapons proved frustrate, and Providence called his servants to the exercise of prayers and tears for the defence of the king and church, Allestree wholly betook himself to these; "entering into holy orders at a time when there was no prospect of temporal advantage, and his being in the service of God threatened no less danger than his having been in the service of his prince." During the short interval of safety afforded by the articles of Oxford he applied himself sedulously to his studies, became tutor to several young gentlemen, and discharged the office of censor in his college. This season of repose was brought to an end by the opposition of many members of the university, among whom was Allestree, to the solemn league and covenant. He was proscribed the university about the middle of July, 1648, in common with several others who refused submission to the authority of the parliament; and, in accordance with the usual practice, he was required to quit the precincts within three days after public notice was given of his proscription, on pain of

being treated as a spy. The winding up of his affairs, and the settlement of the accounts of his pupils, required more time; but it was with difficulty that he obtained a short respite from Lieutenant-Colonel Kelsey. The visitors appointed by parliament, by whom the proscription was carried into effect, utterly refused his request, "because," as observed by one of their number, Dr. Rogers, "he was an eminent man." On leaving Oxford he retired into Shropshire, and became chaplain to the Honourable Francis Newport, who, on the death of his father, Richard, Lord Newport, who had taken refuge from the dominant party by retiring to France, sent him thither to settle his affairs, and to preserve as much as possible of his property from the effects of the *droit d'Aubaine*. He executed this commission successfully, and then returned to Shropshire, where he remained until the defeat of the royalist party at the battle of Worcester, after which he was sent to the Continent to communicate with Charles II. Having attended the king at Rouen in Normandy, and received despatches from him, he returned to England, where he found that his proscribed friends Dolben and Fell, afterwards archbishop of York and bishop of Oxford, respectively, had ventured to return to Oxford, where they were residing privately and performing the offices of the church of England. He joined them for a time, but was afterwards prevailed upon to become an inmate of the family of Sir Anthony Cope, of Hanwell, near Banbury, a royalist of fortune and quality, with whom he resided for several years, having liberty to go and stay as he pleased, which enabled him frequently to convey messages for the king's friends; a service in which he displayed much courage and dexterity. In the winter preceding the restoration he was sent to the king, who was then in Flanders, and on his return he was waylaid and taken prisoner at Dover by a party of soldiers who had obtained notice of his mission. He succeeded in conveying the letters with which he was intrusted to a friendly hand, but was himself taken to London and examined by a committee of the council of safety, who endeavoured in vain to make him betray himself or others, and finally sent him to Lambeth palace, which was then used as a prison by the parliament; where, through ill usage, he contracted a dangerous sickness. He was set at liberty after an imprisonment of six or eight weeks, the clemency of some of the leaders of the republican party being probably called into exercise by the evident approach of a revolution, and a desire to obtain the good opinion of the royalists.

Shortly after the restoration of Charles II. in 1660, Allestree was made a canon of Christ Church, and undertook one of the lectureships of the city of Oxford, the salary

of which he declined receiving, but ordered to be distributed among the poor. On the 3d of October in the same year he took the degree of doctor of divinity, and about the same time he was appointed one of the king's chaplains in ordinary. In September, 1663, he was appointed regius professor of divinity, an office in which he displayed much prudence in the choice of subjects to be treated on; not wasting time, observes Bishop Fell, in the barren insignificant parts of school divinity, but insisting on the fundamental grounds of controversy between the church of England and her most formidable enemies. He adds, that by his judicious care therein, though he found the university in a ferment, he so brought it to pass that during the seventeen years that he held the chair "there was no factious bandying of opinions, nor petulant sidings on the account of them." He resigned the chair in 1679 on account of ill health, and especially of the failure of his sight, owing to incessant toil. In 1665 he was appointed provost of Eton College, the interest of which he promoted in various ways; improving its pecuniary affairs, raising the school from a low condition to a high state of reputation, and building, at his own expense, the west side of the outer court of the college. Allestree also held for several years the office of treasurer of Christ Church; which he administered much to the benefit of the college, during the period in which the damage sustained in the civil war was being repaired. To this, as well as to other benevolent objects, he freely devoted his revenues; and, although he proved himself an excellent steward on the part of others, he was so indifferent to the accumulation of property that he died poor, his principal treasure being his library, which had been enlarged by the bequest of that of his friend Dr. Hammond, and which Allestree left to the university of Oxford for the use of his successors in the chair of divinity. His intense application to study so impaired his health and sight as to hasten his death. He died in London, having removed thither for medical assistance, on the 28th of January, 1680-1, at the age of sixty-one, and was buried in Eton College chapel, where a marble monument was erected to his memory. Allestree never married. His unsettled life gave him unusual facilities for becoming acquainted with men and things, which he did not leave unimproved.

In the list of Allestree's writings given in Wood's "Athenæ Oxonienses," the first item is a quarto pamphlet published in 1647, entitled "The Privileges of the University of Oxford in point of Visitation, in a Letter to an honourable Personage." This was answered by Prynne in his "University of Oxford's Plea refuted," which called forth replies from Waryng and Bagshaw. This pamphlet has been attributed to Dr. John Fell.

2. In 1660 appeared a "Sermon preached in St. Peter's, Westminster, on Sunday, January 6. 1660," at the consecration of four bishops, upon Acts xiii. 2. 3. Watt (*Bibliotheca Britannica*) mentions a sermon on 1 Timothy, iii. 1. as published in the same year. 4. "A Sermon preached before the King, December 31. 1665, at Christ Church in Oxford," on Luke ii. 34., was published at Oxford by His Majesty's command, in 1666, in quarto. 5. In 1673 appeared, in quarto, "The Divine Aut[h]ority and Usefulness of the Holy Scriptures, asserted in a Sermon on 2 Timothy, iii. 15." 6. In 1669 was published, in a small folio volume, a collection of "Eighteen Sermons, whereof Fifteen [were] preached before the King, the rest upon publick Occasions." These were printed for the benefit of the author's relative James Allestry (so he printed the name), a bookseller in London, who had been reduced to poverty by the great fire, to whom Dr. Allestree also rendered other assistance. 7. These were republished after his death, with others, under the title of "Forty Sermons, whereof Twenty-one are now first published; the greatest Part preached before the King and on solemn Occasions," in two thin folio volumes, Oxford and London, 1684. To this collection is prefixed a portrait of Allestree, and a biographical preface by the editor, Dr. John Fell, bishop of Oxford. Fell received instructions from Allestree, shortly before his death, respecting the disposal of his goods and papers; but as these instructions contained no allusion to Allestree's lectures, the bishop wrote to request that they might be preserved for publication. Allestree, not being satisfied with some of them, and not having time to revise them, had intended to destroy the manuscripts; but upon receiving this application he gave them to Fell, interdicting him, however, against publishing them *as a scheme of his*, although he allowed him to make any other use of them.

Wood observes that "of the same family with Dr. Allestry was another of both his names, of Derby, author of several almanacks before the rebellion began," of which he had seen those for the years 1629 and 1633; but he adds that he does not know whether he was educated at Oxford. (Memoir prefixed to his *Forty Sermons*; Wood, *Athenæ Oxonienses* and *Fasti Oxonienses*.) J. T. S.

ALLESTRY, JACOB, the son of James Allestry, a bookseller of London, who lost all his property in the great fire of 1666, was the author of some poems which appear to have had a considerable temporary reputation. He was a student of Christ Church, Oxford, and took the degree of master of arts in that university. According to Anthony à Wood, he was the author of verses and pastorals spoken in the theatre at Oxford, in 1681, before James Duke of York;

and several of his pieces may be found in a small collection of "Miscellany Poems," printed in 1727, having been previously published in a volume entitled "Examen Poeticum." But, to use Wood's remarkable words, "being exceedingly given to the vices of poets, his body was so emaciated and worn away by his juvenile extravagances," that his career, once full of hope and promise, was prematurely closed. He died in 1686. It is somewhat hard that poets should thus have to bear the odium of vices to which the dullest of mankind are as commonly addicted. The truth is, that the idleness and the dissipation which writers like the Oxford antiquary impute to men of brilliant parts, as a necessary and almost inevitable adjunct to talent, are in a great degree the consequence of some mental deficiency, which does not exist amongst those whose faculties are so happily balanced and proportioned that they realise the axiom of Madame de Stael, "Plus de le génie, plus de la vertu." (Wood, *Athenæ Oxon.*; Kippis, *Biographia Britannica*.) C. K.

ALLET, JEAN CHARLES, a French designer and engraver, born at Paris about 1668. He lived chiefly in Rome, and probably died there. Allet engraved portraits and history; and his prints are variously marked, sometimes Carolus, sometimes Jo. Carolus, and also Giov. Carlo Allet; which has led some to suppose that Charles and Jean Charles Allet were two distinct persons.

He engraved several large plates from religious subjects. His best are the two following, from altar-pieces in the church of the Capuchins at Rome, by Pietro da Cortona: Paul brought before Ananias the high priest, and the Vision of Paul: the former was afterwards engraved by J. Frey. Allet engraved also, with Westerhout, twelve plates of the Life of Christ, after Passeri. Strutt, whose technical criticism is good, speaking, in his notice of this engraver, of the two above-mentioned altar-pieces, says, "These two prints, which appear to me to be his best in the historical line, are executed entirely with the graver, in a cold silvery manner. They show that he had great command of hand, though very little taste. His style is evidently formed upon the finer prints of F. Spierre, and Corn. Bloemart; but he has greatly failed in his imitation. The lights are harsh and unharmonised; and the shadows thin and feeble. The drawing, though not incorrect, is often stiff; and the heads in general want character. His hands and feet however are by no means devoid of merit; they are usually well proportioned, and not badly marked." Strutt has made a mistake, apparently, in the title of one of these prints: he calls "Paul brought before Ananias," "Ananias restoring sight to St. Paul," a literal translation of the title given by Heine-

ken, "Ananie rendant la vue à S. Paul." What title the print bears we cannot say, not having seen it; but Cortona's picture, and it is one of his best works, is, according to Titi, "Paolo condotto ad Anania," or "Paul brought before the Council," from the Acts of the Apostles, c. xxii., xxiii. (Huber, *Manuel des Amateurs*, &c.; Heineken, *Dictionnaire des Artistes*, &c.; Strutt, *Dictionary of Engravers*; Titi, *Pittura*, &c. di Roma.) R. N. W.

ALLETZ, PONS AUGUSTIN, was born at Montpellier in 1703, and educated for the profession of an advocate. Not succeeding at the bar, he turned his attention to literature, and as he possessed a ready pen, and was willing to turn his attention to any subject, he found constant employment for the rest of his life among the Parisian booksellers. He died on the 7th of March, 1785, at the age of eighty-two. His productions are entirely selections and compilations, some of which met with great success, and are frequently reprinted; while others, got up hastily to suit the market of the moment, were soon forgotten. Several of his books for the use of schools are as popular in France as any of that class with us; and many of his compilations, which are numerous, on religious subjects, are still held in esteem. A complete list of his productions, extending to above a hundred volumes, is given in Quérard's "France Littéraire." The most remarkable of them are—1. "L'Agronome," Paris, 1760, 2 vols. 8vo., an abridgment of the "Maison Rustique," which has been reprinted five or six times. 2. "Dictionnaire des Conciles," 1758, 8vo., a well-executed compendium, often reprinted, the last time in 1822. 3. "Tableau de l'Histoire de l'Eglise." Paris, 1773, 4 vols. 12mo. 4. "Catechisme de l'âge mûr," a synopsis of the evidences of Christianity, of much utility. 5. "L'Albert Moderne, ou Nouveaux Secrets éprouvés et licites," Paris, 1768, 12mo., often reprinted; an amusing book on Natural Magic. 6. "L'Histoire des Papes," Paris, 1776, 2 vols. 12mo. 7. "L'Histoire des Singes," Paris, 1752, 12mo. These two works are adduced by Chaudon and Delandine as a proof that no subject came amiss to Alletz. Provided the booksellers furnished him with a theme which would afford materials enough for a volume or two, he was quite indifferent whether the monkeys or the popes were to have him for their historian. The most successful educational works of Alletz were—8. "Abrégé de l'Histoire Grecque." Paris, 1763, 12mo. This was so highly approved, that it was soon translated into English, German, and Polish. 9. "Les Ornaments de la Mémoire, ou Traits Brillants des Poètes Français," a work composed of extracts for recitation, the new editions of which are numberless. One of them appeared under the name of Le Texier, with the title of "Petit Cours de Littérature," but

it is merely a copy of the book of Alletz. 10. "Modèles d'Eloquence, ou Traits Brillants des Orateurs Français;" a similar selection in prose, not so well received. Alletz published also several volumes of Latin selections, two of which have become regular class-books. These are—11. "Excerpta e Cornelio Tacito." 12. "Selectæ e Novo Testamento Historiæ." He edited the "Connaissance de la Mythologie" of Rigord for an impression in 1768, which superseded all others, and has been frequently reproduced. (Chaudon and Delandine, *Nouveau Dictionnaire Historique*, i. 206.; Quérard, *La France Littéraire*, i. 38.) J. W.

ALLEY, REV. JEROME, LL.B., member of the Royal Irish Academy, was born in 1760, and educated at Trinity College, Dublin. In the total absence of further biographical particulars, it may be stated that in 1814 he was described in the "Biographical Dictionary of the Living Authors of Great Britain and Ireland" (published in 1816) as chaplain to Lord Sheffield. He wrote—1. "The Widowed Queen; or Elizabeth, Dowager of Edward IV., a poem and oration," published in 1778 in 4to. 2. "Review of the political Principles of the modern Whigs, in a second Letter to Lord Sheffield." 1792. 3. "Observations on the Government and Constitution of Great Britain." 1792, 8vo. 4. "The Judge, a Poem; or an Estimate of the Importance of the judicial Character, occasioned by the Death of Lord Clare." Watt states, in the "Bibliotheca Britannica," that this was published in 1803 in 12mo.; but the work above cited gives the date 1804, and the size 8vo. Possibly different editions may be referred to. 5. "A Vindication of the Principles and Statements advanced in the 'Strictures' of the Right Hon. Lord Sheffield, 'on the Necessity of inviolably maintaining the Navigation and Colonial System of Great Britain.'" 8vo. 1806. 6. After the publication of this pamphlet, we find no mention of any work by Alley until the year 1826, when he was rector of the parishes of Beaulieu and Drumcarr, in the diocese of Armagh, and published an octavo volume of nearly 700 pages, entitled "Vindiciæ Christianæ; a comparative Estimate of the Genius and Temper of the Greek, the Roman, the Hindu, the Mahometan, and the Christian Religions." These are compared under the several heads of the Being and Attributes of God; Providence; Consolation; Devotion; Religious Rites and Institutions; Morals and Motives; Instruction of the Poor; Domestic and Female Manners; Future State; Expiation and Atonement; and Founders and Teachers of Religion; and, in conclusion, the indisputable superiority of the Christian religion as a system of duty, consolation, and hope, is boldly asserted, while the objection of the pretended failure of Christianity is answered.

Alley died soon after the publication of this work.

J. T. S.

ALLEY, WILLIAM, or ALLEIGH, bishop of Exeter in the reign of Elizabeth. He was born at Great Wycombe, in Buckinghamshire, and educated at Eton School. In 1528 he went to King's College, Cambridge, where he took the degree of bachelor of arts. He afterwards removed to Oxford to study there. Alley married, and was presented to a living. He became a zealous reformer, and during Queen Mary's reign left his cure and retired into the north of England, where he lived by the practice of physic and by teaching youth. Upon Queen Elizabeth's accession, he was made reader of the divinity lecture in St. Paul's, London, and on the 1st of January, 1559, he was collated to the prebend of St. Pancras in St. Paul's, and the office of penitentiary in the same cathedral. On the 14th of July, 1560, Alley was consecrated bishop of Exeter, and in November, 1561, he took the degrees of bachelor and doctor in divinity at Oxford. He died on the 15th of April, 1571, and was buried in the middle of the choir of Exeter Cathedral, under a marble monument.

This date of his death is given by Tanner (*Bibliotheca Britannico-Hibernica*); but Wood (*Athenæ Oxonienses*, Life of Alley, p. 162.) and Godwin (*De Præsulibus Angliæ*, Life, vol. i. p. 476.) say 1570; and Fuller (*Church History*) says 1576.

Queen Elizabeth, out of the great respect she had for this bishop, sent him yearly a silver cup for a new year's gift. He preached almost every holiday, and read a lecture every day while he lived at Exeter.

His works are—1. "ΠΤΩΧΟΜΤΣΕΙΟΝ : The Poor Man's Library; or, Rapsodiæ Gul. A. upon several Lectures on the First Epistle of St. Peter, read in the Cathedral Church of St. Paul's, London, 1559, two Tom." London, 1565, 1571, fol. At the end of each lecture are added miscellanea or notæ. The edition of 1571 contains a portrait of the author. 2. "Hebrew Grammar." 3. "Judgment concerning the Doctrine and Discipline of the Church." This is printed in Strype's *Annals*, vol. i. p. 348. 4. "Epistolæ tres Archiepiscopo M. Parkero" are among the MSS. of Corpus Christi College, Cambridge. 5. In the Bishops' Bible, he translated the Pentateuch, as is indicated by the letters "W. E.," for William Exon., at the end of this part. (Harwood, *Alumni Etonienses*; *Biographia Britannica*, "Life of Alley;" Tanner, *Bibliotheca Britannico-Hibernica*.) A. T. P.

ALLEYN, EDWARD. The lives of actors are seldom associated with any circumstances of permanent interest. They strut and fret their little hour, are applauded, and are forgotten. It is of small consequence to us now, that Nashe, in 1593, says that "the name of Ned Alleyn on the common stage was able to make an ill matter good;" that

Ben Jonson compares Alleyn with the great actors of Rome, and Thomas Heywood pronounces him

"Proteus for shapes, and Roscius for a tongue;" that a grave chronicler, Sir Richard Baker, says of Burbage and Alleyn, "They were two such actors as no age must ever look to see the like;" and that Fuller writes, "He was the Roscius of our age, so acting to the life that he made any part, especially a majestic one, to become him." Strong as these testimonies are to the professional merits of Alleyn, they would scarcely warrant any lengthened notice of him, were there not circumstances connected with his public history and his private character which lend an interest and importance to his career rarely attaching even to the most celebrated of his class.

Alleyn was born in 1566, in the parish of St. Botolph without Bishopsgate. The register of this parish shows the day of his birth, the 1st of September, which corresponds with entries in his own diary. His father, Edward Alleyn, was a citizen and innholder in this parish, as we learn from his will, dated the 10th of September, 1570, and proved on the 22d of the same month. He bequeathed to his wife a life interest in all his lands and tenements, and afterwards to his three children. Mrs. Alleyn, who was of a good family in Lancashire, married a second time. Her husband, whose name was Brown, is described as a haberdasher, but he was also an actor; and thus Fuller was no doubt correct when he states that Edward Alleyn was bred a stage player. Born only two years later than his great contemporary Shakspeare, and labouring in the same vocation with him for nearly thirty years, the career of Alleyn must offer many parallel circumstances with the career of Shakspeare; and it thus acquires a secondary interest of no inconsiderable value. John Alleyn, the elder brother of Edward, was, like his father, an innholder, as we learn from a document bearing the date of 1588-9, in which Edward Alleyn purchases of one Richard Jones, for the sum of thirty-seven pounds ten shillings, his share of "playing apparels, play books, instruments," &c., which Richard Jones has jointly with the brother and step-father of Edward. Mr. Collier conjectures, with great probability, from the circumstance of John being mentioned as an innholder whilst he was evidently engaged in a theatrical speculation, that "the old practice of employing inns as theatres had not then been entirely abandoned; and it is not at all impossible that in the time of their father the yard of his inn had been converted to that purpose, and was so continued by his son John, who succeeded him." John Alleyn however became a distiller in 1594; and before this his brother is celebrated by Nashe (in another passage

besides that just quoted) as "famous Ned Alleyn." It is established that he was famous in Greene's "Orlando Furioso" and Marlowe's "Jew of Malta," both of which belong to the early period of the drama. In 1592 he married Joan Woodward, the daughter of Agnes Woodward, a widow, who previous to this period had become the wife of Philip Henslowe, one of the principal theatrical managers of that day. Alleyn and Henslowe now entered into partnership in their stage concerns. Within six months after his marriage the plague broke out in London, and all the theatrical houses being as usual closed, to prevent the spread of infection, Alleyn and his company, then known as Lord Strange's players, went upon a strolling expedition into the provinces. In the collection of papers in Dulwich College there are letters to and from Alleyn at this period, which are printed in Mr. Collier's *Memoirs*. Alleyn left his wife and his father-in-law behind him during this temporary emigration, and it is not improbable that Henslowe, who appears to be an ignorant and rapacious person, had infringed the order against dramatic exhibitions, for Alleyn writes to his wife:—"Mouse, I little thought to hear that which I now hear by you, for it is well known, they say, that you were by my lord mayor's officer made to ride in a cart, you and all your fellows, which I am sorry to hear." At this period the players were in constant dispute with the corporation, and this was probably some petty exercise of tyranny from which the company of Henslowe and Alleyn were not protected. Even the queen's players, of whom Shakspeare was one, supported as they were by the highest authority, had often to contend with the municipal love of power. And yet at this period, leading a life which was denominated vagabond as far as his provincial excursions were concerned, Edward Alleyn was a man of property, derived either from marriage or inheritance, or from both. In 1596 he sells "the lease of the parsonage of Firle," near Beddingham in Sussex, for the large sum of 3000*l.*, to be received in twenty annual payments of 150*l.* He was probably the lay impropiator. Here alone was an ample provision for Alleyn and his family, according to the value of money in those days, yet for many years he continued an actor and theatrical manager. The theatre which he and Henslowe owned from the period of his marriage was the Rose on the Bankside; but in 1600 they built a new theatre, the Fortune, in Cripplegate, near Red Cross Street. The inhabitants of the neighbourhood petitioned the Privy Council to sanction this theatre, and the parochial favour seems to have been very skilfully acquired. The householders approved the scheme "because the erectors of the said house are contented to give a very liberal portion of money weekly to-

wards the relief of our poor," and "because our parish is not able to relieve them." We may thus form some idea of the profits of the early dramatic performances when audiences were contented to be delighted and instructed with the words of a play without the aid of costly decorations. But Alleyn and his father-in-law had other sources of profit: they were the owners of the dogs and bears which were exhibited at Paris Garden, and in time Henslowe and Alleyn became patentees of the office of "the mastership of His Majesty's games of bears, bulls, and dogs." In 1603 the plague again drove Alleyn and his company out of London, and a letter from his wife to him at this period brings us closer to Shakspeare than any other contemporary record. The good lady says, in this torn and mutilated paper, "Aboute a weeke a goe there came a youthe who said he was Mr. Frauncis Chaloner, who would have borrowed x^{li}. to have bought things for and said he was known unto you, and Mr. Shakespeare of the Globe, who came said he knewe hym not, onely he herde of hym that he was a roge so he was glade we did not lend him the monney." After the accession of James, Alleyn's company became "the prince's players," as Shakspeare's was the king's; and having purchased the patent office of master of the king's games, Henslowe and Alleyn, in 1606, rebuilt Paris Garden for those disgusting exhibitions in which the court and the populace equally delighted. The patentees had the right of sending bearwards into the country; and accounts at Dulwich exhibit the expense and profits of such exhibitions. Thus accumulating property in various ways, Alleyn was so thriving a man in 1606 as to have purchased the manor of Dulwich from Sir Francis Calton. Upon the death of Henslowe in 1616, and of his wife in the following year, Alleyn succeeded to the greater part of their theatrical property; and he had previously acquired other property of the same nature, particularly by a large purchase in the Blackfriars Theatre in 1612, which Mr. Collier supposes was Shakspeare's share, sold by him on his retirement from London. There is however no distinct evidence for this assumption. It is nowhere stated to whom the money, being a total of five hundred and ninety-nine pounds six shillings and eightpence, was paid for this portion of the lease and other property.

Alleyn commenced the building of Dulwich College in 1613. Previous to this he appears to have discontinued appearing on the stage as an actor; but Aubrey, in his "Miscellanies," connects the foundation of Dulwich College—"the college of God's gift," as Alleyn called it—with a circumstance which strongly recommended itself to the imagination of the credulous antiquarian: "The tradition was, that playing a

demon with six others in one of Shakspeare's plays, he was in the midst of the play surprised by an apparition of the devil, which so worked on his fancy that he made a vow which he performed at this place" (Dulwich). This is clearly an adaptation of the story told with great solemnity by Prynne, in his "Histrio-Mastix," in his recital of the judgments against players and play haunters: "Nor yet to recite the sudden fearful burning, even to the ground, both of the Globe and Fortune playhouses, no man perceiving how these fires came: together with the visible apparition of the devil on the stage at the Bel Savage playhouse, in Queen Elizabeth's days (to the great amazement both of the actors and spectators), whiles they were there profanely playing the History of Faustus (the truth of which I have heard from many now alive, who well remember it), there being some distracted with that fearful sight." It is evident that Alleyn, having considerable riches and no family, had, before he resolved upon the particular appropriation of his wealth, not only acquired a reputation for benevolence, but intimated an intention to make an endowment for some charitable institution. Samuel Jeynens, probably a clergyman, applies to Alleyn to render some assistance for the completion of Chelsea College, by letter, in the beginning of which he says, "Blessed be God, who has stirred up your heart to do so many gracious and good deeds to God's glory." The object of Chelsea College was "that learned men might there have maintenance to answer all the adversaries of religion." The same writer adds, "Or, if I might move another project to yourself, that it would please you to build some half a score lodging rooms, more or less, near unto you, if it be no more but to give lodging to divers scholars that come from the university." Alleyn took his own course. In 1616 he had nearly completed his establishment at Dulwich, and in the autumn of that year the Earl of Arundel writes to him with a familiarity which shows the respect entertained for Alleyn's character, and the knowledge amongst the higher ranks of his benevolent purposes. The earl addresses the player as his "loving friend," and says, "Whereas I am given to understand that you are in hand with an hospital for the succouring of poor old people and the maintenance and education of young, and have now almost perfected your charitable work, I am at the instant request of this bearer to desire you to accept of a poor fatherless boy to be one of your number." The incumbent of St. Botolph's, the parish in which Alleyn was born, was at this period Stephen Gosson, who six and thirty years before was the furious adversary of poets and players, and "such like caterpillars of a commonwealth." The papers of Dulwich College show that Alleyn was solicitous to

give a preference to the poor of his native parish in selecting the inmates of his hospital; and that Gosson was particularly diligent in recommending individuals to his favour. There were legal difficulties in the establishment of "God's gift College" as a foundation; and no less a person than the Chancellor Bacon thought it his duty to resist the completion of Alleyn's wishes. The chancellor thus writes to the Marquis of Buckingham: "I now write to give the king an account of a patent I have stayed at the seal: it is of license to give in mortmain eight hundred pounds land, though it be of tenure in chief, to Allen that was the player, for an hospital. I like well that Allen playeth the last act of his life so well, but if His Majesty give way thus to amortize his tenures, the Court of Wards will decay, which I had well hoped should improve. But that which moved me chiefly is, that His Majesty now lately did absolutely deny Sir Henry Saville for two hundred pounds, and Sir Edward Sandys for one hundred pounds, to the perpetuating of two lectures, the one in Oxford, the other in Cambridge, foundations of singular honour to His Majesty, and of which there is great want; whereas hospitals abound, and beggars abound never a whit less. If His Majesty do like to pass the book at all, yet if he would be pleased to abridge the eight hundred pounds to five hundred pounds, and then give way to the other two books for the universities, it were a princely work, and I would make an humble suit to the king, and desire your lordship to join in it, that it might be so." The opposition of the chancellor was however overruled, and Alleyn was allowed to dispose of his munificent endowment of eight hundred pounds a year according to his own wishes. The college was for the support and maintenance of one master, one warden, and four fellows, three of whom were to be ecclesiastics, and the other a skilful organist; also six poor men, six women, and twelve boys to be educated in good literature. The patent passed the great seal on the 21st of June, 1619; and on the 13th of the following September Alleyn formally and publicly disposed himself of this the greater part of his property, and thenceforward he and his wife lived in this foundation upon a footing of equality with those whom they had raised into comfort and comparative opulence. Thomas Heywood, in his "Vindication of Actors" (a remodelling of his "Apology for Actors"), says, "When this college was finished, this famous man was so equally mingled with humility and charity that he became his own pensioner, humbly submitting himself to that proportion of diet and clothes which he had bestowed on others." Alleyn appears to have had a full and earnest enjoyment in his rare munificence. In his diary, under the date of May 26. 1620, is this passage: "My wife and

I acknowledge the fine at the Common Pleas' bar of all my lands to the college: blessed be God that has lent us life to do it." He had property enough left to bestow on other charitable objects. In 1620 we find him founding almshouses in Finsbury. His diary gives us a curious picture of his habits after his retirement to Dulwich. He was still master of the king's games; and thus we find him on one day baiting before the king at Greenwich; on another, giving the twelve brothers and sisters of the college their new gowns; and on another, going to Croydon fair to sell his brown mare. His property still went on accumulating. In 1620 he bought the manor of Lewisham. In 1621 the Fortune Theatre, of which he was the chief proprietor, was burnt. He enters the fact in his diary without a single observation, and quietly sets about rebuilding it. His wife Joan died in 1623. He was very soon married again, to a lady whose Christian name was Constance, and who is supposed to have been a daughter of the celebrated Dr. Donne. Alleyn lived with his second wife only about two years. His will, dated November 13. 1626, states that he was sick in body; and on the 25th of the same month he died, and was buried in the chapel of his college, called Christ Chapel, in a plain manner, according to his special direction. By his will he endowed twenty almshouses, ten in the parish of St. Botolph, and ten in St. Saviour's, Southwark; and he left considerable legacies to his wife and other relations. Fuller, some forty years after the death of Alleyn, when the opinions of the Puritans had thrown discredit upon the noblest as well as the most innocent actions of those who had been connected with the theatre, thus writes of the founder of Dulwich College: "He got a very great estate, and in his old age, following Christ's counsel (on what forcible notice belongs not to me to inquire), 'he made friends of his unrighteous mammon,' building therewith a fair college, at Dulwich in Kent, for the relief of poor people. Some, I confess, count it built on a foundered foundation, seeing in a spiritual sense none is good and lawful money save what is honestly and industriously gotten. But perchance such who condemn Master Alleyn herein have as bad shillings in the bottom of their own bags, if search were made therein."

The founder of Dulwich College had a singular partiality for persons bearing his own name. Advantage was probably taken of this peculiarity, which we must call a weakness. Dekker writes to him to introduce the son of a Kentish yeoman: "He is a young man loving you, being of your name, and desires no greater happiness than to depend upon you." Howes, the continuator of Stow's "Chronicle" mentions, about 1614, that Alleyn was building his college, and

that he intended the master always to be of the name of Allen or Alleyn. This limitation continues to exist. Dulwich College now possesses very large revenues; and the situation of master especially is one of great value. Alleyn left a collection of pictures there, to which additions were gradually made; but in 1810 Sir Francis Bourgeois bequeathed to the college his valuable collection, which he had previously offered, but without success, to the government, upon the condition of building a gallery for its reception. This collection is easily accessible to the public, without fee.

The papers at Dulwich College, whether in the writing of Alleyn or his partner Henslowe, throw some light upon the literary history of the drama. Alleyn appears to have taken much of the management with regard to the authors who wrote for the theatres in which he was so deeply interested. For example, there is an entry in Henslowe's papers, "Lent unto my sonne E. Alleyn, the 7th of November, 1602, to give unto Thomas Deckers for mending of the play of Tasso, the some of xxxxs." and again, "Lent unto Mr. Alleyn, the 25th of September, 1601, to lend unto Benjamin Johnson, upon his writing of his adycions in Jeronymo, xxxxs." Henslowe again lends unto "Bengemy Johnstone, at the apoyntment of E. Alleyn and William Birde," in earnest for plays undertaken, "the some of xl." The caution with which the elder partner makes his son-in-law a sort of security for needy authors is very curious. Alleyn appears to have been a man of a kindly heart towards those with whom he was brought in contact; and all these documents show that the theatrical writers—men who have earned their immortality—were for the most part poor and wretched. The partners, however, in all probability screwed their authors very hard. There is a letter from Robert Daborne to Henslowe, in which he earnestly begs for twenty shillings, saying, "Good sir, consider how for your sake I have put myself out of the assured way to get money, and from twenty pounds a play am come to twelve." There is a heart-rending document also from Field, Daborne, and Massinger, in which they earnestly beg for five pounds to deliver them from prison. Dekker, a prisoner in the King's Bench, sends to Alleyn, in 1616, "Verses in praise of Charity," flattering the player with laudations of his good work in the foundation of Dulwich College. The number of eminent men who were associated with Henslowe and Alleyn in producing dramatic novelties was very great, including Monday, Drayton, Dekker, Chettle, Massinger, Jonson, Rowley, Heywood, Porter, and Chapman. These men were dependent upon the players for the small gratuities which they received for works of high genius and laborious art. Yet Alleyn is not to be

blamed for this penurious reward of authors. The writers for the theatre were almost innumerable ; and excellence up to a certain point was very generally attainable by them. Perhaps some of the higher excellence of Shakspeare may be attributable to the fact that he was at ease in pecuniary matters ; that almost alone he could produce the most attractive novelties for his own theatres ; that he was not dependent upon managerial caprice ; that in fact he was making a fortune, as Alleyn himself was making it, by his property in a species of enterprise which had universal supporters, and which in his case had the especial support of the wealthiest and best-educated of the community. The details of the life of Alleyn ought to be attentively studied by those who desire to form a competent notion of that unequalled chapter in literary history, the annals of the English stage during the half century of its greatness. (Fuller, *Worthies of England* ; Kippis, *Biographia Britannica* ; Collier, *Memoirs of Alleyn*, published by the Shakespeare Society ; Malone, *Historical Account of the English Stage*.) C. K.

ALLIACO. [ALLI.]

ALLIER, ACHILLE, a French artist and author, was born, according to the "Biographie Universelle" of General Beauvais, in 1808, according to the statement of H. Huot, in the early part of 1807, in the modern department of the Allier, which nearly corresponds to the ancient province of the Bourbonnais. His father conducted his education according to a plan of his own ; and the youth, as he grew up, became an enthusiastic student of the history and antiquities of his native province. When very young he established at Montluçon a periodical, to which he contributed articles both in verse and prose, chiefly of a local character. In 1832 he published at Moulins, in a quarto volume, "Esquisses Bourbonnaises," or "Bourbonnese Sketches," containing an account of many of the antiquities of the province. His great work was "L'Ancien Bourbonnais," or "The Ancient Bourbonnese," an account of the history, antiquities, manners, and statistics of the same country, which takes its name from its vicinity to and connection with the town of Bourbon l'Archambault. The first announcement of this publication was received with some incredulity as to the capacity of Allier to accomplish his promises ; but we are told by his friend Huot that the appearance of the introduction silenced prejudice, and established the reputation of the young antiquary. The introduction certainly displays considerable talent, but it is written in a singular tone of extravagance and exaggeration. Allier was fortunate enough to meet with a certain M. Dufour, who had already been occupied for some years in making collections for a purpose similar to his own, and

he dilates on the circumstance in the following strain:—"We were artists both of us, he a veteran, and I untried : he received however with kindness the young man who was too eager for the future to consider well the past ; he intoxicated me with that generous liquor, concentrated at the heart, called the recollection of the aged" (il m'é-nivra de cette liqueur généreuse, concentrée au cœur, qu'on appelle le souvenir des vieillards), "dropping into it at the same time some of that bitter residue called experience," &c. &c. The work, though disfigured with much of this sort of writing, which General Beauvais calls "a style full of poetry," is in reality one of value. Allier had ransacked the archives of the province with ardour, and succeeded in discovering several new documents. The views designed by him, whether faithful or otherwise, are creditable specimens of art, and the wood cuts from his designs are pronounced by French critics to rival those of Tony Johannot, which, after all, may be no very high praise. The "Ancien Bourbonnais" was begun to be issued in numbers in 1833 from the press of Moulins, in accordance with a favourite idea of Allier's, to contribute as much as possible to the decentralization of the arts in France. In his introduction he speaks of an early residence in Paris as a banishment, and he was fond of sketching an ideal picture of an artist's life, in the bosom of his family in his native province. One of the measures that he took in furtherance of his views was to form a society of provincial artists, who were to send their productions annually to an exhibition permanently fixed at Moulins, which is spoken of by Allier's biographer, Huot, as well adapted for this decentralizing project from its being a "central town." He also commenced at Moulins a periodical entitled "L'Art en Province," or "Art in the Country." The ardour with which he pursued these undertakings undermined his health, and he died on Easter Sunday, the 17th of April, 1836, at the town of Bourbon l'Archambault, at the age, according to Huot, of twenty-nine. The first volume of the "Ancien Bourbonnais" was brought to a conclusion and published by his friends A. Michel and L. Batissier ; but although Beuchot, in the "Bibliographie de France," and after him Quérard, assert that the second volume has been published, it has in fact never appeared, which is the more to be regretted as it promised to be the more entertaining and instructive of the two. The first contains the history of the province, the second was to comprise remarks on its dialect, specimens of the popular songs, notices of manners and customs, and biographical sketches of distinguished natives. In external recommendations, though issued from a provincial town, the work may vie with the most splendid productions of the press of

Paris, and earned for its publisher the second prize of typographical excellence in the exhibition of French arts and manufactures in 1834. The "Art en Province" did not long survive the death of Allier; but it may be reasonably conjectured that his efforts did much to stimulate that activity of the provincial press in France which forms one of the most prominent features in the statistics of modern French literature. Allier also designed some illustrations to a Bourbonnese ballad, "La jolie Fille de la Garde," which attracted much attention when exhibited at Paris, and were purchased by the Queen of the French. They were engraved and published in 1836. A subscription was opened at Lyon in the same year for the purpose of raising a monument to Allier for his efforts in the cause of decentralization. (*Biographie Universelle* of Gen. Beauvais, vi. 574.; Quérard, *La Littérature Française contemporaine*, i. 23.; *Life*, by H. Huot, in *L'Art en Province*, i. 221, &c.; Allier, *L'Ancien Bourbonnois*.) T. W.

ALLINGHAM, JOHN TILL, a very successful dramatic writer, some of whose farces, especially, were what is called stock pieces at the beginning of the nineteenth century. They have no great pretensions to wit or humour; but they are full of liveliness and bustle, and were adapted to the peculiar talents of the most popular comedians of the time. "The Weathercock" and "Fortune's Frolic" are the best known of his productions. Allingham was the son of a wine merchant in London, and was brought up to the legal profession. We neither can ascertain the date of his birth, nor the exact period of his death. In an edition of "Fortune's Frolic," forming one of the series of dramatic pieces published by a bookseller named Cumberland, about twelve years ago, we find this notice of Allingham: "We remember him some twenty years since in the busy throng about 'Change, in the capacity, we believe, of a stock-broker. He has been dead some years." C. K.

ALLINGTON, WILLIAM, LORD ALLINGTON, a courtier of the reign of Charles II., mentioned in memoirs and letters of that period, and sometimes confounded with the Earl of Arlington. A notice of him is rather useful with a view to preventing this mistake than due to his own merits, by which he was very much less distinguished than by ancient lineage and wealth.

The family of Allington, Alington, or Alyngton was very ancient, and having come from Alington in Devonshire, had been settled in Cambridgeshire, first at Bottlesham, and very soon after at Horseheath (where was the seat of this Lord Allington), from early in the thirteenth century. The pedigree is traced in Sir E. Chauncey's "Historical Antiquities of Hertfordshire," p. 130., and in Cole's MSS. in the British Museum,

v. 130. vi. 71. xi. 7. Several of Lord Allington's ancestors were knights, and in different ways remembered. One of them, Sir Giles Alyngton, as the name was spelt in the sixteenth century, was a patron of the poet Barklay, who wrote the "Myrroure of Good Maners" at his request. (Warton's *History of Poetry*, ii. 247.) Lord Allington's grandfather, another Sir Giles, was, in the early part of Charles I.'s reign, one of the victims of the wanton tyranny of the Star Chamber, which imposed on him a fine of 12,000*l.* for marrying the daughter of his half-sister. The son of this Sir Giles Allington, William, was created by Charles I. in 1642, an Irish peer, with the title of Baron Allington of Killard; and he appears to have afterwards made himself conspicuous on the side of Charles I. and against the parliament. There is an entry in the Commons' Journals, Feb. 2. 1643 (ii. 955.) of a resolution to send for him as a delinquent. The first Lord Allington died in 1648. The subject of this notice was his second son, and, succeeding to the title on the death of his elder brother in 1659, was the third Lord Allington of Killard.

Lord Allington sat in the first parliament called by Charles II., variously named the long and the pensioned parliament, as member for the town of Cambridge. He is described in a pamphlet of the time, entitled "A seasonable Argument to persuade all the Grand Juries in England to petition for a new Parliament, or a List of the principal Labourers in the great Design of Popery and arbitrary Power," and printed in the "Parliamentary History" (vol. iv. Appendix), as "in debt very much, a court pensioner, and in hopes of a white staff; a cully." Cole mentions another pamphlet in which, with some variation, he is described as "a Chatham colonel and court cully, but laughed at by them." (MSS. xii. 246.) If he was in debt, it must have been from excess of extravagance. He built a magnificent new house at Horseheath, which Evelyn says cost 20,000*l.* (*Diary*, ii. 325.); but the cost of which Cole, on the authority of Lord Montford, who afterwards owned the place, represents as 70,000*l.* (MSS. vii. 173.; see also Lysons' *Magna Britannia*, "Cambridgeshire," p. 216.) We learn from Pepys that Lord Allington was a candidate for the government of Tangier in 1667; and his account, given on the authority of a rival candidate, of Lord Allington's prospects is illustrative of the manners of the time:—"A young silly lord, who hath offered a great sum of money to go, and will put hard for it, he having a fine lady, and a great man would be glad to have him out of the way." (Pepys' *Diary*, iii. 170.) Lord Allington, however, was not appointed. In 1671 he was appointed one of the members of the council of foreign plantations and trade, of

which the Earl of Sandwich was first president, and, after his death in 1672, the Earl of Shaftesbury, who obtained for Locke the appointment of secretary to the council. (Evelyn's *Diary*, ii. 342. and 377.) Lord Allington was created an English peer in 1682, by the title of Baron Allington of Wymondly in Hertfordshire. The manor of Wymondly, from which he took his title, had been in the family for many generations, having come into it originally by the marriage of Sir William Alyngton, in the reign of Henry VI., with one of two coheiresses of the Argentine family. (Cole's MSS. xi. 7.; Camden's *Britannia*, by Gibson, i. 346. ed. 1722.) This manor is held by a peculiar tenure, "the most honourable tenure," says Camden, "in this kingdom," by which the lord is required to present the first cup to the King of England on his coronation, and has the cup for his fee. Lord Allington had officiated in this manner as cup-bearer in the coronation of Charles II. He held the appointments of lord lieutenant of Cambridgeshire, recorder of Cambridge, and constable of the Tower of London.

He died on the 1st of February, 1685. His brother-in-law, the second Earl of Chesterfield, writing of his death to the Earl of Arran, says of him, "Seriously, he was a brave gentleman, a faithful subject, and a true friend." (*Letters of the second Earl of Chesterfield*, p. 275.) He was succeeded in his titles by his only son, Giles, who died, while a minor, in 1691, when the English barony became extinct. The Irish barony reverted to Lord Allington's brother, Hildebrand, who was thus fifth Baron Allington of Killard, and upon his dying without issue, in 1722, the Irish title became extinct also. The splendid house which Lord Allington had erected at Horseheath was sold with the estate by his widow, and was ultimately, in 1777, pulled down for the building materials. (Cole's MSS., Pepys' and Evelyn's *Diaries*, locc. cit.; *Second Earl of Chesterfield's Letters*, pp. 140. 204. 275.; Banks's *Dormant and Extinct Peerage*, iii. 7.; Salmon's *History of Hertfordshire*, p. 188.) W. D. C.

A'LLIO, MATTE'O and TOMMA'SO, two brothers and sculptors of Milan of the seventeenth century; but they appear to have worked principally at Padua. In the church of Sant' Antonio in that city there are some good bas-reliefs executed by the two brothers in 1653. In a chapel of the Dominican church in Padua there is a statue of San Lorenzo Giustiniano by Matteo, which, being very inferior to a statue of Sant' Antonio, by Brunelli, placed by the side of it in 1667, is said to have caused its author's death through the serious way in which he took the matter to heart. By Tommaso Allio there are also in the same chapel two statues, one of Faith, the other of Hope; in Sant' Antonio, also, one of Hope

and one of Charity, and some statues in a chapel of the church of San Benedetto. Count Cicognara praises some very elegant pilasters, carved jointly by Matteo and Tommaso in the church of Sant' Antonio, which he pronounces to be quite equal to the beautiful old sculptures of the façade and of the entrance of the church of the Certosa di Pavia. (Brandolese, *Pittura Sculture, &c. di Padova*; Nagler, *Neues Allgemeines Künstler Lexicon*; Cicognara, *Storia della Scultura*.)

R. N. W.

A'LLION (Ἀλλίων), the name of an ancient gem engraver, or perhaps of several engravers. In Bracci's "Notices of ancient Gem Engravers, &c." there are enlarged plates of four very small gems, from different collections, bearing the name of Allion variously written. Plate 10., a carnelian with the head of Apollo according to Bracci, or of a young Hercules according to Winckelmann, with ΑΛΛΙΩΝ inscribed upon it; plate 11., an onyx with a bos cornupeta, a bull butting with his horns, and the same name cut in it; plate 12., a carnelian with a marine Venus, and the name ΑΛΛΥΩΝ cut in it, supposed by Bracci to be by an Etruscan artist; and plate 13., a carnelian with the figure of a Muse, and the word ΑΛΛΙΩΝΟC inscribed upon it. To judge from the engravings, these gems have great merit, considering their very small size. (Bracci, *Commentaria de Antiquis Sculptoribus*, or *Memorie degli antichi Incisori che scolpirono i loro Nomi in Gemme e Cammei*; Winckelmann, *Geschichte der kunst des Alterthums*, b. v. c. 5.) R. N. W.

ALLIO'NI, CARLO, an Italian physician and botanist. He was born in the year 1725, and died in 1804. His life appears not to have been remarkable for incidents of more importance than the publications of his various works. He was doctor of medicine and philosophy, and professor of botany, in the university of Turin. On account of his attachment to the science of botany, and his successful cultivation of it, he was elected an honorary member of many of the scientific societies of Europe. He was a member of the Botanical Society of Florence, of the Institute of Bologna, and of the Royal Societies of London, Montpellier, Göttingen, and Madrid. He published various works, especially on the botany of Italy,—a department of science that had been very much neglected by his countrymen. His first work was a small volume on the rarer plants of Piedmont, entitled "*Pedemontii stirpium rariorum Specimen primum: Augustæ Taurinorum*, 1755." 4to. Another edition of this work was published at Göttingen in 1756. In this work a number of new plants indigenous to the mountains of Piedmont were for the first time described, and drawings of the plants were given in twelve plates.

Allioni did not confine himself to the study of botany. The field of nature had for him a

general interest, and in 1757 he published a description of the fossils in Piedmont, with a general account of the geology of the district. This work has the title "*Oryctographiæ Pedemontanæ Specimen. Parisiis*," 8vo. In the same year he published a work on the Flora of Nice, with an account of some of its marine animals. The materials for this work had been collected by his friend J. Guidice. The plants are arranged according to the system proposed by Ludwig. Although Allioni was contemporary with Linnaeus, he was one of the few botanists who resisted the introduction of the artificial system of classification proposed by that great botanist. In this Allioni was countenanced by his friend Albert Haller, who was not only eminent as a poet, anatomist, and physiologist, but also as a botanist. In adopting the system of Ludwig for classifying the plants of Nice, Allioni followed Haller in his arrangement of the plants of Switzerland. The title of the work is "*Stirpium præcipuarum littoris et agri Nicæensis Enumeratio methodica cum elencho aliquot animalium ejusdem maris. Parisiis*," 8vo. This work is sometimes quoted under the title "*Enumeratio Stirpium Nicæensis*." In 1762 he published a description of the plants grown in the botanic garden of Turin, with the title "*Synopsis Methodica Horti Taurinensis: Augustæ Taurinorum*," 4to. The great work of his life, the Flora of his native mountains, was published in 1785, with the title "*Flora Pedemontana sive Enumeratio methodica Stirpium indigenarum Pedemontii: Augustæ Taurinorum*." It is in three volumes, folio. The first two contain descriptions of the plants, with their synonyms, and very judicious observations on the properties of those which were used in medicine. The third volume consists of ninety-two plates, containing figures of all the new species. In this work there are descriptions of 2813 plants, of which 237 were new species. The plants were arranged according to a system founded on that adopted by Rivinus, and which had also been modified by Knaut, Ludwig, Haller, and others. An addition to this work of several plants was published with the title "*Auctuarium ad Floram Pedemontanam: Aug. Taur. 1789*." It was accompanied with seven plates, in which several of the species described were figured. In addition to these works on botany he published several papers on botanical subjects in the Memoirs of the Academy of Turin. In the first and second volumes of "*Miscellanea Taurinensia*" are descriptions of the plants of Sardinia and Corsica. Those of Sardinia were collected by M. A. Piazza, and the memoir is entitled "*Fasciculus Stirpium Sardiniae in Diocesi Calaris Lectarum a M. Ant. Piazza*." The plants of Corsica were collected by Felix Vallé, and the descriptions, which were published after his death by

Allioni, have the title "*Florula Corsica*." An edition of this paper was published by Nic. Laurent Burmann, to which several additions were made by Jaussin in the fourth volume of the "*Nova Acta Academiae Curiosorum*."

Although Allioni was so successfully employed in botanical studies, he still devoted much attention to the practice of medicine. In 1758 he published a work on the miliary fevers of Italy, entitled "*Tractatio de Miliarum Origine, Progressu, Natura et Curatione. Aug. Taur.*" 8vo. In this work he pointed out the fact that the miliary eruption was the accompaniment of other fevers, and not in itself an essential disease. This book has acquired some reputation, and was republished at Jena and Leipzig in 1772, and a second edition appeared at Turin in 1792. In 1793 he published another work on medicine, entitled "*Conspectus præsentaneæ Morborum conditionis: Aug. Taur.*" 8vo. The book is written in Latin, and is divided into twenty-six chapters, and treats of diseases generally, and their treatment. It is almost entirely practical, and is a complete epitome of the practice of medicine. Allioni will however be better known to the world as the historian of the plants of Piedmont; and his "*Flora Pedemontana*" will secure for him a lasting reputation as a botanist. Læffling has dedicated *Allionia*, a genus of plants belonging to the natural order *Nictaginaceæ*, to his memory. (Ersch und Gruber, *Allgem. Encyclop.*; Adelung, *Supp. to Jöcher's Allgem. Gelehrten-Lexicon*; Allioni's *Works*.) E. L.

ALLIOT, PIERRE, was born in the early part of the seventeenth century at Bar-le-Duc, of a noble but fallen family. He practised medicine there with a good reputation, and invented, about the year 1656, a new preparation of arsenic for the cure of cancerous and other malignant ulcers, which was for many years very celebrated. He was invited to Paris in 1665 by Louis XIV., that he might employ the remedy upon the queen, Anne of Austria, who was suffering from cancer of the breast; but his treatment produced more pain than benefit, and was believed to have accelerated the progress of the disease. He was rewarded however by a liberal pension from the king, and it was continued to one of his sons, who, at the king's desire, published the method of preparing the medicine.

The works of Pierre Alliot were — "*Nuntius profligati sine ferro et igne carcinomatis, missus, ducibus itinere Hippocrate et Galeno*," Bar-le-Duc, 1664, 12mo.; and "*Epistola ad D. B. de cancro apparente*," Bar-le-Duc, 1664, 12mo. In the former, which was also published in the *Acta Hafniensia* of 1672, he maintains that cancer depends on an acrid acid humour obstructed in a gland, and that it can be cured only by an equally powerful alkali, such as his remedy was. Its mode of operation, he

says, was to destroy and absorb the acrid humour, and to convert the ichorous ulcer into a dry slough, which on separating left a clean and healing surface. The "Epistola" relates to the case of Anne of Austria, whom he confidently promised to cure. M. Carrere also attributes to him a set of dissertations with the title "Theses medicæ de motu sanguinis circulato, et de morbis ex ære profectis, &c." Pont-e-Mousson, 1663.

Of the children whom Pierre Alliot left, JEAN BAPTISTE, who had assisted his father in the treatment of Anne of Austria, became physician to Louis XIV., and in 1698 was reinstated in his family titles of nobility by Leopold I., duke of Lorraine. He published a small work, entitled "Traité du Cancer, où l'on explique sa nature, et où l'on propose le moyen de le guérir," &c. Paris, 1698, 8vo.; but it is believed that though the book bears his name, it was written by his son Hyacinthe, a Benedictine preacher. It contains an account of his father's opinions on cancer, and a full prescription for the preparation of the remedy. Realgar (protosulphuret of arsenic) was repeatedly digested in strong alkaline solutions, and when it was nearly all dissolved, the solutions were filtered and the arsenic was precipitated from them by acetate of lead. After frequent washings with tepid water, and burning alcohol several times upon it, the precipitate was finely pulverised, and in this state was sprinkled upon the surface of the ulcer.

Another son of Jean Baptiste Alliot, named JEAN BAPTISTE FAUSTE ALLIOT, was the author of a treatise, "An Morbus antiquus Syphilis?" Paris, 1717, 4to., an account of which may be found in Astruc (*De Morbis venereis*, p. 1054. ed. 1740, 4to.). He died at Martinique, whither he went to practise medicine.

There is no reason to believe that Pierre Alliot's preparation was more successful than many others of the same kind which were used before, and which are still sometimes used with advantage in the treatment of superficial cancerous affections, but which cannot be safely employed for the removal of more deeply-seated diseases of that kind. Arsenic is the chief ingredient of nearly all the modern secret remedies for cancer, and its effects are almost invariably pernicious. (*Life in Carrere, Bibliothèque de la Médecine*, t. i.)

J. P.

ALLISON, RICHARD, a teacher of music in London in the reign of Queen Elizabeth. He was one of the contributors to "The whole Booke of Psalmes, with their wonted Tunes, as they are sung in Churches, composed into foure Parts, imprinted at London by Thomas Est, 1592." He also published in 1599, "The Psalmes of David in Metre," arranged either for voices or a single voice and instruments.

E. T.

ALLISON, THOMAS, an Englishman, was master of a ship in the service of the English

Russia Company, about the close of the seventeenth century. He published in 1699 an account of a voyage which he made from Archangel in 1697, in the course of which his ship was frozen in, and he and his crew obliged to winter in a bay near the North Cape. The title of the book is "An Account of a Voyage from Archangel in Russia in the Year 1697; of the Ship and Company wintering near the North Cape in the Latitude of 71°; their manner of living, and what they suffered by the extreme cold; also remarkable Observations of the Climate, Country, and Inhabitants, together with a Chart describing the places where they lay, land in view, soundings, &c. By Thomas Allison, Commander of the Ship. Published at the request of the Russia Company, chiefly for the benefit of those who sail that way, as well as for the satisfaction of the curious, or any who are concerned in that trade." London, 1699. Nothing appears to be known of Allison beyond what can be gleaned from his book. In the bookseller's address to the reader he is said to "have made a great many voyages thither (to Archangel) both early and late in the year," and to be a man of ingenuity and skill in his profession, and of great veracity. Such praise is a matter of course on the part of a publisher, but there is a nervous manly simplicity about the book which gives it the appearance of containing no more than the truth. Allison was evidently a plain-spoken, unostentatious man, prompt and self-possessed in danger, observant, and possessed of a tenacious and accurate memory, and with a fund of practical good sense. His journal (for this is the form of his book) must have been a valuable addition to the knowledge of the geographer and navigator at a time when "'tis true all maps lately have made the Cape an island, but very imperfectly delineated the inlets or streights." And even yet the distinct and accurate descriptions it contains of the productions and natural phenomena of a region so rarely visited are of consequence. The travels of Sir Arthur de Capell Brooke contain many passages that prove the fidelity and accuracy of Allison's statements. The charts, though embracing but a limited extent of sea and shore, are remarkably accurate. This scanty notice is extracted from the book of which the title is given above. The only biographer who has noticed Allison is F. C. Adelung, who merely states that he was "an unknown Englishman who published an account of a voyage from Archangel in 1697."

W. W.

ALLIX, PIERRE, was born at Alençon in 1641. He was educated for the ministry, and became at an early age minister of the Reformed church at Rouen, where he acquired so high a reputation, both by his preaching and his writings, that he was invited to the pastorate of the church of Charenton, near Paris, the congregation of

which was composed of the most distinguished professors of the Reformed faith in France. The sermons he preached at Charenton, in opposition to those of Bossuet, the then leading preacher on the Roman Catholic side, attracted great admiration. On the revocation of the edict of Nantes, in 1685, Allix took refuge in England, where he met with a warm reception, his reputation having gone before him. The degree of doctor of divinity was conferred upon him by the University of Cambridge, and he was appointed treasurer of the cathedral church of Salisbury, when vacated, in 1690, by the death of Dr. Seth Ward, nephew of the bishop of the same name. Allix is said to have applied himself sedulously to the study of the English language, in which he soon became a proficient, but it does not appear that he ever mounted the pulpit in this country. He served the Protestant cause most actively and zealously by his pen, in the exercise of which he continued to an advanced age. He died at London on the 21st of February, 1717, in his seventy-seventh year. He was married, and left several children, the eldest of whom was a minister of the English church.

Allix acquired great distinction by his controversial writings. As the champion of the Reformed church he made himself particularly formidable to the Roman Catholics by various treatises in which he professed to expose the emptiness of their boast as to the uniformity of faith of their church in all ages. He also took a prominent part against the Arian doctrines which Whiston and his followers attempted to revive. The greater part of his controversial writings have been long since forgotten; but his more general works on the evidences of Christianity, and others relating to the history of the early Protestant churches on the Continent, still serve to keep his name in remembrance and esteem.

In his private character Allix has been reproached with too conspicuous a pliancy in his intercourse with the great. The charge is supported by reference to the dedication of his *Reflexions on the Scriptures*. The English edition of this book appeared in 1688, the very year of the revolution; it is dedicated to King James II., in a strain of the highest panegyric, which the author says is due to the countenance and protection accorded by King James to Protestant ministers who had taken refuge in England from persecution at home. He concludes by declaring that if his book should reach posterity, "it must be wholly owing to His Majesty's glorious name, which latest ages will receive with reverence." In the course of the next year, 1689, he published another work, with an equally inflated dedication to King William, whom the author did not forget to hail as "the instrument specially

raised up by Providence" to chase King James from the throne. In the course of his controversy with Whiston, Dr. Allix was accused by his opponent of having broached opinions in conversation which he afterwards denied; but Allix vehemently protested against the truth of Whiston's accusation.

There are long lists of the works of Allix in the *Biographia Britannica* and *Niceron*. The most important were the following:—

1. "*Ratramne, ou Bertrand, Prêtre, du Corps et du Sang du Seigneur*," Rouen, 1672, 8vo.; a French version of Bertrand, with the Latin text, and an introduction to point out in what respects Bertrand differed from the modern church of Rome as to the doctrine of transubstantiation. It provoked another version by Jacques Boileau, in which the contradictions are attempted to be reconciled.
2. "*Dissertatio de Sanguine Christi*," Paris, 1680, 8vo., in the same volume with two other small treatises.
3. "*Anastasii Sinaitæ anagogicarum contemplationum Liber XII*," in Greek and Latin, with an illustrative preface.
4. "*Douze Sermons sur divers Textes*," 2d edit. Rotterdam, 1685, 12mo. These discourses were honoured with high approbation from Bayle.
5. "*L'Adieu de St. Paul aux Ephesiens*." Amsterdam, 1688, 12mo. This sermon was originally prepared for the author's own farewell of his congregation at Charenton, but from motives of prudence was never delivered from the pulpit.
6. "*Reflexions upon the books of the Holy Scripture, to establish the Truth of the Christian Religion*," 2 vols. London, 1688. This was the book dedicated to James II. It is said to have been the first production of Allix in English; but as an edition in French appeared at Rotterdam, according to the title-page, in 1687, it is probable that it was originally composed in the author's native tongue. It is singular that while the *Biographia Britannica* praises Allix, as a foreigner, for the excellence of his English style, the Abbé Houtteville, probably unaware that Allix was a fellow-countryman, regrets that his arguments should lose some of their weight in consequence of his unacquaintance with the French idiom. The "*Reflexions*" were at once received as a highly valuable accession to the Christian's library, and have been very often reprinted up to our own day, the last two English editions being those of London, 1809, and Oxford, 1822.
6. "*Determinatio F. Joannis Parisiensis de Modo existendi Corpus Christi in Sacramento Altaris*." London, 1686, 8vo. This was printed from the original MS., and accompanied by a dissertation, in which Allix undertook to show that the doctrine of transubstantiation was not considered an article of the church until the Council of Trent.
8. "*Some Remarks on the Ecclesiastical*

History of the ancient Churches of Piedmont." London, 1690, 4to. 9. "Remarks upon the Ecclesiastical History of the ancient Churches of the Albigenses." London, 1692, 4to. Both of these works contain valuable matter. They have been recently reprinted, Oxford, 1822. 10. "The Judgment of the ancient Jewish Church against the Unitarians in the Controversy upon the Holy Trinity." London, 1689, 8vo. This work is devoted to the refutation of the assertion of the Unitarians, that the doctrine of the Trinity originated only with Justin Martyr in the second century, and to the establishment of the proposition that the ancient Jewish church held the same opinions with regard to the Trinity as the Christian church in our own day. It was allowed on all hands that this work shows the great erudition of Dr. Allix, but it provoked some bitter attacks, among others one from the Rev. Mr. Nye, of the Church of England, who charged Allix with Tritheism. 11. "De Messiae duplici adventu Dissertationes duæ adversus Judæos." London, 1701, 8vo. This book exposed Allix to the ridicule of his opponents, on account of the confident explanations of prophecy contained in it, according to which the second coming of our Lord was to take place at the latest in 1736. Bayle, among the rest, indulged in a sneer; and on the whole the work did not increase the reputation of the author. Besides the works enumerated, Allix published several works of practical piety, including a Preparation for the Lord's Supper, which has gone through many editions; several occasional sermons; and a number of temporary pamphlets, especially at the period of his controversy with Whiston, who devoted two of his pamphlets to the refutation of the assertions and opinions of our author. Dr. Allix was also understood to have composed an elaborate "History of the Councils" on the invitation of a body of English ministers; but it was never printed for want of a sufficient number of subscribers. (*Biographia Britannica*, i. 122—128.; Nicéron, *Mémoires pour servir à l'Histoire des Hommes Illustres*, xxxiv. 23—30.; Bayle, *Œuvres Diverses* (Hague, 1731), i. 273. 711. ii. 746. iv. 166. 624. 770, &c.; *Cantabrigienses Graduat*, p. 9.; Wood, *Fasti Oxonienses*, 186.; Allix, *Remarks upon some Places of Mr. Whiston's Book*, p. 28.; Houtteville, *Discours Historique et Critique*, &c. clxxxix.) J. W.

ALLIX, PIERRE, was an avocat in the parliament of Paris before the revolution, and judge in the first arrondissement of the capital in 1791. The sanguinary excesses of the Jacobins undermined his constitution to such a degree that he is said to have expired in court while discharging his judicial duties, weakened by a protracted struggle with his apprehensions. He contributed some fugitive pieces to the "Almanach des Muses,"

and published at Paris in 1783 a poem in four cantos, entitled "Les quatre Ages de L'Homme." (Lamoureux, in the *Supplement to the Biographie Universelle*.) W. W.

ALLOJA. [ALOJA.]

ALLO'RI, ALESSANDRO, a distinguished Italian painter of the sixteenth century, born at Florence in 1535. In consequence of his losing his father when he was very young, he was brought up by his uncle, Angelo Bronzino, a celebrated painter, whence Allori is also sometimes called Bronzino, a name he occasionally assumed and wrote upon his pictures. Allori had great ability, especially for drawing, and distinguished himself in Florence by a Crucifixion and other works as early as his seventeenth year. In his nineteenth year, in 1554, he went to Rome, where he remained two years, and then returned to Florence. In Rome he was so impressed by the style of the works of Michel Angelo, that he became one of the most prominent of his mannered imitators, very numerous at that period. He comparatively neglected every other study for that of anatomy, of which he made an immoderate display in his works; but his figures are frequently finely drawn. He wrote a treatise upon anatomy for the use of artists, which he published in 1590. Allori painted in fresco and in oil, and his works are very numerous in the churches and palaces of Florence; there are also several of his pieces in the Imperial Gallery at Florence. His greatest work was the Montaguti chapel in the church of the Annunziata, painted in oil in 1582: he painted there, a Last Judgment; Christ disputing with the Doctors; and Christ driving the Money-changers from the Temple. In the Last Judgment he introduced many figures from the celebrated work of Michel Angelo; and in Christ disputing with the Doctors he introduced, in their own costume, the portraits of many eminent men of his own times; immediately behind Christ he painted Michel Angelo and Giacomo da Pontormo. This abuse of portrait was a habit with him. He painted also many independent portraits. He was an excellent portrait painter. The Sacrifice of Abraham in the imperial gallery, and the Woman taken in Adultery in the church of Santo Spirito at Florence, are likewise considered two of Allori's masterpieces. He completed the unfinished works in fresco of Andrea del Sarto, Giacomo da Pontormo, and Franciabigio, at the royal villa of Poggio a Cajano, illustrating the glory of the house of Medici, by representing stories from the lives of great men of antiquity, to which the lives of the Medici furnished parallels. Allori painted also some original works there. He died in 1607. His portrait, by himself, is in the Florentine painters' portrait gallery.

CRISTOFANO ALLORI, Alessandro's son, called likewise Bronzino, was born at Flo-

rence in 1577, and was also a very celebrated painter, by some even considered the best painter of his time. Cristofano, however, painted in a very different style from his father, whom he used to term a heretic in painting. The son bestowed his attention chiefly upon richness of colouring and truth and delicacy of execution; qualities not to be found in the works of the father. Cristofano was a great admirer of the works of Cigoli, Santi di Titi, and Pagani; he received his first instruction in the studio of his father, but, owing to their repeated disagreements, he left his father's studio for that of Gregorio Pagani, with whom he painted many beautiful pictures. He was very true and delicate in his colouring, and was an excellent portrait painter: Lanzi compares him with Simone Cantarini, one of the most perfect painters in execution. Cristofano's works are very scarce: owing to his occasional idleness, and his fastidiousness when he did paint, he finished few pictures. There are several unfinished sketches by him in the Florentine galleries; but some of those which he did complete are exquisitely finished; among them are several landscapes from scenery in the neighbourhood of Florence. Landscape was a style of art little practised at that time. His masterpieces are considered the miracle of San Giuliano in the Pitti gallery, a beautiful picture; and a San Manetto in the church de' Servi at Florence; also a Judith and Holophernes, and a Magdalen; the Judith and Magdalen painted from his mistress, a beautiful woman; the Holophernes from himself. The Judith was engraved by Gondolfi for the "Musée Napoleon." He made also some copies from the Magdalen of Correggio, making slight alterations in the background, which have been mistaken for the original. Cristofano's portrait is likewise in the Florentine portrait gallery. He died in 1621. (Baldinucci, *Notizie de' Professori del Disegno*, &c.; Lanzi, *Storia Pittorica*, &c.; Fiorillo, *Geschichte der Mahlerey*, vol. i.) R. N. W.

ALLOT, ROBERT. In the supplement to Phillips's "Theatrum Poetarum" is the following passage:—"Charles Fitz-Geoffry, a poetical writer of Queen Elizabeth's reign, of some esteem formerly, I judge, by that collection of choice flowers and descriptions, as well out of his, as the works of several others, the most renowned poets of our nation, collected above sixty years ago." The collection of choice flowers and descriptions thus noticed is entitled "England's Parnassus, or the Choysest Flowers of our Moderne Poets; with their Poeticall Comparisons," &c., and was printed in the year 1600. The book, which is a small octavo, was very rare even in the time of Anthony a Wood; and not having seen the volume, he mistakes the information given by Phillips, and says: "Fitz-Geoffry hath also made, as 'tis said, a collection of choice

flowers and descriptions, as well out of his, as the works of several others, the most renowned poets of our nation, collected about the beginning of the reign of King James I.; but this, though I have been years seeking after, yet I cannot get a sight of it." The original volume, although rare and costly, is now well known to book collectors, and it was reprinted in 1814 in a splendid quarto, edited by Mr. Park. There is little doubt that the book was compiled by Robert Allot. The collection is introduced by two sonnets, each signed R. A.; and it is distinctly stated that some copies bear the signature R. Allot to the first dedicatory sonnet. This is affirmed in a preface to Hayward's "British Muse," 1738, supposed to have been written by Oldys. This antiquary does not tell us who Robert Allot was; and all that we know is, that there was a bookseller of that name living at that period; that Weever in his Epigrams, 1599, addressed some complimentary verses to a Robert Allot; and that six Latin hexameters, by Robert Allot, are prefixed to Christopher Middleton's "Legend of Duke Humphrey," 1600. "England's Parnassus" is a curious and in some respects an important book. The names of the authors are in many cases subjoined to the extracts; and we thus collect what names among the "modern poets" were considered sufficiently eminent in the year 1600 to be included in a general collection of the choicest flowers. These names are as follows:—Thomas Achelly, Thomas Bastard, George Chapman, Thomas Churchyard, Henry Constable, Samuel Daniel, John Davies, Michael Drayton, Thomas Dekker, Edward Fairfax, Charles Fitz-Geoffry, Abraham Fraunce, George Gascoigne, Edward Gilpin, Robert Greene, Fulke Greville, Sir John Harrington, John Higgins, Thomas Hudson, James king of Scots (James I.), Benjamin Jonson, Thomas Kyd, Thomas Lodge, Christopher Marlowe, Jarvis Markham, John Marston, Christopher Middleton, Thomas Nashe, Earl of Oxford (Vere), George Peele, Matthew Raydon, Master Sackville, William Shakspeare, Sir Philip Sidney, Edmund Spenser, Thomas Storer, Earl of Surrey (H. Howard), Joshua Sylvester, George Turberville, William Warner, Thomas Watson, John and William Weever, Sir Thomas Wyatt. There are many extracts also from the "Mirror for Magistrates," besides those bearing the signature of Sackville; and some, but not more than five or six, have initial letters subscribed, which cannot be traced with certainty to any known author. It will be observed that a large proportion of the names are those of the dramatic authors, who within ten or at most fifteen years had created a new literature in England. It is probably for this reason that we find the collection itself, and the authors principally furnishing the extracts, thus spoken of contemptu-

ously in a play acted in 1606 by the students of St. John's College, Cambridge, entitled the "Return from Parnassus:"—"Considering the furies of the times, I could better see these young can-quaffing hucksters shoot off their pellets, so they could keep them from these English Flores Poetarum; but now the world is come to that pass that there starts up every day an old goose that sits hatching up these eggs which have been filched from the nest of crows and kestrels." Amidst the crowd of poets, and especially dramatic poets, at this period, it is a remarkable proof of the taste of the compiler of "England's Parnassus" that he has included very few writers in his selection who have not had an enduring reputation. This book has been used to determine the authorship of one or two pieces that have been published anonymously; for, finding here an extract with the name attached corresponding with a passage in an anonymous play, it has been held conclusive as to the authorship of the play. But this evidence cannot be relied on, bearing in mind the palpable mistakes which occur in some of the signatures to the extracts: for example, the celebrated description of Britain in Shakspeare's "Richard II.," beginning, "This royal throne of kings," is assigned to M. Dr. (Michael Drayton). The book has been used also in the attempt to throw light upon some obscure passages, particularly of Shakspeare, by showing how the meaning was received by the contemporary compiler of the volume. But here again it is little to be depended on; for the niceties of punctuation, which often determine a meaning, are very little regarded. Apart from its critical uses, and its value as a literary curiosity, "England's Parnassus" is a compilation highly creditable to the taste and judgment of Robert Allot; and had the book continued to be as popular as it no doubt was when it was denounced at Cambridge in 1606, those who take up a volume of poetry to divert a leisure hour would have been familiar with many of the most beautiful detached passages of the greatest masters of their art. But for nearly a century and a half another taste prevailed. The Elizabethan writers were held to be rude and inharmonious stammerers of a barbarous language; and the beauties of English poetry were to be sought for in a school which had widely diffused the art of constructing verses upon mechanical rules, in which imagination and harmony might be utterly dispensed with, so that the critic, so called, could not detect a false rhyme or a redundant syllable. The school has died out, and we have gone back to the good old garden from which Robert Allot collected his "choicest flowers." (Warton, *History of English Poetry*; Preface to *Heliconia*, vol. iii. 1814; Brydges, *Censura Literaria*.) C. K.

ALLOU, GILLES, a French historical

and portrait painter, elected a member of the Royal Academy of Paris in 1711. Heineken mentions four plates by different engravers after pictures by Allou. He mentions also an ADELAIDE ALLOU who engraved some landscapes. (Guerin, *Description de l'Académie Royale des Arts de Peinture et de Sculpture*; Heineken, *Dictionnaire des Artistes*, &c.)

R. N. W.

ALLOUETTE, FRANÇOIS DE L', bailli of the comté of Vertus in Champagne, president of the court of Sedan, and maître de requêtes, a voluminous writer of the sixteenth century. He appears to have been personally known to Lacroix du Maine, who, in his "Bibliothèque," gives a long catalogue of Allouette's productions on a great variety of subjects, but especially genealogy, civil law, and the history and language of the Gauls. Most of these works he was waiting for an opportunity to publish when Lacroix du Maine wrote, in 1584, but a few only of his works, in comparison with the mass, ever saw the light. Allouette's printed works are as follows:—1. "Traicté des Nobles, et des Vertus dont ils sont formés, &c. avec une Histoire et Description de l'illustre et ancienne Maison de Coucy." Paris, 1577, 4to. 2. "Généalogie de la Maison de Lamarck." Paris, 1584, fol. 3. "Des Affaires d'E'tat, de Finance, du Prince, de la Noblesse." 2d edit. Metz, 1597, 8vo. The time of the publication of the first edition is unknown. 4. "Des Maréchaux de France, et principale Charge d'iceux." Sedan, 1599, 4to. 5. "Impostures d'Impiété, des fausses Puissances, et Dominations attribuées à la Lune et Planètes sur la Naissance, Vie, Mœurs, &c., des Hommes." Sedan, 1600, 4to. Probably another edition of the work which appeared under the title of "La Vraye Phisique, et Naturelle Philosophie Française." Paris, 1600, 12mo. It relates to the same subjects. 6. "Juris Civilis Romanorum et Gallorum nova et exquisita Traditio." Sedan, 1601, 16mo. There is some doubt as to Allouette's claim to the authorship of a "Funeral Discourse on Marshal Oudart de Biez and Jacques de Coucy, his cousin," which was published under the name of "Jean Faluel." Lacroix du Maine gives it to him without hesitation; the continuators of Le Long think him in error; Baillet restores it to Allouette, while Quetif and Echard, followed by De la Monnoye, endeavour to reconcile all opinions by the hypothesis that Faluel supplied the materials and Allouette the composition of the discourse. As Jean Faluel was really a preacher of note at the time, it is not probable that the work should be sent forth in his name unless he had some concern in its production. Allouette is represented by Lacroix du Maine as "a man learned in languages, and well versed in ancient and modern history, especially that of the Gauls." To the elucidation of the latter subject many

ALLOUETTE.

of his unpublished works were devoted, particularly one in which he attempted to prove that the French were of pure Gaulish descent. His works on law and public policy are deeply tinged with the heavy yet fanciful pedantry of the time. One is devoted to an elaborate parallel of the national institutions of the ancient Hebrews with those of the French in the author's days; and in another the most liberal use is made in every page of examples from Roman history, although the learned author, singularly enough, cites Domitian among his models of a perfect prince. Allouette was one of twelve jurists employed in the revision of the code called the "Coûtume de Sedan," in 1568, and was a member of the council of the "Académie de Sedan" from its foundation in 1600. The precise dates of the birth and death of Allouette are uncertain; but, according to the "Biographie Ardennaise," the former took place about 1520, and the latter in 1602. (La Croix du Maine, *Bibliothèque*, p. 85.; La Croix du Maine and Duverdier, *Bibliothèques Françaises*, edit. Juvigny, i. 200. 491. iii. 601.; Moreri, *Dictionnaire Historique*, i. 400.; Le Long, *Bibliothèque Historique de la France*, (edit. Fevret de Fontette) ii. 774. iii. 154. 673. 807.; Quetif and Echard, *Scriptores Ordinis Prædicatorum*, ii, 284.; Boulliot, *Biographie Ardennaise* (Paris, 1830), i. 15—22.) J. W.

ALLUT, ANTOINE, was born at Montpellier in 1743, but received his education at Paris. At the early age of twenty he became a contributor to the "Encyclopédie," and attracted the attention of Diderot and D'Alembert, but affection for his sister induced him on her marriage to leave Paris, in order to reside with her at Uzes. He practised as an advocate until the Revolution, the principles of which he ardently embraced. In 1790 he became procureur of the commune, and in the same year was sent to the first Legislative Assembly as deputy for the department of the Gard. He was not summoned to the National Convention, but taking the side of the Girondists in his department, was condemned to death by the revolutionary tribunal of Paris "for being a federalist, and approving the writings of Rabaut St. Etienne." He was executed on the 25th of June, 1794. A pathetic elegy on his fate was composed by his sister, Madame Verdier, whose poetical talents were considerable. (Rabbe, &c., *Biographie des Contemporains*, i. 83.) J. W.

ALLUT, JEAN. [MARION.]

ALLUTTIUS. [SCIPIO AFRICANUS.]

ALLWOERDEN, HEINRICH. [MO-SHEIM, SERVETUS.]

AL-MA'FERI', a title or surname which Ibnu-l-khattîb and other Arabian historians occasionally give to 'Ali Abû-l-hasan, sixth sultan of Fez of the dynasty of the Benî Merîn. ['ALI ABU-L-HASAN.] P. de G.

ALMA'GRO, DIE'GO DE, a bold and

ALMAGRO.

enterprising Spaniard, who with Francisco Pizarro and Hernando Luque, an ecclesiastic, planned at Panama an expedition, which placed the rich territory of Peru under the dominion of the crown of Spain. Almagro's parentage is unknown: he was a foundling, born in the year 1475, according to Herrera, at Aldea del Rey. He was bred in the camp, and early disciplined in all that was necessary to make a good soldier. He joined the Spanish adventurers for America, and when at Panama had risen to the rank of captain. He had less experience of the world and less natural sagacity than Pizarro, but he had more frankness and generosity. The first attempts at conquest by Almagro and Pizarro, in 1524, on the coast of the Pacific, were unsuccessful. Pizarro, the younger of the two, according to their plan of operations, sailed first with a vessel of small burden and a hundred and seventy men. He suffered severely from stress of weather, touched at many uninhabited points of the coast, and after seventy days landed at a place since called Puerto de la Hambre, where he and his men suffered extreme privation, and many of them perished. Putting again to sea, he cast anchor near an Indian village, called Cuchama, in about 3° N. lat. Almagro followed with supplies and a reinforcement of seventy men, but failed in meeting with Pizarro so soon as he expected. However, he landed on the coast, at a place called Pueblo Quemado, and being attacked by the natives, lost one of his eyes by an arrow, on which he was compelled to retreat to his ship with many of his men wounded. He then proceeded along the coast until he came to a river, which he called San Juan, because he arrived there on Saint John's day. He at length found Pizarro at anchor off Cuchama, and there the two adventurers determined not to abandon their scheme, though many of their followers had perished. Almagro therefore undertook to return to Panama for recruits. He there prevailed upon fourscore men to sail with him, and with this small addition of strength they renewed their undertaking. Fresh disasters befel them; but at length, landing on the coast of Quito, near the River of Emeralds, they were gratified with the sight of natives well clad and wearing trinkets of gold and silver. They landed at Tacamaz, not far south of the Bay of San Mateo, in which is the port nearest to the city of Quito; but perceiving that the country was too populous to be invaded by a handful of men exhausted by fatigue and privation, they withdrew to a small island, called La Isla del Gallo, which lies near the coast in 2° N. lat., and Almagro again sailed back to Panama for assistance. The governor received him very coldly, prohibited any further recruits being raised, and could with difficulty be prevailed upon to send him in a small vessel,

with seamen only, to fetch back Pizarro and his comrades, who, as Almagro represented, were exposed to perish on an almost desolate island. The two adventurers now resolved to set the governor of Panama at defiance. They induced the crew of the vessel to join them, and putting to sea from the island, discovered, on the twentieth day, the coast of Peru. They landed at Tumbez, a place of some note, with a stately temple and palace of the Inca; and the show of gold and silver satisfied them of the value of their discovery. They again returned to Panama for aid, but the governor was inflexible; and it was then determined by Pizarro, Almagro, and Luque that Pizarro should proceed to Spain, represent their discoveries, urge the certainty and value of the conquest, and claim assistance from the emperor, Charles V.; that he should also solicit the post of governor of the acquired country for himself, of lieutenant-governor for Almagro, and of bishop for Luque. On Pizarro's return to Panama, accompanied by his three brothers, Ferdinand, Juan, and Gonzalo, Almagro found that, with power to act independently of the governor of Panama, and his own governorship secured to him, he had only asked for him the command of a projected fortress at Tumbez, and he was so exasperated at the perfidy of Pizarro, that he refused to act further in concert with him. Pizarro, aware of the fatal consequences of division, softened his resentment by relinquishing a portion of his own authority, and promising to solicit it for him. A reconciliation was thus effected, and they recommenced their operations. With a force of a hundred and eighty soldiers, six and thirty of them horsemen, (which was the extent of what they had the means to muster,) and with three small vessels, Pizarro embarked at Panama for the invasion of a great and splendid empire; Almagro remained there to muster and follow. After fresh hardships, Pizarro at last despatched one of his vessels, with a considerable portion of his booty in gold and silver, to Almagro. The fame of this success spread, and a body of soldiers under Ferdinand de Soto, an officer of high reputation, hastened to join him. Almagro followed with one hundred and fifty-three men and fifty horses, on board of two ships, passed Cape San Francisco, and landed his men at Point Santa Elena, which is in 2° N. lat. Thence he marched along the coast to Puerto Viejo, which is in 1° S. lat., and here he learnt that Pizarro had not only traversed a large extent of territory, but, after a series of extraordinary events, had made the Inca his prisoner. He reached Caxamalca, and was well received by Pizarro, to whose still slender force the soldiers he took with him were a most welcome addition; and an immense amount of treasure having been obtained as a ransom for the captive king, they were admitted to a share of it. The

death of the Inca was now determined on. Almagro sat with Pizarro on the judgment seat at a mock trial, and they pronounced sentence on the innocent and unfortunate king. Pizarro returned to the coast, and founded the city of Lima, which he called "De los Reyes."

In the mean time Ferdinand Pizarro had been sent home with despatches and a large amount of treasure. All Spain was filled with astonishment. The emperor, by his letters patent, dated at Toledo, the 26th of July, 1528, confirmed to Pizarro his former titles, and conferred on Almagro the honour which he had so long desired, that of Adelantado, or governor of a district two hundred leagues in extent south of the government of Pizarro. Fresh disputes now broke out between Almagro and Pizarro, on the question of a boundary line. Almagro had remained at Cuzco, and Pizarro had left there also his brothers Juan and Gonzalo, the former of whom he had appointed governor. Almagro, on the news of this preferment arriving, was persuaded that Cuzco lay within his province, and he determined to assume the command of it. Juan and Gonzalo prepared to oppose him, and swords were already drawn when Pizarro himself arrived at Cuzco. Although their hatred was mutual and bitter, the one conscious of perfidy, the other desirous of revenge, yet, foreseeing the evils of an open rupture, Pizarro by his address averted it for a time. A new reconciliation was effected: if the province of Chili, which Almagro was to invade and conquer, should be insufficient to satisfy him, a part of Peru was to be his. Almagro marched from Cuzco across the Andes with five hundred and seventy men, the largest European force hitherto assembled in those regions. They suffered much from fatigue and cold on their passage, and found that they had to engage, not with Peruvians, but with an intrepid, hardy, and active race of men, who, notwithstanding the terror at first inspired by the European fire-arms, defended themselves bravely, and even fiercely attacked the invaders. The result was still doubtful, when news arrived that the entire population of Peru had risen, and were besieging Ferdinand and Gonzalo Pizarro at Cuzco, Juan having been killed in battle, and Ferdinand having been appointed by Pizarro governor in his place. The messenger also brought the royal patent which created Almagro governor of Chili, and defined the limits of his jurisdiction, so as to include the besieged city within them. A double motive therefore urged him to hasten thither. Returning along the coast, he suffered nearly as much from heat and drought along the sandy plains of the desert of Atacama, as he had suffered in crossing the Andes. On Almagro's arrival at Cuzco, the siege was raised with great slaughter of the Peruvians, but the Pizarros refused to

admit him into the city. After ineffectual attempts at compromise, Almagro entered it by surprise in the night, made his opponents prisoners, and his claim to the possession of Cuzco was acknowledged. Francisco Pizarro had sent troops to the relief of his brothers under the command of Alvarado, an officer who had served with distinction under Cortes in Mexico. They were met on their approach by Almagro, who fell upon them and took the commander and his principal officers prisoners. He was strongly advised to secure himself by putting Ferdinand and Gonzalo Pizarro and Alvarado to death, and marching to Lima, the seat of Pizarro's government; but, with many faults, Almagro had not the cruelty of his great rival. He marched back quietly to Cuzco.

The consequence was what his friends had foreseen: by artful manœuvres and a feigned readiness to come to an accommodation, Pizarro blinded him, while his brother Gonzalo and Alvarado found means to escape and win over sixty of the men who guarded them to bear them company. Pizarro, by his dexterous management, having induced Almagro to set the other brother, Ferdinand, at liberty, threw off all disguise, and prepared for immediate war against him. Seven hundred men marched under the command of his two brothers, Ferdinand and Gonzalo. Almagro, then in his sixty-third year, and worn out with the fatigues of service, was obliged to commit the command of his troops to Orgoñez, a brave officer who had served in Italy, but who did not possess the same influence over the soldiers as the chief whom they had so long been accustomed to follow and revere. They waited the approach of their enemies on the plain of Cuzco. It was a strange spectacle to the natives, to see from their mountains these two bodies of soldiers, each with the royal standard of Castile, and the whole of them not exceeding twelve hundred men, preparing to dispute the possession of their country. It was on the 26th of April, 1538. The conflict was fierce, and maintained with equal courage; but the superior force of two newly-arrived companies of musketeers on the side of the Pizarros decided the fortune of the day. The little army of Almagro was put to the rout, and slaughtered without mercy. Orgoñez and several officers of distinction were massacred in cold blood, and above a hundred and forty soldiers fell on the field. Almagro, unable to bear the motion of a horse, was carried on a litter to an eminence, whence he witnessed the defeat of his troops. He himself was made a prisoner. He was kept two months and a half confined, till those of his soldiers who had survived the battle were removed, by sending them on various expeditions; and he was then accused of treason, tried, and condemned to die. The

announcement of his sentence not only astonished but unnerved him; and he sank to abject supplication. He pleaded his age and infirmities, and his desire to have time to make peace with Heaven for his manifold sins. His entreaties drew tears from many; but the Pizarros were unrelenting. As soon as he knew his fate to be inevitable, he recovered his courage, and met his death with firmness. He was strangled in prison, and his head afterwards publicly severed from his body. He was sixty-three years of age, small of stature, and had an unsightly countenance, especially after the loss of his eye. Herrera says he was bold and hardy in war, and naturally of a generous and gentle disposition. Pizarro was much blamed on account of his death. (Herrera, *Historia General de los Hechos de los Castellanos en las Islas y Tierra Firme del Mar Oceano*; Zarate, *Historia del Descubrimiento y Conquista del Peru*; Gomara, *Historia General de las Indias*; Xeres, *Verdadera Relacion de la Conquista del Peru*; Robertson, *History of the Discovery and Settlement of America*.)

W. C. W.

ALMAGRO, DIEGO DE, was the son of Diego de Almagro by an Indian woman of Panama. He was born about the year 1520. He was legitimated by the Emperor Charles V. in 1528, in the same letters patent that appointed the elder Almagro adelantado. His father, an uneducated man, conscious of his own deficiencies, placed him under the tutorship of Juan de Herrada, an old officer of great abilities. Almagro was at Cuzco at the time of his father's defeat and capture. He was seized by Ferdinand Pizarro, and sent prisoner to Pizarro, the governor, at Lima. His father, before his death, had by virtue of his commission appointed him his successor; but Pizarro detained him in easy captivity at Lima, and allowed him to enjoy the remnant of his father's fortune. Pizarro, by his gross partiality towards his own relatives and partisans, and his neglect of the late adherents of Almagro, whose courage and perseverance had mainly contributed to the success of the Spanish arms, had so incensed them that they only waited for an opportunity of revenge. Many of them repaired to Lima, with no ostensible motive, but as disbanded soldiers. The house of Almagro, who was then twenty years of age, was ever open to them, and his purse supplied their necessities. Their attachment to the father was now transferred to the son, whose appearance and manners, added to his generous disposition, secured their affections. To the manly qualities of the soldier he united the accomplishments of a gentleman; for, although of obscure birth, the favour of the emperor had elevated him to the society of men of family and education, many of the officers being younger sons of the Spanish nobility, and he had profited by his opportunities.

His friends looked upon him as born to command, and they resolved to raise him to power. Their cabals were reported to Pizarro, but with a proud contempt he refused to listen, and so their project ripened undisturbed. Herrada directed their consultations. On Sunday, the 26th of June, 1541, during the hour of siesta or after-dinner repose, Herrada, at the head of eighteen of the most determined conspirators, sallied out in full armour from Almagro's house, and entered the palace of Lima sword in hand. Pizarro, after a desperate struggle, aided only by his half-brother Alcantara and two or three friends, was killed in his apartment. Almagro was then carried, accompanied by the conspirators with their bloody swords, and a crowd of partisans, in procession through the city. The magistrates and principal citizens were overawed, and acknowledged him as lawful successor to the government of his father. The palace of Pizarro and the houses of several of his adherents were given up to plunder. But the partisans of Almagro, although they had revenged themselves and gained the ascendancy, were still insecure, for Pizarro had left a large body both of officers and soldiers, who were indignant at his assassination. Almagro's title was also questioned by many, and the captains of some districts refused to recognize his authority. The royal standard was erected by the malcontents at Cuzco; and at Lima eight hundred veterans gathered round Almagro.

In the mean time, information had reached Madrid of the dissensions and civil strife that had raged between the two captains, and of the death of the elder Almagro. A commission of inquiry was sent out, at the head of which was a man of distinction, ability, and integrity, Cristobal Vaca de Castro, who, with copious instructions, was also vested with considerable discretionary power. If Pizarro were alive, he was to act as judge in concert with him; if dead, to succeed him in the government of Peru. After a long and difficult voyage, he was driven into a small harbour on the coast of Popayan, and proceeding to Quito, he heard of the death of Pizarro and of all that had followed. Hereupon he assumed the supreme authority, and placed himself at the head of the troops, which were sufficient in number to remove all fear of being overwhelmed by those of Almagro; and his influence, address, and good policy gradually increased them as he advanced from Quito to attack Almagro.

Two captains, Holguin and Alvarado, had also declared against Almagro, the former at Cuzco, and the latter, who had fought on the plain of Cuzco against his father, at a distant military post. Almagro set out for Cuzco with his troops. On the march thither, Herrada died; and the inexperience and insufficiency of Almagro were soon apparent. By a very

simple stratagem Holguin effected a junction with Alvarado, and soon after, De Castro arriving, they encamped together, and De Castro assumed the command in chief. In the afternoon of Saturday, the 16th of September, 1542, and on the plain of Chupaz, near the city of Guamanga, between Cuzco and Lima, the government of Peru was again disputed by fourteen hundred men, for such was the amount of the forces on both sides: few in number, but great in spirit and daring; for the various passions that had been roused by events without a parallel in the history of conquest were concentrated on this struggle. The battle was desperate, and victory was long doubtful. Almagro, with a spirit worthy of a better cause, boldly led on his soldiers; but he was repulsed, his whole force was routed, and an indiscriminate slaughter took place. Many of his men were seen to throw themselves on the swords of the victors, choosing rather to die like soldiers than like traitors. Five hundred bodies strewed the plain, and scarcely a man on either side escaped unwounded. Almagro, seeing that all was lost, fled with a few officers from the scene of carnage, only to meet a more miserable fate. He was betrayed and beheaded at Cuzco. By his own desire he was laid in his father's tomb. (Herrera, *Historia General de los Hechos de los Castellanos en las Islas y Tierra Firme del mar Oceano*; Zarate, *Historia del Descubrimiento y Conquista del Peru*; Gomara, *Historia General de las Indias*; Xeres, *Verdadera Relacion de la Conquista del Peru*; Robertson, *History of the Discovery and Settlement of America*.) W. C. W.

AL-MAHDI, Abú Mohammed 'Obeydullah, or Abú-l-kásim Mohammed, founder of the dynasty of the Fátimites or 'Obeydites of Africa and Egypt, was born about A. H. 260 (A. D. 873-4). He is represented by some of the Isma'ílian schismatics, as well as by the Sunnis or orthodox Moslems, to have been the descendant of Isma'il, the eldest son of Ja'far As-sedík, the sixth imám of the posterity of 'Ali Ibn Abí Tálib. Those who believe him to have been a descendant of Fátimah, the daughter of the Prophet, say that he was the son of Mohammed, son of 'Abdullah, son of Maymún, son of Ahmed, son of Isma'il, son of Ja'far As-sedík, son of Mohammed, son of 'Ali, son of Huseyn, son of 'Ali Ibn Abí Tálib. The race of 'Abbás, however, have stigmatised this assumed extraction, and among the Arabian historians, the best informed and those who are not swayed by religious or party motives, assert that the real name of the pretended Mahdí was Sa'id. He was the son of Huseyn, son of Ahmed, son of 'Abdullah, son of Maymún Al-kaddáh, a native of the province of Ahwáz in Persia.

About A. H. 296 (A. D. 908), under the khalifate of Al-muktader, the eighteenth

khalif of the race of 'Abbás, Abú 'Abdillah, the Shiite, with the assistance of the Berber tribe of Kotámah, whom he had converted to his doctrines, succeeded in dethroning Zeyá-datullah, the last of the Bení Aghlab, and conquering the greater part of Eastern Africa, where he caused Al-mahdí, the chief of his sect, to be proclaimed sultan. [ABU' 'ABDILLAH, THE SHIITE.] Al-mahdí reigned with considerable splendour for six and twenty years, until his death in A. H. 322 (A. D. 934), at the age of sixty-two. It was he who founded the city of Mahdiah, or Mehidia, near Cairwán. His two immediate successors, Al-káym biamri-llah and Al-mansúr, did not extend their conquests beyond the provinces of Túnis, Cairwán, Barca, and Tripoli; but Mu'izzu-d-dín, or, as he is more generally designated, Mu'izz, who was the fourth sultan of the dynasty, made himself master of Egypt, and fixed his residence at Fostát or old Cairo. The dynasty of the Fátimites lasted until A. H. 564 (A. D. 1169), when Al-'ádhed-lidíni-llah, the fourteenth and last khalif of the dynasty, was dethroned by Saláhu-d-din, the founder of the dynasty of the Ayúbites. (Ibn Khaldún, *Hist. of the Berbers*, MS.; Ibnu-l-athír, *Ibratu-l-awali*, MS.; Abú-l-fedá, *Ann. Musl.* sub anno 296; Conde, *Hist. de la Dom.* i. cap. 75, et seq.; Cardonne, *Hist. de l'Afrique et de l'Espagne*, ii. 21.; Casiri, *Bib. Arab. Hisp. Esc.* ii. 195.; Elmacin, *Hist. Sarac.* lib. ii. cap. xix.)

P. de G.

AL-MAHDI. [ABU' 'ABDILLAH MOHAMMED.]

AL-MAHDI' BILLAH (the leader or director by the grace of God) Abú 'Abdillah Mohammed, third khalif of the race of 'Abbás, succeeded his father, Abú Ja'far Al-mansúr, in Dhí-l-hajjah, A. H. 158 (October, A. D. 776). His reign, which lasted about ten years, affords few remarkable events; and, with the exception of the rebellion raised by the impostor Mokanna' in Khorásán [AL-HAKEM IBN 'ATTA], and by the Zanádikah or Saduceans in Syria, both of which were speedily put down, the vast empire which obeyed Al-mahdí's rule enjoyed uninterrupted tranquillity. Unlike his predecessors of the house of 'Abbás, who had been notorious for their sanguinary disposition and relentless persecution of the members of the two rival families, the Bení Umeyyah and the 'Alides or descendants of 'Ali, Al-mahdí distinguished himself for his benevolent disposition and his love of justice. Soon after his accession he caused every prisoner in his dominions to be set at liberty, except such as were under confinement for murder, and he bestowed all his attention on the improvement of the administration of justice. His liberality, moreover, seems to have known no bounds. Although the treasures amassed by his father, Abú Ja'far Al-mansúr, during a long reign of upwards

of twenty-one years, are estimated by the Arabian writers at six hundred millions of dirhems (about fourteen millions of English money), Al-mahdí is reported to have distributed the greater part of that sum, either in alms to the poor, or in bounties to the learned men and poets of his court. His munificence towards an Arabian poet of the name of Merwán Ibn Abí Hafssah, who presented him with a kassída or ode against the partisans of the house of 'Ali, is perhaps unparalleled in the annals of the East; since, according to Ibn Khallekán, he made him a present of three hundred thousand dirhems, or about five thousand pounds. Having, in A. H. 160 (A. D. 777) resolved upon making a pilgrimage to Mecca, Al-mahdí issued the necessary orders to his officers, and preparations for the journey were made upon a scale of the greatest splendour and profusion. Five hundred camels were destined to carry the ice through the burning sands of Arabia, and thousands of pilgrims who joined the royal train, and who would otherwise have been compelled to perform the journey on foot, were provided with a conveyance and food at the khalif's expense. His stay at Mecca was distinguished by numerous proofs of his liberality and magnificence; he not only distributed large sums of money to the poor, who flocked thither from all parts of Arabia, but granted considerable pensions to all those engaged in the care of the ka'bah or sanctuary, for the ordinary covering of which he caused to be substituted a magnificent awning or canopy of gold tissue. Al-mahdí is described as tall and well-made, with a sallow complexion and reddish hair. His death is said to have happened in the following manner. Being passionately fond of the chase, Al-mahdí used to retire every year to a village beautifully situated about midway between Mosul and Baghdád, where, in the midst of a large forest, he had erected a magnificent palace. One day, as he was enjoying his favourite pursuit, an antelope which Al-mahdí was chasing on horseback took refuge in a ruined building, the entrance to which was very low. In the ardour of pursuit, Al-mahdí, laying his breast close to the pommel of his saddle, endeavoured to pass through the entrance; but his back coming in contact with the architrave, he fell from his horse, and expired on the spot. His body was conveyed to the palace, and buried under a favourite poplar; the last solemn rites being performed, in the absence of his son and heir Músa Al-hadí, by his second son, Hárún Ar-rashíd. This happened on Thursday, the 6th of Dhí-l-hajjah, A. H. 168 (June 17. A. D. 785) after a reign of little more than ten years. (Ad-diyarbekrí, *Gen. Hist.* MS.; Ibnu-l-athír, *Ibratu-l-awali*, MS.; Elmacin, *Hist. Sarac.* lib. ii. cap. 5. p. 109.; Abú-l-fedá, *Ann. Musl.* sub annis 158—168; Ibn Khallekán, *Biog. Dict.* (in

the life of Merwán Ibn Abí Hafssah); Price, *Chron. Retrospect of Moham. History*, ii. cap. ii.; D'Herbelot, *Bib. Or.* "Mahedi.") P. de G.

ALMAIN, or as Dupin writes it, AL-MAÏN, JACQUES, a French theological writer of the sixteenth century. He was born at Sens in the latter part of the fifteenth century, but the year of his birth is not known. He taught philosophy in the university of Paris early in the sixteenth century. He took his degree of doctor of divinity, A. D. 1511, and afterwards was professor of divinity in the college of Navarre. He was a man of unwearied industry, as Vincent Doesmier, his friend and the editor of his works, assures us, never allowing an hour of the day to pass without reading, expounding, or discoursing of something which he considered conducive to the general improvement of youth. He was chosen by the faculty of theology at Paris to answer Cajetan's book on the superiority of the papal authority to that of ecclesiastical councils; and produced his reply next year, A. D. 1512. He died at an early age, A. D. 1515. His works are divided by Dupin into three classes—philosophical works, works on questions of scholastic theology, and works on the power of the church. His philosophical, which were his earliest works, were printed in his lifetime, and comprehend "Embammata Physicalia," a treatise on physics, Paris, A. D. 1505; five treatises on logic, "Quinque Tractatus Consequentiarum," Paris, 1508; and one on morals, Paris, 1510. His treatises of scholastic theology are—1. "A Lecture or Commentary on the Third Book of the Sentences of Peter Lombard," in which he adopts the views of Gabriel Biel. 2. "A Treatise on Penitence, or a Lecture on the Fourth Book of the Sentences," or rather on the commentary of Duns Scotus on that book. 3. Remarks on the Writings (Dictata super Sententias) of Robert Holcot, an English Dominican of the fourteenth century, who had published a commentary on the Sentences. His treatises on ecclesiastical subjects are—1. "De Dominio naturali, civili, et ecclesiastico Quæstio in Vesperis habita," a treatise on the natural foundation of civil and ecclesiastical government. 2. "De Potestate Ecclesiastica et Laica," a treatise on the decisions of William Ockham, an English Minorite friar of the fourteenth century. 3. "De Auctoritate Ecclesiæ," in reply to Cajetan. His works, except those on logic and physics, were published in one volume after his death by his friend and pupil Doesmier. The volume is entitled "Aurea clarissimi et acutissimi Doctoris Theologi, Magistri Jacobi Almain Senonensis, Opuscula." Paris, 1518, fol. Several of his works have been since reprinted separately. (Doesmier's *Preface*; Dupin, *Bibliothèque des Auteurs Ecclésiastiques*; Fa-

bricius, *Bibliotheca Mediæ et Infimæ Latinitatis*.) J. C. M.

AL-MAJERITTI Moslemah Ibn Ahmed, surnamed Abú-l-kásim and Abú 'Obeydah, a celebrated mathematician and astronomer, was born at Majeritt (Mayoritum), now Madrid, the capital of Spain. The year of his birth is not known, but Al-homaydí (Bodl. Lib. Hunt. 464.) says that he lived under the reigns of Al-hakem II. and his son Hishám II., the ninth and tenth sultans of the family of Umeyyah, and that he inhabited Cordova. He died in A. H. 398 (A. D. 1007-8). Al-kiftí calls him the prince of Spanish mathematicians, and the most consummate astronomer that Spain ever saw. Ibn Hazm, in his account of the literature of the Spanish Arabs, says that "there never was a better work written on the science of astronomy, or better astronomical tables made than those of Al-majeríttí and those of Ibnu-s-samah, another native of Spain." Ibn Abí Ossaybi'ah (fol. 139. verso) counts him among the Arabian physicians, but does not say that he was the author of any work on medicine. Al-makkarí (i. 149.) gives him the surname of "Sáhibu-l-kiblat ash-shar-kiyyah" (the master or inventor of the *kiblah* turned towards the east), owing to his having been the first to denounce in Spain the practice of building mosques with the *kiblah* looking to the south, according to the position of eastern countries with respect to Mecca. Al-majeríttí wrote the following works:—1. A treatise on alchymy, divided into four "aksám" or parts, and entitled "Gháyatú-l-hakím ("Scope of the Learned"), which is in the library of the Escorial (No. CMLXII.), as well as in the library at Paris (No. CMLXXIII.). 2. An abridgment of the astronomical tables made by Al-batténí. 3. A similar abridgment of those of Mohammed Ibn Músa Al-khowarezmí (from Khowarezm). 4. An Arabic translation of the latter author's chronological tables, written in Persian. 5. A treatise on the use of the astrolabe (Bib. Esc. No. CMLXVII.). There is also in the Escorial library (No. DCCCXCV.), a work entitled "Tekuinu-l-haywán" ("On the Generation of Animals"), which appears to have been also a work of his composition, since it is attributed to an author called Al-majeríttí. (Ibn Abí Ossaybi'ah, *Oyúnu-l-anbá*, MS. Brit. Mus. No. 7340.; Casiri, *Bib. Arab. Hisp. Esc.* i. 320. 378.; Almakkarí, *Moham. Dyn.* i. 427.) P. de G.

AL-MAKHZU'MI' (Abú-l-motref Ahmed Ibn 'Abdillah Ibn 'Omayrah Al-jezírí), a celebrated historian and poet, was born at Jezírah Shukar (the island on the Xucar, that is, Alcira) in A. H. 585 (A. D. 1189-90), of illustrious parents. His father, 'Abdullah, belonged to the Arabian tribe of Makhzúm, members of which went to Spain soon after the conquest, and settled in Valencia and the neighbouring towns. On the taking of Va-

lencia by Jayme I. of Aragon, Al-makhzúmí crossed over to Africa, and entered the service of Al-rashíd 'Abdu-l-wáhed, the eleventh sultan of Fez of the dynasty of the Almohades, who appointed him one of his secretaries. After filling that office for some time, Al-makhzúmí was deprived of it, and made kádhi of a town called Heylénah in the province of Marocco. Thence he was promoted to be kádhi of Salé, and upon the death of Ar-rashíd in A. H. 640 (A. D. 1242-3), his son and successor As-sa'id removed to Meknásat Az-zeytún (Mequinez). Happening some time after to travel to Ceuta, whither he was going in his official capacity, the caravan in which he went was attacked and plundered by the Beduins, and Al-makhzúmí lost everything that he possessed. The civil war which broke out about the same time between the Bení Merín and the Almohades, and which ended eventually in the defeat of the latter and the overthrow of their dynasty, having deprived Al-makhzúmí of his means of subsistence, he resolved upon visiting Eastern Africa. Having written a letter to Abú Zakariyyá Al-hafssí, governor of Bujéyah (Bugía), in which he related his misfortunes, and applied for permission to visit that city, his request was granted, and he sailed for that port. He was well received by the governor, who granted him a pension from his treasury, and employed him in the composition of several works. From Bujéyah Al-makhzúmí went to Tunis, at the invitation of Al-mustanser billah Al-hafssí, sultan of that place, who, having by chance perused some poetry by Al-makhzúmí, desired to have him at his court. He was immediately appointed to a lucrative office in the civil department, which he held until his death on Friday, the 20th of Dhí-l-hajjah, A. H. 648 (March 14. A. D. 1256). Al-makhzúmí was the author of several works, among which are an abridgment of the history of the Almohades by Ibn Sáhibi-s-salát; a history of Mallorca on the model of the history of Al-kods (Jerusalem), written by Al-isbahání; a poem descriptive of Valencia, with an account of the taking of that city by Jayme I. of Aragon in A. D. 1238; a collection of wa'dh or sermons, and another of *rasáyil* (epistles), written during the siege of Valencia to various sultans of Africa, imploring their assistance against the Aragonese. Some extracts from Al-makhzúmí's history of Mallorca are given by Al-makkarí in his "Nafhu-t-tíb." (Casiri, *Bib. Arab. Hisp. Esc.* i. 107.; Al-makkarí, *Moham. Dyn.* ii. 329—333.) P. de G.

AL-MAKIN or ELMACIN, is the name erroneously given by European authors to Jergis (Georgius) Ibnu-l-'omayd Abú-l-yasar Ibn Abí-l-mukárim Ibn Abí-t-tayeb, a Christian Arab who made an abridgment of At-tábarí's "Chronicle," and continued it till A. H. 735 (A. D. 1334-5). Georgius was a

native of Egypt, where he was born in A. H. 620 (A. D. 1223). Although he professed the Christian religion he obtained a lucrative employment in the finance department at Cairo, which he kept till his death in A. H. 658 (A. D. 1259). The error as to his name chiefly originated with Thomas Erpenius, who mistook the words "Ash-sheikh Al-makín" (the honourable or illustrious sheikh) for the name of the author, and called him "Georgius Elmacinus." The Arabic text of his work was published by Erpenius with a Latin translation, at Leyden, in 1625, fol., together with the "Historia Arabum," by Rodrigo Ximenez, archbishop of Toledo: another edition without the Arabic was printed in the same year at Leyden, 4to. P. de G.

AL-MAKKARÍ. [AHMED IBN AHMED IBN YAHYA AL-KORAYSHI' AL-MAKKARÍ.]

AL-MAKRÍZI' Ahmed Ibn 'Ali Ibn 'Abdi-l-kádir Al-mahbawí, surnamed Takkiu-d-dín and Ibnu-l-makrízî, a celebrated Mohammedan writer, was born at Cairo in A. H. 766 (A. D. 1364). He inherited the surname Al-makrízî from his grandfather, who was born at Makríz, one of the suburbs of Ba'lbek. Al-makrízî gave early proofs of his talent. When still young, he was appointed clerk to the office of the chancellor, Bedru-d-dín Ibn Fadhli-l-lah Al'-omarí, in which capacity he distinguished himself until A. H. 790 (A. D. 1388). We are not informed what office he obtained next; but in A. H. 801 (A. D. 1398) he was appointed mohtesib (inspector of provisions) of Cairo and the northern districts of Egypt, in the room of Shemsu-d-dín Mohammed Mohásení; but either the duties of his situation were not to his taste, or what is more probable, he was slandered and calumniated by his enemies: the fact is, that he was superseded in Dhí-l-ka'dah of the same year. The ensuing year, however, he was restored to his office, and in A. H. 811 (A. D. 1408) appointed inspector of the *wakf* or pious foundation of Kalánesi at Damascus. Soon after he was offered the office of kádhi of that city, but through some scruples of conscience he would not accept it. Out of love and respect for his grandfather, Táju-d-dín Al-makhzúmí, Al-makrízî had embraced the opinions of Abú Hanífah; but at the age of twenty he became a sháfeite, and wrote against the followers of his former creed with an animosity and virulence which has brought upon him the reproaches of his biographers. With this exception, the writings of Al-makrízî display the greatest impartiality, and the most difficult religious questions are treated with a moderation and criticism which are not common to the authors of his nation.

Al-makrízî died at Cairo on Thursday, the 29th of Ramadhán, A. H. 845 (A. D. 1441), in the eightieth year of his age. He was the author of several works on various subjects, among which the following are best known:—

1. "Al-khabr 'ani-l-bashar" ("General History of Mankind"), in four volumes, with one volume of introduction. 2. "Dorur-l-'akúdi-farídat fí tarájimi-l-a'yáni-l-mufídat" ("Pearl Necklaces: on the History of eminent Men"). This is a biographical dictionary of illustrious men who lived before the birth of Al-makrízī. 3. "At'ádhul-honafá biakhbári-l-kholafá" ("Information for the Hanefites or orthodox Moslems: on the History of the Fátimite Khalifs"). Some extracts from this work have appeared in Kosegarten's "Chrestomathia Arabica," p. 115. 4. "'Ikd jawáhiri-l-asfát min akhbár medínati-l-fostát" ("The Trays of jewelled Necklaces: on the History of Fostát or Old Cairo"). 5. A history of the Mohammedan prophet, entitled "Amtá'u-l-asmá'i" ("Pleasure for the Ears"). 6. A history of Egypt ("Táríkh kebír limisr") which, according to the author's own statement, was to have been composed of eighty volumes; but no more than sixteen were written. One volume of this work in the author's handwriting is preserved in the royal library of Paris, No. 675. 7. A treatise on the coins of the Arabs, of which there is a Latin translation by Olaus Gerhardus Tychsen ("Al-makrizi, Historia Monetæ Arabicæ, e cod. Escorialensi, &c." Rostock, 1797, 8vo.), and a French one by Silvestre de Sacy ("Traité des Monnoies Musulmanes," Paris, an. v. 1797, 8vo.). 8. Another treatise on weights and measures, also translated into French by Silvestre de Sacy, ("Traité des Poids et des Mesures légales des Musulmans, &c." Paris, an. vii. 1799, 8vo.), and into Latin by Tychsen ("Takied-din Al-Makrizi Tractatus de Legalibus Arabum Ponderibus ac Mesuris, &c." Rostock, 1800, 8vo.). 9. "Adh-dhahebu-l-masbúk fí dhikr min hajja mina-l-kholafá wa-l-molúk" ("Melted Gold: or an Account of the Khalifs and Kings who went in Pilgrimage to Mecca"). 10. "An Account of the Arabian Tribes established in Egypt." 11. "The History of the Mohammedan Kings of Abyssinia." This was published with a Latin translation by Fr. Theodor Rinck: "Historia Regum Islamiticorum in Abyssinia." Leyden, 1790, 4to. 12. "A Description of the province of Hadra-mút in Arabia." 13. "Kitábu-l-muwá'idh wa-l-'itibár fí dhikri-l-khattát wa-l-athár" ("The Book of the instructive Records: on the Lines and Demarcations) or the topography of Cairo. This is one of the most remarkable productions of Al-makrízī, who displays in it immense erudition, combined with great judgment and sound criticism. An entire translation of this voluminous work is still a desideratum, although fragments have occasionally appeared in the "Notices et Extraits," vol. viii. p. 67., and in the "Chrestomathie Arabe" by Silvestre de Sacy, vol. i. p. 50. and ii. p. 18. The following are also fragments from the same work:

— "Narratio de Expeditionibus a Græcis Francisque adversus Dymiatham, ab a. Chr. 708 ad 1221 susceptis," by Hamacker, Amsterdam, 1824, 4to., and "Historia Coptorum Christianorum in Ægypto," Arabicè et Latinè, by Henr. Jose. Welzer Sulzbach, 1828, 8vo. Lastly, Mr. Quatremère has borrowed considerably from it for his "Relations de l'Égypte," Paris, 1814, 8vo. 14. "Kitábu-s-solúk fí ma'refati dowali-l-molúk" ("The Book of Introduction to the Knowledge of the different Dynasties"). This is a history of the principal events in Syria and Egypt during the empire of the Ayúbites or descendents of Saláhu-d-dín (Saladin) Ibn Ayúb, and of the Mamlúks. Some short extracts from this valuable work have been given by Silvestre de Sacy in his "Chrestomathie Arabe" (vol. i. p. 17.). Mr. Quatremère is now publishing a French translation with learned notes of that portion which treats of the Mamlúk sultans. The first two parts have already appeared under the auspices and at the expense of the Oriental Translation Fund of Great Britain and Ireland: "Histoire des Sultans Mamlouks de l'Égypte," &c. Paris, 1837-40, 4to. (Hamacker, *Specimen Catalogi Codicum MSS. Orientalium Bibliothecæ Lugduno-Batavæ* (Leyden, 1820), pp. 196. 208.; Silvestre de Sacy, *Chrestomathie Arabe*, editio nova, i. 112, &c.; *Notices et Extraits des MSS. de la Bibliothèque du Roi*, vi. 323.; Casiri, *Bib. Arab. Hisp. Esc.* ii. 174., and the notice prefixed to his French translation by Quatremère.) P. de G.

AL-MALEK. [MALEK.]

AL-MA'MU'N (the Trustworthy) was the surname of Abú-l-'Abbás 'Abdullah Ibn Hárún, the seventh khalif of the 'Abbáside family. He was born on Friday, in the middle of the former Rabí, A. H. 170 (September, A. D. 786), according to some authors on the same day on which Al-mahdí died. He succeeded to the khalifate after the death of his brother Al-amín on the 25th of Moharram, A. H. 198 (the 24th of September, A. D. 813), and died on a Thursday, the 17th or 18th of Rajeb, A. H. 218 (7th of August, A. D. 833).

In Al-mámún, the power of the Arabs attained its height; and in his person his nation and time are represented. Oriental authors go still further, and giving him the name of king of Babel, they call to mind the monarchs of ancient times, the events of whose reigns are sacred to the European reader by being interwoven in the scriptural history. And, indeed, if we compare the few particulars which we have of the ancient Assyrian kings with the history of the khalifs, we find on the same spot the same events repeated under the khalifs which had happened in those remote ages.

A biography of Al-mámún should therefore comprise not only his individual actions, but

the social and literary condition of the nation which enjoyed prosperity under his beneficent reign.

Al-mámún was the eldest son of Hárún Ar-rashíd, but having been born of Merajol, a slave, and not of the khalif's favourite wife Zobaïdah, he was not so much beloved by his father as his younger brother, Al-amín, who was chosen as wali'ahd, or his presumptive successor, by Hárún Ar-rashíd. Succession is not laid down with precision in the Mohammedan law, and it rests on precedents; and as the examples most relied on are those which belong to the period of Mohammed, or the times immediately after Mohammed, when the Arabs had still Beduin institutions, the principles of the law of succession are founded on Beduin habits. Now among the Beduins, the amír or sheikh is elected by the tribe; not however by voting or any other formal expression of the will of each individual, but by tacit consent, which is generally powerful enough in favour of some popular man. In like manner the first five khalifs were elected: they were first tacitly acknowledged, and subsequently they were formally inaugurated by the chief men of the nation, who placed their hands in the hand of the new khalif as a sign of their allegiance. This inauguration is called *biy'a*, that is, mutual agreement. Mo'awiyah, the first khalif of the Umeyyides, in order to secure the khalifate to his family, had his son Yezíd inaugurated as his colleague during his lifetime, and as the death of Mo'awiyah could not be a sufficient cause for breaking the oath of allegiance taken to Yezíd, he was thus made sure of the succession. This example was followed by his successors, and in most instances a khalif named even his second and third successors. It was not however permitted to name to the succession any unborn person; for the fundamental principle of the law of succession continued to be election by the nation. The khalif was not the master of the nation, and still less the legislator, but merely the administrator of the state: but it is supposed, says Al-máwerdí, that the reigning khalif knows best who is most capable of carrying the plans into execution which he may have begun, and as his greatest care must be the welfare of the nation, it is not to be supposed that partiality will affect his choice. The habit of naming several successors at the same time was productive of the greatest crimes, and the frequency of assassination of relations in eastern dynasties is partly to be ascribed to this practice. These crimes, again, had the pernicious effect of keeping up a taste for savage cruelty: the great Hárún Ar-rashíd had a man dissected alive before his eyes, limb by limb, a few hours before he expired himself.

Al-mámún was declared the second successor to the throne by Ar-rashíd. Being thus postponed by his father, he was stimu-

lated to exertion. While his brother, Al-amín sank into indolence and luxury, Al-mámún distinguished himself by prudence as well as by his literary attainments; and mixing much with the great men of the time, he formed his character, learned to distinguish truth from flattery, and to comprehend the character of the times and the wants of his nation.

In A. H. 190 (A. D. 806) the Magian Al-fadhl, the son of Sahl and grandson of the great Persian astronomer Naubakht, was converted by Al-mámún to the Mohammedan religion. Al-fadhl was a man of great abilities, and remained from the time of his conversion to his death the friend and the vizír of Al-mámún, who was entirely guided by him. Two years after, when Ar-rashíd marched to Khorásán against Ibn Laïth, who had raised the standard of rebellion against the khalif in Mawarân-nahr, Al-fadhl advised Al-mámún to accompany his father: "If you once suffer your father to depart without you, I can venture to predict that he will exclude you from your inheritance." Ar-rashíd, having fallen very ill in Kermán-sháhán, gave the command of the army to Al-mámún, made Al-fadhl his aide-de-camp (vizír), and gave him orders to proceed to Merw, where he was to fix his head quarters, and thence to send Harthemah across the Jaïhún (Oxus) to the seat of rebellion. This plan was followed; the insurgents were defeated near Bokhára, and peace was restored. Ar-rashíd, who had in the mean time gone to Túsh on account of the more salubrious air, died there on the 3d of Jumada the second, A. H. 193 (23d of March, A. D. 809). By his will he ordered that Al-amín, whom he had left as viceroy at Baghdád, should be his successor; that Al-amín should be succeeded by Al-mámún, and that Al-mámún should be succeeded by Al-mútamin, a younger son of Ar-rashíd, but on the condition that it should be in the power of Al-mámún to appoint another successor. To give to the last will of Ar-rashíd greater sanctity, it was deposited in the ka'bah at Mecca. In obedience to his father's last will, Al-mámún received the oath of fidelity for Al-amín from the army, and sent it with his own oath, accompanied by rich presents, to his brother at Baghdád. He himself continued at Merw, for his father had intrusted him with the government of Khorásán, and he was actively engaged in maintaining justice among his subjects, whose complaints he heard in person, in promoting the prosperity of the country, and improving his knowledge. The attention which he bestowed on the revenue enabled him to remit to the inhabitants of his province one year's taxes, and to give presents to the army.

In A. H. 195 (A. D. 810-11) Al-amín gave orders to omit the name of Al-mámún from the public prayers, destroyed the will of Ar-

rashíd which had been deposited in the ka'bah, and declared his infant son Músá his successor. When Al-mámún was informed of these proceedings, he adopted the title of imám, and solemnly declared, conformably to the decision of the fakíhs (the jurisconsults and divines), that Al-amín had forfeited the khalifate by acting against the will of his father, by which it had been conferred upon him. The two brothers prepared for war, which resulted in the death of Al-amín. [AL-AMÍN.] Al-amín was murdered at Baghdád on Saturday, the 25th of Moharram, A. H. 198 (24th of Sept. A. D. 813), and from this day the khalifate of Al-mámún is dated.

Al-mámún had so great a predilection for Khorásán, that he could not be prevailed upon by the advice of his vizír Al-fadhl to transfer his residence to Baghdád, which would alone enable him to put down the rebellions which were constantly breaking out in 'Irák (Babylonia), for reasons to be detailed hereafter.

The first outbreak was in the beginning of A. H. 199 (A. D. 813), at Rakkah in Mesopotamia. As Táhir, who continued after the conquest of Baghdád to command the army of that province, could not leave Baghdád before another governor had been appointed, without endangering the peace of that capital, Al-hasan Ibn Sahl, a man without any military talents, but the brother of Al-mámún's vizír, Al-fadhl, was appointed governor of Persian and Arabian 'Irák, Fáris (Persis), Ahwáz (Susiana), and Arabia. Harthemah, who had taken part in the conquest of Baghdád, and subsequently in the government of that province, was called back to Khorásán, and Táhir was sent against the rebels. After an inactive siege of more than nine years, Rakkah was surrendered. The two generals (Táhir and Harthemah), as well as the inhabitants of Baghdád, were highly dissatisfied with the nepotism of the vizír and with Al-mámún, who is said to have consented to these arrangements though he disapproved of them. The consequence was another rebellion, which broke out in the same year (A. H. 199 A. D. 814) at Kúfah. The rebels were led by Ibn Tebátebá, whose full name was Mohammed Ibn Ibrahim Ibn Ismá'il Ibn Ibrahim Ibn Al-hasan Ibn Al-hasan Ibn 'Ali Ibn Abí Tálib. He professed to defend the cause of the imám 'Ali Ar-ridhá. Abú Seráyá, who had been lieutenant-general of all the troops of Harthemah, and had continued to occupy this place under the new governor Al-hasan, joined the rebels; for Al-hasan had imprudently reduced the army and disbanded many of Abú Seráyá's soldiers. Ten thousand men whom Al-hasan had put under the orders of Ibn Zohair to march against the insurgents were defeated, but Ibn Tebátebá was poisoned soon after his victory by the ambitious Abú Seráyá, who succeeded him in the command of the rebels, and Mo-

ammed the Hosainite, a direct descendant of Fátimah, was acknowledged by them as imám, and honoured by his party with the title of Amíru-l-múmenín (commander of the faithful). In the same year the rebels took Wásit and Basrah. Al-hasan, the governor of the province which was the scene of this rebellion, induced Harthemah, who was at Holwán on his way back to Khorásán, to accept the command of the army which was to fight against the rebels. Having in vain sent messengers to Abú Seráyá, his late lieutenant, to recal him to his duty, Harthemah attacked and defeated him with great slaughter, and he was obliged to retire for shelter to the castle of Ibn Hobairah, whence Harthemah drove him back to Kúfah. Abú Seráyá exiled the wealthy members of the family of 'Abbás from Kúfah, and confiscated their property. At the same time he sent Ibn Al-aftas, one of the descendants of Fátimah, to Mecca, in order to perform before the pilgrims who had just assembled there the office of the pontiff, which was one of the prerogatives of the imám or of his deputy; and Ibn Al-aftas succeeded in securing Mecca and Medína for his party. At the beginning of A. H. 200 (June and July, A. D. 815), Abú Seráyá, being defeated by Harthemah in two battles near Kúfah, fled to Rásu-l-'aín, in Mesopotamia, where he thought he could secure an asylum; but before he had reached the place, he was overtaken by some detachments of his enemy, and brought before Al-hasan the governor of the province, who gave orders for his execution. Basrah remained in the hands of the 'Alites after Abú Seráyá's death, but it was soon taken by the troops of the khalif without resistance.

Another 'Alite, of the name of Ibrahim, a brother of 'Ali Ar-ridhá, went to Yemen, expelled Músá Ibn 'Abbás, the governor of Al-mámún, and took possession of that province. Músá, however, having lost Yemen, marched with his soldiers to Mecca and took this city from the hands of the 'Alites, who, having expelled Ibn Al-aftas for his oppression, had appointed an 'Alite devotee of the name of Mohammed as their ruler. One of the brothers of Al-mámún, who succeeded him on the throne under the name of Al-mo'tasem, was sent to Arabia and restored peace; but according to De la Rocque (*Voyage de l'Arabie heureuse*, p. 217.), there was reigning in A. D. 1712 a family of the name of Tebátebá in Yemen which derived its origin from the Ibn Tebátebá who had first headed the rebellion.

Al-mámún was so entirely in the power of his vizír Al-fadhl, that towards the end of A. H. 200 (A. D. 816) he put to death Harthemah, who had more than once saved his empire, because, disdaining to accept the government of Damascus from the hand of Al-hasan the brother of Al-fadhl, he went before the khalif with the intention of ac-

cusing Al-hasan, whose bad policy had been the cause of all the disturbances that had taken place in the province intrusted to his care.

The ignominious death of Harthemah, the absence of the khalif, the incompetence of Al-hasan, and above all, the want of money, the revenues of the empire being spent at Merw instead of in the old capital, caused new disturbances at Baghdád, which soon extended to Basrah. In A. H. 201 (A. D. 816) the army mutinied at Baghdád, and Al-hasan was compelled to transfer his residence to Nahrwán. The soldiers could only be brought to order by the promise of six months' pay; and as the promise could not be fulfilled after the first month on account of the low state of the finances, they extorted new promises by mutinies.

The 'Alites rose again in rebellion at Basrah, and although they were soon put down, the spirit of disorder was propagated at Baghdád, where the army forced Mansúr, a son of Al-mahdi, who could not be prevailed upon to declare himself anti-khalif, to accept the office of their governor in the place of Al-hasan, acknowledging however the supreme government of the khalif. Táhir, who was still sitting before Rakkah, and was a great enemy of the vizir Al-fadhl and of his brother Al-hasan, sent Mohammed Ibn Khaled with a corps of Khorásanian troops to the aid of Mansúr, who now intrusted Mohammed Ibn Khaled with the command of all his troops. Mohammed Ibn Khaled made two expeditions against Wásit, where Al-hasan had shut himself up, but he was both times driven back to Baghdád with great loss. The inhabitants of Baghdád now declared in their despair that if Al-mámún would not dismiss Al-fadhl and Al-hasan, whom they called the enemies of the Islám, he should forfeit the throne.

The anarchy at Baghdád had reached its height. The numbers of robbers made both property and person unsafe; and even women and children were carried off by them. The voluptuous Al-mámún could no longer remain deaf to the miseries of his subjects: buried in his libraries, or receiving the incense of praise in his literary circles, or indulging in the less refined pleasures of the harem, he seems to have entirely neglected his government. To satisfy the 'Alites, he was prepared to exclude his own family from the throne in favour of 'Ali Ar-ridhá, who was considered the lawful imám by the 'Alites. He sent for 'Ali, gave him his daughter in marriage, changed the black dress, which was the colour of the 'Abbásides, for the green, which was the colour of the 'Alites, and declared him, in A. H. 201 (A. D. 817), his successor.

The cause of the rebellion of the soldiery of Baghdád and of the rest of the 'Irák had not arisen from 'Alite principles, but from

want of discipline. Accordingly they now joined the standard of the 'Abbásides, who pronounced, on the 3d of Zú-l-hajj (15th of July, A. D. 817), in the great mosque of Baghdád, that Al-mámún was deposed from the khalifate for having excluded the 'Abbásides from the succession, and they proclaimed Ibráhím, the son of Al-mahdí, as their khalif. These events determined Al-mámún to go in person into the 'Irák, and to transfer his residence to Baghdád. He appointed Ghassán Ibn 'Abbád viceroy of Khorásán, and left Merw accompanied by his vizir Al-fadhl. On his arrival at Sarakhs, Al-fadhl was assassinated, in A. H. 202 (A. D. 817-18). The murderers were seized, and said that they had been hired by Al-mámún. The khalif, if he was himself implicated, washed his hands in the blood of his instruments who had perpetrated the crime. Al-fadhl had done as much harm to the empire through his nepotism while Al-mámún was in power, as he had done good to Al-mámún by his talents as long as he was struggling against his brother Al-amín. His death brought about the regeneration of the country.

When Al-mámún reached Tús, the death of 'Ali Ar-ridhá, which happened in A. H. 203 (August, A. D. 818), removed the cause of the rebellion. It is said that he was poisoned. The most odious of the officers of Al-mámún, Al-hasan Ibn Sahl, about the same time became insane, and was put in confinement by his own family; and thus all the causes of civil discord being removed, Al-mámún entered Baghdád without opposition. Ibráhím, forsaken by the people, disappeared when Al-mámún approached the capital. And now began the tranquil and glorious period of Al-mámún's reign.

It is asserted by some historians that Al-mámún had been kept in ignorance by Al-fadhl of the bad management of Al-hasan in the 'Irák; that it was 'Ali Ar-ridhá who first apprised him of the true state of affairs; and that Al-mámún, in consequence of this, gave orders to assassinate Al-fadhl. This statement however seems to be ill-founded; for in A. H. 210 (A. D. 825) Al-mámún celebrated at Fam as-solh, at the residence of the father of the bride, a marriage with Búrán, the daughter of Al-hasan, who had been betrothed to him in A. H. 202 (A. D. 817). The father of the bride seems to have recovered from his insanity; for it is stated by all the historians that he was present at the nuptials, and that he displayed the most extraordinary magnificence on the occasion. As it was the practice to make presents of perfumes to the guests, Al-hasan had made balls of musk, in which he put tickets, and on the tickets the names of estates, or fine horses, or handsome female slaves were written. He gave his guests permission to choose their balls, and each received the estate, or horse, or slave mentioned in the ticket contained in

his ball. He threw money, musk balls, and ambergris shaped like eggs among the people, to the amount of many thousand dinars. Not only Al-mámún and his immense suite, but the whole army which had followed Al-mámún to give more splendour to the festivities, were his guests during the whole time they staid there. Al-mámún poured over the bride one thousand of the most precious pearls, every one of which was of the size of a hazelnut. Before the khalif a candle was lighted of the weight of eighty pounds, perfumed with ambergris and aloes. "Such magnificence," says Al-mas'údí, "has never been displayed, either by the Arabs or by any other nation." The expenditure of Al-hasan on this occasion explains how the country had been thrown into such confusion during his administration: he had enriched himself by plundering the provinces. Al-mámún indemnified his father-in-law for the expenses of these festivities by giving him the revenue of the provinces of Ahwáz and Fáris for one year.

In A. H. 205 (A. D. 820-21) Táher was rewarded for his services with the government of Khorásán; and although he died two years after, he had laid the foundation of a new dynasty, which was called after him the Táherite dynasty.

About the time of Al-mámún's marriage with Búrán, Ibráhím Ibn Al-mahdí, who had been the anti-khalif, was discovered in Baghdád, where he went about in woman's clothes. He was brought before Al-mámún, who pardoned him.

The peace which reigned after Al-mámún entered Baghdád to the end of his reign could not fail to restore the prosperity of a country that had so many resources; and this was the golden age of the Arabic empire. In order to occupy his troops during the time of peace, he undertook, in A. H. 215 (A. D. 830), a campaign against the Byzantine empire; and penetrating through the desert frontier district which lay east of Tarsus, he took some fortifications, and returned to Damascus. These campaigns used to be repeated every summer, and were therefore called "sawaíf," that is, summer campaigns. They had the double object of maintaining the discipline of the army, and complying with the Mohammedan law, which prescribes that one part of the nation must constantly be in the field against the unbelievers, or else the whole nation is guilty of a sin. Some bigotted Mohammedans even settled on the frontiers of the unbelievers (Christians), and devoted themselves at the same time to ascetic exercises, and to the use of arms, in order to protect the Mohammedan territory, and to make occasional inroads into that of the Christians.

In A. H. 216 (A. D. 831), after the summer campaign, Al-mámún went to Egypt, and began to take down one of the pyramids in order to see for what purpose they were

built; but the difficulty of the task soon caused him to desist.

In A. H. 218 (A. D. 833) Al-mámún wrote from Syria, where he was waiting for the next summer campaign, to Is'hak Ibn Ibráhím, his viceroy at Baghdád, to examine all the kádhís and men of letters as to their opinion respecting the Korán. Those who maintained that it was created were not to be molested, for this was the opinion of the khalif; but those who should maintain that it was eternal and uncreated should be pointed out to him, and he would consider what was to be done in order to persuade them to be of his opinion. The orthodox faith teaches a Mohammedan that the contents of the Korán are truth, and therefore uncreated and eternal, since eternity is contained in the essence of God. This, they say, refers not only to the general ideas which are contained in the Korán, but to the very form and words; for the Arabic is the prototype of languages, and the form in which the Korán is written is the most perfect in style, so that no letter can be omitted or changed without destroying its perfection. The theory is in fact not essentially different from that of the Gnostics respecting the Logos, only the Logos with them is a divine person and with the Mohammedans it is a book. The answer which Is'hak received from most of the kádhís was evasive; those who had the courage to assert that the Korán was not created were put in fetters, and threatened with death if they refused to accede to the opinion of the khalif. Fortunately for them the news of Al-mámún's death reached Baghdád before they were sent to him to be punished for their orthodoxy. Al-mámún contracted a fever by bathing in the river Bodondún, near Tarsus (Ποδαῦδος, Cedrenus, p. 575., and other Byzantine writers), and by eating too many fresh grapes. He died on the 18th of Rejeb, A. H. 218 (7th of August, A. D. 833). He was buried at Tarsus. Ibn Abi Ossaybi'ah accuses Mesue of having been bribed by Al-mo'tassem, and of having promoted the fatal termination of the disease.

Al-mámún's mildness of temper contrasted strongly with the barbarous character of his predecessors. He had sufficient talent for the duties of his high station, but his refined luxurious habits and his love of science rendered him careless and negligent in his administration, unless pressed by extraordinary circumstances. In the time of Al-mámún the genuine Arabs were comparatively in a primitive condition; their talents and energies were absorbed by war or mysticism, and they cared much less for the refinements of life, and, being the ruling nation, they were less servile than the luxurious and degraded Persians. For this reason the 'Abbáside khalifs had for the most part Persian vizírs and Persian courtiers, who taught them the luxuries of life and

exercised great influence over them. Thus the Barmakite family reigned under the name of Hárún Ar-rashíd, and Al-fadhl under that of Al-mámún. The consequence was that the 'Abbáside dynasty decayed before its time; its natural development had been hastened.

The social pleasures in a country where women take no part in society consist in the cultivation of literature and a refined taste; and the more so if, wine being forbidden, the society of men is not exhilarated by an artificial stimulant. Accordingly we find in all the khalifs, and particularly in Al-mámún, a great taste for literature. Every evening the literary men of all the empire used to assemble in the palace of the khalif, and they were his friends and companions. The more engaging the manners of a man were, and the more his mind was cultivated, the more prospect he had of rising to high honours; and these were the means by which Al-fadhl came to power. Ready wit and courteous manners of course went further than deep learning. We find however that questions were frequently discussed in the presence of the khalif which would do credit to any learned academy. And how could a man who did not possess a sound knowledge in the science which he professed maintain himself against the intrigues which must arise in such a state of society? Al-mas'údí and some other authors give us long accounts of these half literary and half social assemblies. The rooms were lighted with wax candles mixed with perfumes. The most exquisite odours filled the air, which was cooled by ice, and acted as a delicate stimulant on the nerves. The taste of the Chosroes, the ingenuity of the Chinese, and the riches of India contributed to decorate the rooms of the khalif. In the hall there were in attendance singers and musicians, who had studied Persian, Indian, and Greek music, to please the ears of the assembly; the guests were waited upon by young men of Khorásán and Turkistan, who had been selected for their gracefulness and beauty. When a man came into the room of whom the khalif took any notice, he was usually asked to recite any verses which had made a strong impression upon him, and when this was done the khalif or some other person made his observations on the merit of the verses. Not only their laconic answers and their colloquial style were poetical, witty, and usually rhymed, but even state papers were written in this style, with great regard however to simplicity and brevity. In imitation of the Arabs, the barbarous Turks and the modern Persians have adopted long rhymed phrases for their epistolary correspondence on business, under which their meaning is almost buried. The refreshments handed round in the palace were chiefly ices, iced fish, meats, and fruits. It seems that Italian confectioners, who even at present maintain

the reputation of being the best in Europe, learned part of their trade from the Arabs, with whom they came so much into contact in the middle ages. From the Arabic word sherbet they derived the word "sorbetto," ice. At present the Italians dress many dishes exactly in the Arab fashion.

The expenses of the court and the pensions of the courtiers were immense; but we are not told their exact amount, and we must therefore endeavour to form some estimate of them from the expenses of the court of Hárún Ar-rashíd. If there was any difference between the two reigns, extravagance was carried further under Al-mámún than it had been under Hárún Ar-rashíd. According to the statement of Kiftí, the physician Gabriel, the son of Bakhtíshú'a, derived the following income from Ar-rashíd and his court. He received every month ten thousand dirhems pay from the treasury, and in the first month of every year fifty thousand dirhems in money and ten thousand dirhems in clothes from Ar-rashíd's private purse. He had twice a year to bleed the khalif, on which occasion he received a fee of one hundred thousand dirhems; and he had to physic him regularly twice a year (in autumn and spring), for which he received also one hundred thousand dirhems; from Isá Ibn Ja'far he received fifty thousand dirhems a year; from Zobáidah, the favourite wife of Ar-rashíd and mother of Ja'far, fifty thousand dirhems; from Al-'Abbásiyah, fifty thousand dirhems; from Fátimah, seventy thousand dirhems; from Ibráhím Ibn 'Othmán, thirty thousand dirhems; from Al-fadhl Ibn Ar-rabí'ah, fifty thousand dirhems in money and one hundred thousand dirhems in perfumes, in horses and clothes; from Yahya the Barmekide, six hundred thousand dirhems; from Jáfar the Barmakite, one million and two hundred thousand dirhems; and from Al-fadhl the Barmakite, six hundred thousand dirhems. In this list occasional presents, and the revenue from his estates, which amounted to one million and five hundred thousand dirhems a year, are not included; the whole amount is equal to about ninety thousand pounds sterling. From the above list, which, comparing it with other facts that bear on the same subject, seems not to be in the least exaggerated, it appears that the doctor alone derived greater sums from the court of the 'Abbásides than the private income of any king in Europe. The presents which Al-mámún made in his harem and to his courtiers, and the necessary expenses of his establishment, must have been enormous.

Ibn Khordádbéh (MS. of Oxford), Ibn Khaldún (MS. of the British Museum, No. 9574. fol. 162. verso, and in Von Hammer Purgstall's "Länderverwaltung unter dem Chalifate," Berlin, 1835, p. 39.), and Ibn Haukal (MS. of Oxford), give us some valuable notices of the revenue of the 'Abbásides, most of which

refer to the reign of Al-mámún. Having given a rough idea of the expenditure of Al-mámún, we shall now touch briefly on his revenue. Holwán, which was composed of five districts that may be compared with our parishes, yielded 1,800,000 dirhems a year; Sathormiz, on the eastern bank of the Tigris, yielded as a tax to the khalif 722 heaps of unthreshed corn, 9400 korrs of wheat (a korr is equal to about 2840 lbs.), 7500 korrs of barley, and 950,000 dirhems; Sadikbád yielded 354 heaps of unthreshed corn, 11,600 korrs of wheat, 3800 korrs of barley, and 960,000 dirhems; Narakhan Khosraw yielded 8500 korrs of wheat, 4000 korrs of barley, and 930,000 dirhems; Sabúr paid 1,160,000 dirhems; Kotroboll, with three other places, yielded 965 heaps of unthreshed corn, 9800 korrs of wheat, 4400 korrs of barley, and 1,750,000 dirhems; Ardeshir Yadekán yielded 1022 heaps of unthreshed corn, 10,700 korrs of wheat, 12,750 korrs of barley, and 303,050 dirhems; Yúmistán yielded 244 heaps of unthreshed corn, 1400 korrs of wheat, 7200 heaps of barley, and 150,000 dirhems; Upper Behkobád yielded 787 heaps of unthreshed corn, 3100 korrs of wheat, 4300 korrs of barley, and 544,000 dirhems; Middle Behkobád yielded 735 heaps of unthreshed corn, 2700 korrs of wheat, 1700 korrs of barley, and 40,000 dirhems; Lower Behkobád yielded 468 heaps of unthreshed corn, 3750 korrs of wheat, 5500 korrs of barley, and 1,350,000 dirhems. All these districts just mentioned belong to the Sowád, that is, to the country which is on both banks of the Tigris, and paid altogether, according to Ibn Khordádbéh, annually 8,500,000 dirhems, which is equal to about 1,500,000*l.* sterling. Kúfah paid in annually 52,580,000 dirhems; Basrah paid 6,000,000 dirhems; and the country between Basrah and Kúfah paid 10,700,000; Ray paid 12,000,000 dirhems and 20,000 pounds of clarified honey; Kúmis paid 4,500,000 dirhems and 1000 plates of silver; Jorján yielded 12,000,000 dirhems and 1000 balls of silk, Kermán, 4,200,000 dirhems, 500 precious garments, 20,000 pounds of dates, and 1000 pounds of carraway seeds; Sejístan paid 4,600,000 dirhems, 300 pieces of cloth, and 20,000 pounds of honey sugar; Kúhistán, 787,080 dirhems; At-táísín paid 11,388 dirhems; Nishapur 4,108,900 dirhems; Tús paid 740,860 dirhems; Abiwerd, 700,000 dirhems; Shehr-súr, 600,000 dirhems; Nisa, 893,400 dirhems; Sarakhs, 307,440 dirhems; Merw Sehiján, 100,000 dirhems and 1000 sheep; Merw Rúd, 420,400 dirhems; Tulikan, 21,400 dirhems; Gharjístán, 100,000 dirhems and 1000 sheep; Badghis, 124 dirhems; Herat and two other towns, 1,159,000 dirhems; Tokharistán, 106,000 dirhems; Tabaristán and

* Twenty or twenty-five dirhems made one dinar, for the value varied at different times; and one dinar was equal to a ducat, or nine shillings.

Domáwand, 6,300,000 dirhems, 600 carpets of Tabaristán, 200 garments, 500 pieces of cloth, 300 towels, 300 bathing gowns; Búsánj, 559,350 dirhems; Faryab, 55,000 dirhems; Kurkán, 154,000 dirhems; Dílem, 123,000 dirhems; Khotlán, in Hayatilah, bordering on Balkh, 1,733,000 dirhems; Termid, 47,100 dirhems; Ar-rub and Sekhán, 12,600 dirhems; Diwsaran, 10,000 dirhems; Bamyan, 5000 dirhems; Beham, 20,000 dirhems; Adman and Keman, 12,013 cattle; Kabul, 1,500,000 dirhems and 1000 cattle, amounting to the value of 700,000 dirhems; Bost, 90,000 dirhems; Kísh, 300,000 dirhems; Nim, 5000 dirhems; Buktegin, 6200 dirhems; Khowárezm yielded 489,000 Khowárezmian dirhems; Ammol yielded 293,400 dirhems; Haterhiyat in Soghd yielded 326,400 dirhems; 180,000 dirhems of this sum Ferghánah had to pay, and 46,400 dirhems were paid by the cities of Tatory. Haterhiyat had besides annually to provide 1187 stout pieces of cloth of Kandahar, and 1300 iron boxes and plates (these two articles amounted to the value of 1,072,000 dirhems); Hamadan, 11,800,000 dirhems, 1000 pounds of conserve of pomegranates, and 12,000 pounds of honey; Dáinawer, 1,000,000 dirhems; various mines of Soghd (Transoxiana), 1,089,000 Mohammedan dirhems, and 2000 Mosbiyah dirhems; Azerbáján, 4,000,000 dirhems; the Ahwáz, 29,000 dirhems and 30,000 pounds of sugar; Fáris, 27,000,000 dirhems, 30,000 bottles of rose water, and 20,000 bottles of black currants; Ispahán, 70,000,000 dirhems; Masindán, Murján, and the districts of the Jebál, 11,000,000 dirhems; Komm, 1,000,000 dirhems; Sind (on the Indus), 11,500,000 dirhems and 150 pounds of Indian aloes; Mekrán, 400,000 dirhems; Nejrán, 200 costly dresses and 240 pounds of sealing earth; Kineserín and Awasim, 400,000 dinars (a dinar is equal to twenty or twenty-five dirhems, for it varied at different times, and to about nine shillings of our money), and 1000 loads of currants; Hims (Emesa), 340,000 dinars; but according to Ibn Haukal, it never amounted higher than to 180,000 dinars; Damascus 420,000 dinars; the province of the Jordan, of which Tiberias was the capital, paid annually 350,000 dinars. The rest of Palestine paid 370,000 dinars, 3000 pounds of oil, and 300,000 pounds of currants; Diár Rabí'ah, 7,700,000 dirhems; Hejáz, 300,000 dinars; Yemen, 370,000 dinars, besides a quantity of fine cloths; Egypt about 3,000,000 dinars, but under Ahmed Ibn Tulún the revenue of Egypt amounted to 8,000,000 dinars; Ifrikiyah (Provincia Africa), 1,300,000 dirhems, and 120 pounds of African woollen stuffs; Barbary, 1,000,000 dirhems. This enumeration may be compared with the minute account of the revenue of Darius the son of Hystaspes, king of Persia, which is given by Herodotus in his third book (c. 89, &c.).

This list does not contain all the provinces; and it cannot, generally speaking, be considered very exact; for the revenue changed every year according to the abundance or scarcity of the crop. Some authors state that the yearly revenue of Al-mámún amounted to sixty hundredweight of gold, which is a great exaggeration. Although the revenue was partly destined for defraying the public expenses, we see from the example of Al-mámún, who gave the revenue of two provinces to Al-hasan, that the khalif could dispose of it at his pleasure. The provinces were generally farmed out, that is to say, they were given to some governor, who, after having defrayed all the expenses, had to pay a certain sum to the khalif. We need hardly say how injurious this system was to the nation at large.

There was a system of levying taxes laid down by law, which continued to be observed in the time of Harún Ar-rashíd and Al-mámún. According to this system, the Mohammedan population and the land that had not been conquered paid no taxes except the alms imposed by law, which correspond to our poor rates, and consisted of tithes from all property. Those who had not embraced the Islám had to pay a capitation tax, which amounted to forty-eight dirhems a year for the rich, twenty-four dirhems for the middling classes, and twelve dirhems for the working classes. The population which was not Moslem amounted, even on the banks of the Tigris, on a surface of ten thousand square farsangs, to five hundred thousand men, not including women and children. From the lands which had been conquered, usually two fifths of the produce of wheat and barley were paid to the government if they were watered by canals, and three tenths if they were irrigated by wheels and other similar means. Of dates, grapes, and whatever is grown in gardens, one third was delivered, and one fourth of the spring harvest; also, one fifth of the produce of mines, fishing, and the like, was to be delivered in kind or paid in value even before the expenses had been defrayed. The tax of the markets of Baghdád amounted to one million and a half of dirhems, and the customs of Baghdád, which were charged double to unbelievers, amounted to one hundred and thirty thousand dirhems.

The consequence of this system was excessive poverty among the agricultural classes, which strongly contrasted with the unbounded wealth of those who were employed in the administration, not unlike the present state of India. The common necessities of life were so cheap that about fifty-six pounds of wheat cost a dirhem, whereas luxuries fetched enormous prices; for instance, ambergris of an inferior kind cost in Egypt ten dinars (four pounds ten shillings)

the ounce, and the finest quality fetched ten times this price.

Al-mámún first devoted himself to the sciences called Arabic or modern sciences by the Arabs. These sciences comprehend the study of the Arabic language; poetry, history, and antiquities; the study of the Korán, and the sciences auxiliary to the exposition of the Korán, and the study of law (fik'h). His master in the philology and literature of the Arabs was Al-yezídí, and his master in law was the celebrated Al-kesáy. When he had finished his early studies, he assembled round him, or visited, all the distinguished men in the empire. He was well versed in the science of traditions, and several have been handed down which were received by him from the mouth of his elder friends, and thus preserved for posterity. He made himself known as an author on theological subjects. In the "Fihrist" (MS. of Paris) are mentioned a treatise of his on the signs of the prophetic mission; another treatise containing the praises of the khalifs who succeeded Mohammed; and a book containing the answer of Al-barghiz (?) on the question put to him respecting the unity of God, and other dogmas of the Mohammedan religion. It is very probable that the book on falconry translated by Theodorus Philosophus for the Emperor Frederick II., under the title "*De Arte Accipitraria Moamii*," is the work of Al-mámún. There are copies of this translation at Paris and at Bologna, and there is a fragment of the Arabic text in the library of Gotha. This work formed the basis upon which Frederic II. wrote his work on the same subject, which was printed in 1596: "*Reliqua Librorum Friderici secundi de Arte Venandi cum Avibus, cum Manfredi Regis Additionibus*." The library of the Institute at Paris is in possession of a MS. of this work, which is more complete than the printed text.

When Al-mámún had converted Al-fadhl to the Mohammedan religion, he was turned by Al-fadhl, whose ancestors had been distinguished astronomers, to the cultivation of the mathematical sciences; and it is for the beneficial influence which he had upon the progress of these sciences and upon philosophy and medicine, that Al-mámún is best known in Europe. He seems, like Alfonso X. of Castile, to have been so much occupied with his literary pursuits as to have neglected the duties of government. He increased the libraries of his ancestors by collecting Arabic, Persian, Indian, and Greek authors. Many of the Greek books had been brought to Baghdád from the towns which were taken by the Mohammedans, and to increase this stock he sent to Constantinople to purchase other books. The principal men charged with this commission were the Bení Músa. The fact of Al-mámún sending to Constantinople for the last two books of the conic

sections of Apollonius of Perga shows that his books were collected on some principle. To the library a museum of astronomical instruments was attached; and subsequently observatories were founded at Baghdád and Damascus. In the library, a great number of literary men were appointed to translate and transcribe books; others had liberal pensions, and followed there their own pursuits. The principal translators of the time of Al-mámún, who were either in his or in his vizír's service, were Yahya Ibn Bitrík, who translated several of the works of Aristotle, Galen "De Theriaca," and Ptolemy's "Quadripartitum;" and Ibn Na'ima ('Abdu-l-mesih), who translated the "Philosophici Elenchi" of Alexander Aphrodisiensis, and his commentary on the first four books of Aristotle's "Physicæ Auscultationes." To these at least twenty names of translators from the Greek into Arabic might be added, but they will be mentioned under their respective heads.

Al-mámún's translators from the Persian into Arabic are less known, though they were more important. After Ibn Al-mokaffa', who was before the time of Al-mámún, ranks highest the family of Naubakht, from which his vizír was descended; Músa and Yúsuf, the sons of Khaled; 'Ali At-taimí, the translator of the astronomical tables, called Zíj Shehriár; and Al-hasan Ibn Sahl, who is probably the same who was Al-mámún's governor of the 'Irák. To these there may be added the translators of the "Khodái-námeh," or poetical history of Persia, who are named in a note to Al-mas'údí. (vol. ii. p. 27.)

Of still greater importance are the translations which were made for Al-mámún and his predecessors from the Sanscrit into Arabic; for it is through the Latin versions of Arabic authors, in whom these translations from the Sanscrit are quoted, that we received the first knowledge of Indian learning and philosophy. The Sanscrit translators were, according to the "Fihrist" (vol. iii. MS. of Leyden), Míkah the Indian, who was under the protection of Is'hak Ibn Solaïman the Háshemite, and Ibn Dahan the Indian, who was a physician in the Barmakide hospital. At the same time works were translated from the ancient Chaldee and from the Syrian language into Arabic by the learned men of Harrán. The literary treasures of all parts of the world were deposited in the museum of Al-mámún; they were discussed in his literary assemblies, and they were incorporated in the works of his contemporaries. Towards the end of his life, Al-mámún had a meridian line measured in the plains of Sinaar; and astronomical observations were made at Baghdád and Damascus, by the Jew Sind Ibn 'Ali, by the celebrated Mohammed Ibn Músa Al-Khowárezmí [ALGORISMUS], by Habesh, and others, in order to correct the ancient astronomical tables, but he died before this task was accomplished. The

three sons of Músa Ibn Shákir were encouraged to study geometry and mechanics; and their works on these subjects are the best in the Arabic language. Al-kindí was placed by Al-mámún at the head of those who cultivated natural philosophy. With equal liberality the study of history, and of the Arabic language and literature, was promoted by Al-mámún. Asma'í, who lived in his palace, has always been considered the highest authority in the belles lettres of the Arabs; and Kotrob, a courtier of Al-mámún, is one of the best Arabic grammarians.

Unluckily for Oriental literature, European scholars have not yet shown sufficient critical spirit to make a distinction between the classical productions of the golden age of Arabic literature under Al-mámún, and the writings of a later period, when the barbarous Turks and Persians had corrupted it; although the difference is as great as the difference between the classical literature of the Greeks and Romans, and that of the middle ages. The consequence is, that there are comparatively few works of the golden age of Arabic literature in European libraries, and hardly any of them have been published or translated. (Soyúti, *History of the Khalifs*, MS. of the British Museum, No. 7324. fol. 118. recto, and No. 7325. fol. 138. recto; Baron von Hammer, *Gemäldesaal oder Lebensbeschreibungen grosser Moslimischer Herrscher*, Leipzig, 1837, ii. 219.; Al-mas'údí, *Meadows of Gold*, chap. 114., MS.; Abú-l-fedá, *Annales Muslemici*, ii.; Price, *Chronological Retrospect of Moham. History*, ii.; Abú-l-faraj, *Historia Dynastiarum*.) A. S.

AL-MA'MU'N. [AL-KA'SIM IBN HAMMUD.]

AL-MA'MU'N IBN DHI'-N-NUN (Yahya I.), second sultan of Toledo of the dynasty of the Bení Dhí-n-nún, succeeded his father Isma'il Ibn Dhí-n-nún, in A. H. 432 (A. D. 1040-1). The kingdom which Al-mámún inherited from his father comprised little more than the modern province of New Castile, or the districts of Toledo, Cuenca, Guadalaxara, Sigüenza, and Alcaraz; but as he was an enterprising and able prince, he profited by the dissensions which about that time broke out among the Molúku-t-tawáyif, or kings of small states—as those chiefs were called who divided among themselves the vast inheritance of the Bení Umeyyah; and by his ability and his courage he succeeded in subjecting to his rule the greater part of Mohammedan Spain. One of the first acts of his reign was to contract an alliance with 'Abdu-l-'azíz Al-mansúr, king of Valencia, whose daughter he married. Having then united his forces to those of his father-in-law, he invaded the dominions of Mohammed Ibn Jehwar, king of Cordova, and after defeating the forces sent against him, laid siege to that capital. Unable to defend himself against so formidable an ad-

versary, the King of Cordova sent his son 'Abdu-l-malek to Seville to implore the assistance of the sultan, Al-mu'tadhed Ibn 'Abbád, who was the sworn enemy of Al-mámún. The King of Seville granted his request. He gave to 'Abdu-l-malek a body of five hundred cavalry, and raised besides a considerable army, the command of which he gave to his eldest son Mohammed, surnamed Al-mu'tamed. On the arrival before Cordova, Al-mu'tamed encamped opposite to Al-mámún. Shortly after, in a combined attack from the garrison of Cordova and the troops of Al-mu'tamed, the besieging army was defeated and Al-mámún compelled to raise the siege. With a perfidy, however, of which history affords few examples, Mohammed's unprincipled ally took possession of the throne which he came to defend, and put that sultan to death, as well as his son 'Abdu-l-malek. [ABU'-L-WALÍD IBN JEH-WAR.] Burning to revenge his defeat, Al-mámún raised an army more formidable than the first, took a body of Castilians into his pay, and prepared to invade the dominions of Ibn 'Abbád. His father-in-law, the King of Valencia, having refused to aid him, no doubt through fear of the Sevilian king, Al-mámún, in a transport of rage, put himself at the head of a body of cavalry, marched to Valencia, surprised that place, deposed and exiled 'Abdu-l-'azíz, and caused himself to be proclaimed by the inhabitants. Strengthened by the forces of that kingdom, Al-mámún took the field against Al-mu'tamed, who had now succeeded his father Al-mu'tadhed in the kingdoms of Cordova and Seville; but although he at first gained some slight advantages over his enemy, he was unable to achieve anything important. In A. H. 465 (A. D. 1072-3), however, having obtained the aid of the Castilians, Al-mámún laid siege to Murcia, where a prince, named Ahmed Ibn Táhir, who was a vassal of Al-mu'tamed, reigned. The city was on the point of surrendering to him, when Ibn 'Ammár, at the head of the troops of Seville, and some Catalonians whom Al-mu'tamed had taken into his pay, arrived to succour the besieged. Some misunderstanding, however, with his ally Raymond, count of Barcelona, prevented that general from attacking Al-mámún, who, upon the retreat of the Sevilian troops, made himself master of Murcia and the surrounding districts. At last, in A. H. 469 (A. D. 1076-7), Al-mámún, having learned through his spies that Cordova was slightly guarded, sent thither a body of cavalry under the command of one of his generals, named Haríz Ibn 'Okéshah, who penetrated at night into one of the suburbs, and having taken a strong tower which defended the bridge of the Guadalquivir, made himself master of that capital, the governor, Seráju-d-daulah, who was the son of Al-mu'tamed, being slain in an

attempt to defend one of the towers. Al-mámún, however, did not long enjoy his triumph. Having repaired to Cordova for the purpose of being sworn by the inhabitants, he was shortly after besieged by Al-mu'tamed, and died during the siege in Dhí-l-ka'dah, A. H. 469 (June, A. D. 1077). Conde made a mistake when he said that Al-mámún died at Seville. Notwithstanding the frequent wars in which he was engaged, Al-mámún found leisure to cultivate the sciences, which he fostered and promoted in his dominions by inviting to his court the learned of other countries, and retaining them there by his munificence.

He seems to have bestowed all his attention upon the revival of the philosophical sciences, the study of which had been greatly neglected ever since the overthrow of the Cordovan khalifate; and he succeeded in founding at Toledo a school for the study of mathematics, astronomy, and geometry, which even after the taking of that city by Alfonso VI. in A. D. 1085 continued to be frequented by European scholars, among whom we might mention the learned Gerbert, who afterwards became pope under the name of Sylvester, and who introduced into Europe the use of the Arabic numbers; Adelard of Bath, who translated Euclid's Elements from the Arabic into Latin; Daniel Morley, a native of Norfolk; Gerard of Cremona, and many others, who are known to have visited Toledo for the purpose of attending the schools of the Arabs. It was for Al-mámún that the celebrated Arabian astronomer, Abú-l-kásim Ibn 'Abdi-r-rahmán, better known by the surname of Az-zarkál, constructed the instrument called *acafeha* (a planisphere or astrolabe), and a clepsydra or water clock, for the purpose of astronomical observation, the ruins of which are still to be seen at a short distance from Toledo. [AZ-ZARKÁ'L.] In the "Cronica General" attributed to Alfonso X. frequent mention is made of Al-mámún (Alimaimon), who is described as "muy buen caballero, muy leal e muy entendido en sciencias" (a very good knight, very loyal, and much learned in science). It was at his court that Alfonso VI. of Leon took refuge when persecuted by his brother Sancho. (Al-makkarí, *Moham. Dyn.* i. 384., and ii. App. p. xix.; Conde, *Hist. de la Dom.* ii. cap. vii.; Casiri, *Bib. Arab. Hisp. Esc.* ii. 214.; *Cronica de España*, part iv. fol. cxcii.; Mariana, *Hist. gen. de España*, lib. ix. cap. 8.; Pisa, *Descripcion de Toledo*, fol. 27.; Rojas, *Hist. de la imperial Ciudad de Toledo*, i. 585.) P. de G.

AL-MA'MU'N IDRI'S, surnamed Abú-l-'ola, tenth sultan of Africa of the dynasty of the Al-muwahhedún or Almohades, was born at Malaga in A. H. 581 (A. D. 1185-6). He was the son of Abú Yúsuf Ya'kúb Al-mansúr, the fourth sultan of that dynasty, who reigned from A. H. 595 to 610 (A. D. 1199-1213).

After the assassination of his brother, the Sultan Al-'ádil, who was strangled at Marocco on the 24th of Shawwál, A. H. 624 (Oct. 7. A. D. 1227), by a party of the Almohades, Al-mámún, who was then in Spain, hastened to Seville, of which city he had been appointed governor by Al-'ádil, and caused himself to be proclaimed by the inhabitants. Meantime the party at Marocco who had assassinated Al-'ádil, and the two councils of the Almohades, raised to the vacant throne a son of that sultan named Yahya An-násir; but the new sovereign had scarcely reigned a year when Abú Hafss, Abú 'Abdillah, and other sheikhs of the Almohades in the interests of Al-mámún, made a revolution at Marocco, and, having expelled from that capital Yahya An-násir and all those who followed his party, sent a deputation to Spain inviting Al-mámún to seize on the throne. Al-mámún was not slow in accepting their offer. Having concluded a truce with Fernando III. of Castile, and obtained from that king a body of twelve thousand men to help him in the conquest of Africa, he sailed from the port of Algesiras in Dhí-l-ka'dah, A. H. 626 (Oct. A. D. 1229), and landed at Ceuta. After allowing some rest to his troops, Al-mámún marched to Marocco, in the neighbourhood of which city he found his nephew Yahya encamped with all his forces. A bloody battle ensued, in which the latter was defeated with great loss, and obliged to take refuge in the mountains of Hentétah. Soon after, Marocco submitted, and Al-mámún made his triumphant entry into that capital on Ramadhán, A. H. 627 (Sept. A. D. 1230). The conqueror summoned to his presence the sheikhs of the two councils instituted by Al-mahdí [ABU 'ABDILLAH MOHAMMED], and, after upbraiding them for their disloyalty, ordered them to be beheaded, together with all their male relatives, with the single exception of a boy, thirteen years old, who was spared on account of his being already a Háfedh, or knowing all the Korán by heart. Similar orders were also sent into the provinces with regard to such sheikhs or governors as Al-mámún suspected of being hostile to his government; and in a few days the number of heads which arrived in the capital, and which were left hanging around the ramparts, was so great as to cause an intolerable stench from their putrefaction. Nor would Al-mámún order them to be removed, saying, "Nothing can be so sweet as the head of a dead enemy! It must be odoriferous like musk to all those who love me; it can stink only in the nostrils of those who hate me." This bloody execution was followed by the abrogation of almost all the laws promulgated by the Mahdí, the spiritual founder of the dynasty. According to Ibn Khaldún (*Hist. of the Berbers*, lib. iii.), Al-mámún sent orders to all the provinces of his empire,

that the name of that legislator should no longer be struck on the coins * or proclaimed from the pulpits of the mosques; and that in the form for summoning to prayer, which it was the custom to make in the Berber dialect, no mention should be made, as before, of the founder of the sect.

But whilst Al-mámún triumphed in Africa, the Spanish provinces were fast shaking off his yoke or being subdued by the Christians. That sultan had no sooner sailed for his African expedition than the people of Seville revolted, expelled the governor appointed by him, and sent in their allegiance to Al-mutawakkel Ibn Húd, a chief descended from the royal family of Bení Húd, who some time before had raised the standard of revolt at Murcia. [AL-MUTAWAKKEL ALAI-LLAH.] The example of Seville was speedily followed by the people of Cordova, Jaen, Algesiras, and other large towns, who expelled their African garrisons; so that in the short space of two years the whole of Spain acknowledged the rule of Al-mutawakkel. In the mean time, Yahya, having recruited his army among the tribes inhabiting the gorges of the Atlas, marched against Al-mámún; but he was again defeated and his army dispersed. A second attempt to surprise Marocco proved also unsuccessful; he was again defeated with the loss of many of his followers, whose heads were fixed to the walls of Marocco. In these engagements Al-mámún is said to have principally owed his success to his Christian auxiliaries, who, knowing that if vanquished they had no quarter to expect from the enemy, fought always with the courage of despair. As a reward for their services, Al-mámún granted them permission to build a church within the precincts of his capital, and to toll their bells three times in the course of the day. In A. H. 629 (A. D. 1232), a brother of Al-mámún, named Abú Músa 'Imrán, rose in Ceuta, and caused himself to be proclaimed under the name of Al-muyyed-billah (the assisted by God). Al-mámún left Marocco to oppose him; but hearing on his way to Ceuta that the tribes of Fezár and Nekáyah had laid siege to Meknásah (Mequinez), he retraced his steps, and marched against them. At his approach the Berbers raised the siege, and Al-mámún, returning to Ceuta, besieged that city for three months. Abú Músa then implored the assistance of Al-mutawakkel Ibn Húd, who sent him troops and provisions, thus enabling him to make a vigorous defence; but as Al-mámún was well provided with battering engines, he soon made a breach, and was on the point of ordering a general assault when news was brought to him that his old enemy Yahya An-násir had again taken the field, and had surprised

* Many small square coins, in which the word "Al-mahdí" has been effaced or cut out of the inscription, are preserved in the cabinet of medals at Madrid.

Marocco. Upon the receipt of this intelligence, Al-mámún immediately raised the siege of Ceuta and set off in pursuit of his enemy; but as he was marching towards Marocco, he was seized by an acute disorder, which caused his death at Wáda-l-'obeyd (the river of the little slave), or, according to other authorities, at Wáda Umm Rabi', on Saturday the 15th of Dhí-l-hajjah, A. H. 629 (Oct. 1. A. D. 1232), after a reign of five years and three months, counting from the day of his proclamation at Seville. (Ibn Khaldún, *Hist. of the Berbers*, MS. (Brit. Mus. No. 9575.), *History of Marocco*, MS.; Al-makkari, *Moham. Dyn.* ii. App. lxxiii.; Conde, *Hist. de la Dom.* ii. 434.; Casiri, *Bib. Arab. Hisp. Esc.* ii. 22, 23.; Chenier, *Recherches sur les Maures*, vol. ii.; Cardonne, *Histoire de l'Afrique et de l'Espagne*, vol. ii.; Karttás, translated by Moura.) P. de G.

ALMAN, or ALEMAN, JOHN, (JOCHANAN), (יוחנן אלמאן), a Jewish rabbi and native of Constantinople who lived towards the end of the fifteenth century, at which period, being in Italy, he became Hebrew master to Giovanni Pico della Mirandola. His works are—1. "Cheshkek Shelomoh" ("The Desire of Solomon") (1 *Kings*, ix. 19.), a commentary on the Song of Songs, which is partly moral and partly cabbalistical, and in the preface to which, says Azulai, in the "Vahad Lachacanim," p. 18., he gives a copious account of all the sciences in which Solomon was skilled. Bartolucci and Le Long both give this work as printed at Venice, A. M. 5383 (A. D. 1623); but in this case they are confounding the "Cheshkek Shelomoh" of Alman with the commentary on the Proverbs of R. Solomon Duran, which bears the same title. The "Shalshelleth Hakabbala," the "Siphte Jeshenim," Wolff, De Rossi, and Azulai, all concur in giving this work as hitherto unedited. 2. "Ene Haeda" ("The Eyes of the Congregation") (*Numbers*, xv. 24.), a commentary on the Law. Azulai also assigns to him, 3. "Chaje Olam" ("Life Eternal"). (De Rossi, *Dizionar. Storic. degl. Autor. Ebr.* i. 47, 48.; Bartolucci, *Biblioth. Mag. Rabb.* iii. 782, 783.; Wolfius, *Biblioth. Hebr.* i. 470. iii. 352.; Le Long, *Biblioth. Sacra*, ii. 799.; Plantavitus, *Biblioth. Rabbin.* No. 211. 512.) C. P. H.

AL-MANSU'R (the assisted by God, or the Victorious) was the title of a celebrated general and minister of Hishám II., tenth sultan of Cordova of the dynasty of Umeyyah. His name was Abú 'A'mir Mohammed, and he was born at a town called Toras or Torres, in the province of Algesiras in Spain, in A. H. 327 (A. D. 939). His father, 'Abdullah Ibn 'A'mir Al-ma'áferí, who was descended in a straight line from 'Abdul-malek Al-ma'áferí, one of the conquerors of Spain, was a learned theologian, who wrote several works on subjects connected

with divinity, and made a pilgrimage to Mecca, on the return from which he died at Rokédah in Africa about A. H. 350 (A. D. 962). His mother, Boríhah, was the daughter of Yahya Ibn Zakariyyá Ibn Bartal, a noble Arab of the tribe of Temím. His parents, who destined him for the profession of the law, sent him to Cordova under the reign of Al-hakem II., and Abú 'Amir soon made such progress in the schools of that city that he became a very accomplished scholar. The death of his father, however, having deprived him of his means of subsistence before he had completed his education, young Abú 'A'mir established a bookseller's shop close to the royal palace; and as he was a sound scholar and wrote a very good hand, he earned his livelihood by transcribing such books as were brought to him, and drawing up petitions and letters for the servants of the royal household who could not write. In this manner he came to be employed by one of the chief eunuchs of the palace, who, being pleased with his intelligence and prepossessing manners, took a fancy for him and offered to become his patron. An opportunity soon presented itself: one of the sultan's wives, named Sobha, who was the mother of Hishám, happening to be in want of a confidential secretary, the eunuch recommended his protégé to her. Al-mansúr acquitted himself so well of his task, that he obtained the favour of Sobha, who, wishing to reward his services, requested her husband, Al-hakem, to confer on him some lucrative employment. Al-mansúr was appointed kádhi of Liblah (Niebla); and as his knowledge of law and his accomplishments enabled him to distinguish himself in that situation, he was promoted to be kádhi of Seville, and shortly after summoned to the capital, where, through the favour of Sobha, he was appointed to the high and responsible offices of master of the mint and vizír of the meshwár or council, both of which he retained till the death of Al-hakem. Whilst filling these situations, Al-mansúr failed not to cultivate the friendship of Sobha by his attention towards her, and by rich presents, among which the authors of the time mention a palace of solid silver which he presented to that princess on new year's day. On the death of Al-hakem (A. H. 366), his son Hishám II., then about ten years old, succeeded him; and Al-mansúr, who enjoyed the entire confidence of Sobha, was appointed to the office of chief vizír, in conjunction with Abú Ja'far 'Othmán Al-mus'hafí, the hájib or chamberlain of the deceased sultan, and Ghálib An-násirí, the commander of the forces. One of Al-hakem's brothers, named Al-mugheyrah, having refused to take the customary oath of allegiance to the new sovereign, his death was resolved upon, and Al-mansúr was intrusted by his partners in office with the execution of the sentence. Al-mansúr executed his

commission faithfully; he repaired to the residence of Al-mugheyrah, and had him strangled. Shortly after news was received in Cordova that the Castilians, hearing of Al-hakem's death, had crossed the frontier, and were laying siege to Calatrava. An army which Ja'far had sent against them had been defeated, and fears were entertained for the safety of that important fortress. Having put himself at the head of a small force, Al-mansúr attacked and defeated the Castilians, obliged them to raise the siege, and pursued them far into their territory, returning to Cordova with upwards of three thousand prisoners and considerable spoil. This splendid success, coupled with his affability and generosity, gained him the affections of the army; and Al-mansúr began then to form those projects of ambition which were afterwards realised to their fullest extent. His first step was to get rid of the Slavonian guard, a numerous body chiefly composed of Christians taken in war or bought on the frontiers of France, and who since the time of Al-hakem I. had formed the principal force of the khalifs. By representing to Ja'far how impolitic it was to have a numerous body of men, mostly of foreign origin, and in some instances professing a hostile religion, with arms in their hands in the very capital of the empire, he persuaded that weak minister to have them disbanded, and to supply their place by a large body of Berbers from Africa. Having in like manner, and under various pretences, obtained the dismissal of several officers of the khalif's household who might prove an obstacle to his ambitious views, Al-mansúr next applied himself to destroy the influence of the hájib Ja'far, and for that purpose courted the friendship of Ghálib, his partner in the vizírate, who was an enemy of that minister. Being made aware of the plans which Al-mansúr was forming for his destruction, Ja'far wrote to Ghálib asking for a reconciliation, and applying, at the same time, for the hand of his daughter Asmá. Ghálib consented, and the proposed marriage was about to be celebrated, to the great disappointment of Al-mansúr, when the latter succeeded, by his intrigues, in rousing the suspicions of Ghálib against Ja'far, and marrying the bride destined for his rival. The marriage was celebrated on the 1st of Moharram, A. H. 367 (August, A. D. 977), with unusual pomp and magnificence; the bride being first conducted to the royal palace, where Hishám received her in state, surrounded by the high officers of his court; after which the khálif himself accompanied her to the bridegroom's palace. Ja'far tried, though in vain, to ruin Al-mansúr in his master's favour. Every day his rival's influence at court waxed greater, whilst his own gradually decreased. The office of wáli-medínah, or city magistrate, and commander

of the police force, which Ja'far held in his capacity of hájib, was abruptly taken from him, and given to Al-mansúr; strict account was next demanded of him of all sums which had passed through his hands since his nomination to the post of hájib; and the examination of his accounts having been intrusted to a commission appointed by his enemy Al-mansúr, he was accused and convicted of having embezzled the public money, was heavily fined, and thrown into a dungeon; and although he was shortly after released and restored to his office, he was again imprisoned upon a similar charge, and obliged to sell a magnificent villa which he possessed in the quarter of Cordova called Russáfah, in order to pay the heavy fines imposed upon him. A nephew of his, named Hishám Al-mus'hafí, was about the same time put to death in the following manner. Hishám had accompanied Al-mansúr in one of his campaigns against the Christians. As that general was returning to Cordova victorious, bringing with him several bags filled with the heads of his enemies, according to the barbarous custom of the times, Hishám stole one of the bags, and leaving the army behind, hastened to Cordova, intending to present it to the khalif, and be the first to announce the victory which his arms had obtained. Al-mansúr had no sooner been apprised of this circumstance than he had the culprit seized and put to death. Ja'far soon shared a similar fate: he was deprived of all his honours and emoluments, and cast into one of the dungeons of Az-zahrá, where he ended his days, according to some authorities, from the effects of poison administered to him; according to others, from grief and disappointment. Once rid of Ja'far, Al-mansúr applied himself next to destroy the influence of Ghálib, who, besides enjoying the confidence of Sobha, Hishám's mother, had a considerable party in Cordova, owing to his personal qualities and to his eminent services in the field; and he so well succeeded, that after many intrigues, which it would take too long to relate, the spirited chieftain left the capital secretly, and fled to Galicia. The historian Ibn Hayyán, quoted by Al-makkarí, says that Ghálib went over to the Christians, in consequence of a personal quarrel with Al-mansúr. His words are as follow:—“Having accompanied that general in one of his campaigns, Ghálib ascended with him to the top of a castle for the purpose of reconnoitring the neighbouring country, and fixing upon the plan of operations to be adopted. There happening to be some difference of opinion between them, a dispute arose, and sharp words ensued. Al-mansúr called Ghálib a traitor, and threatened to have him arrested; Ghálib, on the other hand, charged Al-mansúr with aiming at royalty, and having secretly despatched all those who stood in his way to the throne;

and he added, 'I know well what thou art now aiming at ; but perchance Ghálib may prove a greater obstacle in thy way than Ja'far ever was.' Mad with rage, Al-mansúr summoned his guards ; but Ghálib, drawing his sword, attacked him and wounded him on the head ; and he would undoubtedly have killed him, had not some of his own servants who were present prevented him by seizing his arm." After this rupture, Ghálib, not considering himself safe in the camp, collected his servants and adherents, and retired to Medína Selim (Medinaceli), from whence he crossed the frontier and joined the Christian forces. Ghálib's flight being known in Cordova, Al-mansúr was appointed sole vizír, and hájib or chamberlain to Hishám. Shortly after a cousin of that sultan, whose name was also Hishám Ibn 'Abdi-l-jabbár, was arrested and put to death on the charge of meditating treason against his sovereign, Hishám. Having in this manner rid himself of all those who stood near to the throne, or from whom he might apprehend opposition in the government, Al-mansúr applied himself to re-model the army so as to place it entirely at his own disposal. For this purpose he sent officers into Africa, with instructions to enlist large bodies of Berbers of the tribes of Sanhájah, Maghráwah, Bení Yeferen, Birzál, Meknásah, and others ; and he bought a large number of Christian slaves, whom he formed into a new Slavonian guard. He dexterously removed the noble Arabs from all posts of honour and distinction, and advanced the Zenátah and other African chieftains to the command of the armies and the government of the provinces. His next step was to possess himself of Hishám's treasures. On the plea that Sobha, the khalif's mother, had taken large sums of money out of the royal coffers, which she had appropriated to her own use, he prevailed upon that imbecile sovereign to issue an order for the removal of the treasures to a place of safety ; and they were accordingly removed to a strong castle called Az-záhirah on the banks of the Guadalquivir, where Al-mansúr usually resided, surrounded by his African guard, and in all the pomp and splendour of the khalifate. Meanwhile, Hishám, confined in his harem, surrounded by slaves and eunuchs devoted to Al-mansúr, took no part whatever in the administration. By the hájib's orders he was so carefully concealed from the sight of the public that many of his subjects never saw him once during their lives. If he happened to ride out to the mosque or to some of his pleasure houses in the outskirts of Cordova, he was always preceded by a numerous escort, who had orders to clear the road and allow no one to stop ; and if Al-mansúr had to leave Cordova, he took care to appoint people who saw his orders executed, and prevented any one from approaching the khalif. All letters

and proclamations, moreover, were issued by his powerful hájib, whose name was likewise proclaimed from the pulpits and struck on the coins of the state. In short, what the amíru-l-omrá of the race of Buwayh had done at Baghdád, Al-mansúr practised in Cordova ; he dexterously and by degrees usurped every one of the rights and prerogatives appertaining to the khalifate, and he left only a shadow of authority in the hands of his helpless sovereign. Indeed, several Cordovan writers, like Mohammed Ibn Ibráhim in his "*Reyhánu-l-lebáb wa rey'ánu-sh-shebáb*" ("The sweet Gales of the Intelligent, and Flowers of Youth"), Ibn Hayyán, and others, give Al-mansúr the title of sultan, and make him the founder of a dynasty called the 'A'miriun or 'A'mirites, from the name of one of his ancestors, Abú 'A'mir.

But however unjustifiable the means which Al-mansúr employed to seize on the power, he wielded it with an ability and success unparalleled in the history of Mohammedan Spain. Never was Islám more prosperous than under his administration. Not only did he carry his victorious arms to the very extremity of the Peninsula, and recover all the provinces which had been lost under the preceding reigns, but succeeded by his policy and his talents in establishing his sway in Western Africa, and submitting to his rule the motley tribes from Tangiers to Sús-akssá. This success was owing in part to Al-mansúr's brother, Abú-l-kakem 'Omar, who, having crossed the strait at the head of considerable forces, attacked and defeated Hasan, the last of the Idrísites, besieged him in his capital Basrah Al-maghreb, or Basrah of the West, to distinguish it from Basrah on the Euphrates, and took him prisoner. His eldest son, 'Abdu-l-malek, contributed also to the subjection of Africa. Having led an army against Zírí, or Zeyrí Ibn 'Attiyah, lord of the tribe of Maghráwah, he defeated him in several encounters, and compelled him to retire to the country of Sanhájah, where he died in A. H. 391 (A. D. 1000-1). But Al-mansúr's principal object was the subjection of the Christians of Spain ; and that he might be at liberty to devote himself entirely to their destruction, he concluded a treaty with 'Azíz-billah, fifth sultan of Egypt of the dynasty of the Fátimites, for the pacification of Africa. His wars, or rather expeditions, against the Christian states, are too numerous to be related in detail, amounting to no less than fifty-four ; for it was a custom with him to lead his army twice every year against the Christians, once in the spring and once in the autumn. Some were little more than predatory incursions, but others were attended with the most brilliant success. In A. H. 372 (A. D. 983), for instance, he invaded Galicia, and took the cities of Leon and Astorga, which he destroyed. Two years after, in A. H. 374

(A. D. 985), Al-mansúr invaded Catalonia, and, having defeated Borel, count of Barcelona, near Moncada, marched to that capital, which he invested and took by assault. The ensuing year he directed his arms towards Navarre, which he completely overran, and he would have taken the capital, Pamplona, had not the excessive rains obliged him to raise the siege and return to Cordova. But his most celebrated expedition was that undertaken in A. H. 387 (A. D. 997) against Galicia for the purpose of destroying the celebrated shrine of Compostella. The events of this campaign have been so grossly and wilfully disfigured by the monkish chroniclers of the middle ages, that we may perhaps be excused if we give here a few details borrowed from the Arabian writers. Al-mansúr left Cordova on Saturday, the 23d of Jumáda the second, A. H. 387 (July 3. A. D. 997), and proceeded to Kúriah (Coria) on the frontiers of the modern kingdom of Portugal, where he was met by several Christian counts, his tributaries, at the head of their vassals. From Coria the army marched to the Duero, where a fleet, fitted out at a port called Kasr Abí Dánis, on the coast of the Western Ocean, and which by Al-mansúr's orders had ascended the Duero, was already waiting for them. A bridge was then constructed with boats, by means of which the army crossed over to the opposite bank. Having been plentifully supplied with the stores and provisions on board the fleet, the army continued its march, and crossing the Miño and the Ulla, arrived in sight of Santiago on Wednesday, the first of Sha'bán (August 10. A. D. 997). Finding the city deserted, Al-mansúr ordered it to be destroyed and set on fire; all the churches, including that consecrated to St. James, were moreover razed to the ground, and their bells sent to Cordova on the shoulders of Christian captives; the tomb of the apostle only was spared, Al-mansúr having appointed people to take care of it and prevent any profanation. After laying waste the neighbouring country, the army proceeded to the small peninsula of San Cosme de Mayança, where, finding his march arrested by the sea, Al-mansúr ordered a retreat. Passing again by Santiago, he laid waste the dominions of Bermudo II., king of Leon, and returned to Cordova, where he made his triumphant entry in November, A. D. 997. The ensuing spring he directed his arms against Catalonia, which he traversed in every direction without meeting any opposition. At last, in the month of Safar, A. H. 392 (January, A. D. 1002), Al-mansúr resolved to strike a decisive blow at the Christians, and, if possible, to subject the whole Peninsula to his rule. Having caused the jihád, or holy war, to be proclaimed in all the mosques of Mohammedan Spain, he summoned the African tribes to his standard, and took the field at the head of an army

amounting to upwards of eighty thousand men. Terrified at the approaching danger, the Christian rulers of the Peninsula entered into a confederacy to repel the common foe. Sancho Garcés, count of Castile, was the first attacked; but, retreating before the enemy, he fell upon Soria, where he was joined by the forces of Navarre, commanded by Sancho II., surnamed "el Mayor," and the reinforcements which the regents of Leon sent to assist him in the approaching contest. Al-mansúr, having divided his army into two bodies, ascended the Duero, and encountered the allies in the vicinity of Kal'at An-nosor (Calatañazor), a place between Soria and Medinaceli. This was the first time during the administration of Al-mansúr that the three Christian powers had united against him; great, therefore, was the hájib's astonishment when he perceived the wide-spread tents of the Christians, presenting an appearance truly formidable when compared with their former levies. The battle commenced at break of day, and was maintained with equal constancy until night separated the combatants. The loss on both sides was immense; but more so on that of Al-mansúr, whose best officers perished in the action. Overcome with fatigue and anxiety, Al-mansúr, who had received several wounds, retired to his tent to await the customary visit of his generals. The extent of his disaster at once broke upon him when he learned from the few who arrived the fate of their brother chiefs. To hazard a second battle, he well saw, would be destruction; and, burning with shame, he ordered a retreat. His proud spirit, however, could not endure such a reverse; and before he had arrived at Medinaceli, on the frontiers of Castile, he died, not so much of his wounds, which he would not allow to be dressed, as of sorrow and disappointment. Such, at least, is the account given by the Christian chroniclers. The Arabs say that Al-mansúr was, as usual, victorious; but that, as he was returning from the expedition, he was seized by an acute disorder. He continued, nevertheless, to make war against the Christians and lay waste their provinces, until, his disease increasing, he was placed on a wooden litter lined with soft cushions and covered with an awning, and carried on the shoulders of his men to a place called Walcorari, near Medinaceli, where he died on Monday, the 27th of Ramadhán, A. H. 392 (August 9. A. D. 1002), at the age of sixty-five, having been born in A. H. 327 (A. D. 938-9), or the year of Al-handik, as it was called by the Spanish Moslems, owing to the disastrous battle of that name fought under the walls of Zamora during the reign of An-násir lidíni-llah. [AN-NA'SIR.]

Almansúr's internal administration was as judicious as it was just: trade and agriculture flourished, works of public utility were executed, and merit was rewarded. His

protection of letters and science was such as his early proficiency promised, and his hall was always thronged with literary men, anxious to present him the fruit of their labours. The best literary productions of Mohammedan Spain may be said to be due to the encouragement which Al-mansúr afforded to letters. It was for him, and at his command, that Ibn Joljol wrote his "Lives of the Arabian Physicians born in Spain," a work to which Ibn Abí Ossaybi'ah was indebted for most of his information; it was also for him that 'Obadah Ibn Máí-s-semá wrote the lives of celebrated poets. Abú-l-mugheyrah Ibn Hazm, one of Al-mansúr's vizírs, Abú-l-walíd Ibnu-l-faradhí, Ibn Sah-lún, Ibnu-d-dabbágh, Ibn Jesúr, Abú 'Abdah Hasan Al-laghúwí, and Yúsuf Ibn 'Abdi-l-barr wrote each a history of their own times. Az-zubeydí wrote the lives of celebrated grammarians and rhetoricians, and Ahmed At-talamankí those of eminent historians. The poets living at his court were equally numerous, and the works of Sá'id Al-laghúwí, author of the "Fossús" ("Gems"), of Ibnu-l-'aríf, Ibn Shoheyd, Abú 'Omar Ar-rámedí, Ibn Darráj Al-kastáli, Ibn Hání, and others, may stand a comparison with those of the best poets of the courts of Al-mámún and Hárún Ar-rashíd. Al-mansúr, however, is accused of having forbidden the study of ethics and metaphysics in Spain. Sá'id of Toledo, who wrote about a century after the death of the hájib, says that "in order to gain popularity with the ignorant multitude, and to court the favour of the ulemas of Cordova and other strict men, who were averse to the cultivation of the philosophical sciences, Al-mansúr commanded a search to be made in Al-hakem's library, when all works treating on ethics, dialectics, metaphysics, and astronomy were either burnt in the squares of the city, or thrown into the wells and cisterns of the palace. The only books suffered to remain in the splendid library founded by Al-hakem II. were those on rhetoric, grammar, history, medicine, arithmetic, and other sciences considered lawful. Any scholar found indulging in any of the proscribed studies was immediately arraigned before a court composed of kádhis and ulemas, and if convicted, his books were burnt and himself sent to prison."

But it is as a warrior that Al-mansúr distinguished himself most. The Moslem army was never more efficient or better disciplined than under his administration. He promulgated a military code, and whoever was found guilty was immediately tried, and chastised in proportion to his offence. As a proof of the severity with which he enforced discipline, the following anecdote is given by Ibn Hayyán: One day, as he was reviewing his troops in a plain outside of Cordova, he saw something glitter among his Berber guard. Having inquired from one of his

officers what it was which attracted his eyes, he was told that one of the men had unsheathed his sword. "Bring the man to me," said Al-mansúr to one of his officers. The Berber then came out of the ranks, and saluted his general. "What made thee unsheath thy sword at a time and in a spot where thou well knowest it is strictly forbidden to do so without previous order from thy officers?" The soldier confessed his guilt, but alleged as an excuse, that whilst he was in the act of pointing to a comrade with his sheathed sword, the scabbard fell off and left the blade uncovered. "Crimes of this kind no excuse can palliate," was Al-mansúr's reply; and he ordered the Berber to be immediately beheaded with his own sword. The gory head of the delinquent was then fixed to a spear and paraded in front of the ranks, whilst a proclamation was read to the troops, stating the crime just committed, and the manner in which it had been punished. Like most eastern conquerors, Al-mansúr was very fond of building: he not only made a considerable addition to the great mosque of Cordova, on which he is said to have expended vast sums, but built a fine bridge over the Xenil at Ezija, erected an aqueduct at Merida, and repaired the great mosque of Fez. He founded a city on the banks of the Guadalquivir, and spent countless sums in building a palace, surrounded by plantations, where he usually resided. Al-mansúr seems to have been as distinguished for his piety and religion as he was for his more dazzling qualities: he wrote a Korán, which he always carried with him in his military expeditions, and he never left Cordova without taking with him his grave-clothes; thus showing that he was prepared for death. By his orders, the dust which adhered to his garments and armour was carefully collected by his servants, and preserved in a bag, to be afterwards used in his interment; and when he died, his body was—to borrow the expression of an Arabian writer—covered with the aromatic dust collected in fifty fields of battle. His winding sheet was made of coarse linen grown on the land which he inherited from his father, and spun and woven by his own daughters. Many histories of this hero were written soon after his death; the following are among the best:—"Al-máthiru-l-'amiriyah," or "The high Deeds of Ibn Abí 'A'mir," as Al-mansúr is sometimes called by Huseyn Ibn 'Assim, a writer of the eleventh century. "Azháru-l-manthúrah fí-l-akhbári-l-mathúrah" ("Scattered Flowers: on the memorable Deeds of Al-mansúr"), by an anonymous writer, who appears to have lived under the reign of Hishám II. Large extracts from this work are given by Al-makkarí in his "Nafhu-t-tíb." Ibn Hayyán is also reported to have written a history of the administration of Al-mansúr and his two sons 'Abdu-l-malek and 'Abdu-r-rahmán.

(Mohammed Ibn Ibráhím, *Reyhánu-l-lebáb*, MS.; Ibnu-l-khattíb, *Al-ahátat, or the History of Granada*, MS.; Al-makkarí, *Moham. Dyn.* i. 228. ii. cap. vii.; Conde, *Hist. de la Dom.* i. cap. 95—102.; Casiri, *Bib. Arab. Hisp. Esc.* ii. 202.; Alfonso el Sabio, *Crónica de España*, part. iii. cap. 18.; Mariana, *Hist. General de España*, lib. viii. cap. 9.; Marmol, *Hist. de Africa*, lib. ii.; Cardonne, *Hist. de l'Afrique et de l'Espagne*, vol. i.; Abú-l-fedá, *Ann. Musl.* sub anno 366; Rodericus Toletanus, *Hist. Arab.* ad calcem Erpenii, cap. 31.) P. de G.

AL-MANSUR. [ABU' JA'FAR.]

AL-MANSUR. [ABU' YA'KUB YUSUF.]

AL-MANSUR. [BA'DIS.]

AL-MANSUR BIKAWATI-LLAH (the victorious through the power of God) Isma'il, third khalif of the dynasty of the Fátimites, succeeded his father, Al-káyim biamri-llah, who died at Mahdiyah in A. H. 334 (A. D. 934), whilst the forces of the rebel Abú Yezíd were besieging that city. [AL-KA'YIM BIAMRI-LLAH.] Artfully concealing the death of his father, Al-mansúr defended himself with equal gallantry and skill, until, having made a sally at the head of his best troops, he attacked and defeated the besiegers. Having subsequently detached a portion of his forces in pursuit of the rebel, Abú Yezíd was taken and put to death. After a reign of seven years, Al-mansúr died in A. H. 341 (A. D. 945), at the age of thirty-nine, and was succeeded by his son Mu'izz. Al-makrízî calls him Al-mansúr binasri-llah (the victorious through the help of God) and Abú-t-táhir. His birth, according to the same historian, happened in A. H. 301 or 302 (A. D. 913 or 915). (Ibnu-l-athír, *Ibratu-l-awali*, MS.; D'Herbelot, *Bib. Or.* voc. "Fathemah;" Abú-l-fedá, *Ann. Musl.* sub anno 341; El-macin, *Hist. Sar.* lib. ii. cap. xix.; Casiri, *Bib. Arab. Hisp. Esc.* ii. 194.) P. de G.

AL-MARRAKISHI, more correctly Al-morrékoshí (Abú Mohammed 'Abdu-l-wáhed At-temímí), surnamed Muhiyu-d-dín, was born at Marocco in A. H. 581 (A. D. 1185-6), during the reign of Abú Yúsuf Ya'kúb, fourth sultan of Western Africa and Spain of the dynasty of the Almohades. At the age of nine his parents sent him to Fez, where he studied under the best professors. His education being completed, he returned to Marocco, from whence he crossed over to Spain in A. H. 603 (A. D. 1206), where he applied himself to collecting materials for the history of that country. The year of his death is not known. He wrote a history of Mohammedan Spain, entitled "Al-mo'ajeb fi talkhíss akhbári-l-maghreb" ("The Promoter of Admiration, or a compendious History of the West"). A copy of this valuable history is in the library of Leyden (No. 546.), from which some extracts have appeared in the work entitled "Specimen e Litteris Orientalibus, exhibens Diversorum Scriptorum locos

de Regia Aphantidarum Familia et de Ibn Abduno Poeta," &c., by Marinus Hoogvliet, Leyden, 1839. P. de G.

AL-MAS'U'DI. [MAS'U'DI.]

AL-MAUSILI' (Is'hák Ibn Ibráhím), surnamed Abú Mohammed, a celebrated singer and musician who lived at the court of Harún Ar-rashíd and Al-mámún, khalifs of the house of 'Abbás, was born at Baghdád in A. H. 150 (A. D. 767). His father, Ibráhím, generally known by the title of 'An-nadím Al-mausilí (the social companion or singer from Mosul), had been a singer attached to the court of Al-mahdí, the third khalif of the house of 'Abbás. At his death in A. H. 188 (A. D. 804), his son Is'hák succeeded him in his office, and not only distinguished himself as a singer and musician, but cultivated literature with great success, and was equally well versed in sacred traditions and jurisprudence. The khalif Al-mámún used to say of him, "Were Is'hák not so publicly known and spoken of as a singer, I would appoint him to the place of kádhi; for he is more deserving of it than those who now fill the office at this my court, and he surpasses them all in virtue, veracity, piety, and honesty; but people know him only as a singer, and that talent, though the least of those which he possesses, has eclipsed the rest." Al-mausilí died at Baghdád in Ramadhán, A. H. 235 (April, A. D. 850), according to some authorities; others postpone his death until Shawwál A. H. 236 (May, A. D. 851). He was the author of several works on the science of music, which are very much esteemed by the Arabs. Some extracts from one of them may be found in the large work on music by Mohammed Ash-shalahí of Seville, a copy of which is preserved in the national library at Madrid (Gg 41.). Al-mausilí was also a good poet, and composed several poems, which were collected after his death. His life, as well as that of his father Ibráhím, are in Ibn Khallikán.* Al-mausilí means the native of, or resident at, Mausil (Mosul) and Is'hák was so called because his father, who was a native of Kúfah, had long resided in that city. (Ibn Khallikán, *Biog. Dict.* i. 20. 180.; D'Herbelot, *Bib. Or.* "Ishak," "Mosuli.") P. de G.

ALMEIDA, FERNANDO DE, a Portuguese ecclesiastic and musical composer, was born at Lisbon. In 1638 he entered the convent of Thomar, and died in 1660. He was one of the most celebrated pupils of

* As our quotations from this writer were hitherto from a manuscript copy of his work, we wrote his name, according to the system generally followed by oriental scholars in this country, Ibn Khallekán. Henceforward we shall refer to the English translation by Baron Mac Guckin de Slane, now being published at Paris at the expense of the Oriental Translation Fund of Great Britain and Ireland, and in so doing we shall write "Ibn Khallikán," as the translator has written it. (Ibn Khallikán's *Biographical Dictionary*, translated, &c. Paris, 1842, 4to.)

Duarte Lobo, and of his many posthumous works the following are especially esteemed: —“*Lamentationes, Responsiones, et Miserere dos tres officios da quarta, quinta, e sexta feira da semana santa,*” and “*Missa a 12 Voci.*” (Machado, *Biblioteca Lusitana Historica*, &c.)

E. T.

ALMEIDA, DON FRANCISCO DE, the first Portuguese viceroy of India. After the discovery by Bartolomeo Diaz of the Cape of Good Hope, called by him the Stormy Cape, Emanuel (Manoel), who succeeded his cousin João II. on the throne of Portugal, persevered in encouraging those maritime enterprises which had already given to Portugal the lead in modern discovery, and which ultimately diverted the commerce of the East into new channels. Subsequent expeditions under De Gama and Cabral had been successful in forming alliances and settlements on the African and Indian coasts. The king at length judged it expedient that the power acquired by the Portuguese in the East should be confirmed by the display of regal authority, and Almeida, who was the seventh son of the Conde de Abrantes and a soldier of tried courage and abilities (for he had distinguished himself in the Moorish wars of the Peninsula), was invested with the title of viceroy. On the 25th of March, 1505, eighteen years after the departure of Diaz on his voyage to seek a new route to India, he prepared to leave Lisbon, accompanied by his son, and with a force amounting to fifteen hundred men, all of character and respectability, among whom were many noblemen of the royal household. A fleet of fifteen ships lay in the Tagus ready to convey him, and the embarkation was accompanied with all the splendour and solemnity befitting a great undertaking. They doubled the Cape of Good Hope without difficulty, and arrived at the port of Quiloa on the coast of Zanguebar. Previous voyagers had generally found the natives hospitable towards them as strangers. The picture of their reception given to the Portuguese by the African king of Melinda is beautifully drawn by Camoens, and his poetry had its foundation in truth; it is in fact an amplification of the account given by Osorius in his History, and by Barros in his Decades, assisted by the poet's own observation. But the object of the Portuguese in forming commercial establishments as well as of establishing Christianity having been ascertained, the Mohammedan merchants and settlers, who had hitherto enjoyed an uninterrupted monopoly of the rich markets of the East, had laboured to excite a fierce hostility in every quarter against them, and in many cases with success. At Quiloa, finding that no respect was paid to his flag by Ibrahim, whom the Portuguese call Habraemo, the prince of the city, Almeida demanded the reason. A suspicious apology

was sent, on which Almeida told the messenger that he would receive it in person; he immediately landed with five hundred men. Ibrahim fled, and Almeida took possession of the city. At the suggestion of Mohammed Ancon, a person who had greatly favoured the Portuguese, and who refused to accept the crown himself, he placed it on the head of a young prince whose father Ibrahim had deposed and assassinated. After receiving homage from him in the name of the King of Portugal, and building a fort for the defence of the place, he proceeded to Mombaza, a city of great importance on the same coast; and being there denied admittance, he immediately bombarded the fort. A shell struck the powder magazine, which blew up, and the fort was abandoned. Almeida then besieged the city, of which, after a resolute defence, he made himself master, and gave it up to plunder. Little booty however was found, for the prince had on the attack retreated to a neighbouring forest with his most valuable effects. Almeida reduced the place to ashes. Unable, from tempestuous weather, to make Melinda, he stretched across to the Indian coast, and took possession of the island of Angedive (Anjee deeva), which lies near the northern extremity of the Canara coast and is about eighteen leagues south of Goa. Here he built a fort, and sent some of his ships out to cruise. A piratical chief of the name of Timoia was brought to him, who professed submission. Deputies also from Onore (now written Honawaur), on the Canara coast, arrived to treat of peace; but their treachery being discovered, he sailed thither and burnt some vessels in the harbour of the city. He then proceeded to Cananore, where he received an embassy and offer of alliance from the King of Narsinga, frequently called the King of Bisnagar, which was the name of his capital city. Almeida then asked permission of the King of Cananore to build a fort there for the protection of the Portuguese against the attacks of the Arabs, and to make the place also more secure to himself. The request was complied with, and Almeida remained there till it was completed. He called the fort Sant-Anjo (St. Angelo), and left Lopez Brittio in command of it with a hundred and fifty men.

Being soon after reinforced from Portugal, and receiving intelligence that several Arabian vessels richly laden were lying in the port of Panane (now Ponany), about fifteen leagues south of Calicut, and belonging to the sovereign of that city, he resolved to destroy them. This prince, called the Zamorin, a term equivalent to emperor (Couto, *Decada* v. liv. i. c. 1.) who had authority over the neighbouring powers, had shown himself an inveterate and wily opponent to the progress of the Portuguese, and Almeida was urged to commence direct hostilities against him. He

despatched his son with as many ships as he could spare to attack his fleet, and proceeded himself with twelve ships to Panane (or Ponany). The Arabian vessels lay under cover of a fort garrisoned by four thousand men. Almeida attacked them with seven hundred, and after hard fighting accomplished his object. The superiority of the Portuguese was here strikingly manifest; the enemy fought with desperate courage, and one body especially of Moslems, who were under an oath to conquer or die, all perished to a man. The younger Almeida also gained a signal victory over the fleet of the Zamorin. Almeida next sailed to Cochin, and confirmed the alliance which had from the arrival of the Portuguese existed with the King of Cochin. Albuquerque [ALBUQUERQUE, ALFONSO] had rendered great service to the king, Trimumpara, and had fortified his city. On Almeida's arrival, this faithful ally of the Portuguese declared his wish to abdicate in favour of his sister's son Nabeaderim, and the viceroy thereupon, with great ceremony, placed a golden crown upon the young prince's head, and repeated the assurances formerly given to Trimumpara of friendship and protection. Thus the king of Cochin had the titular dignity, but the Portuguese viceroy had the command of the city, and here he fixed his seat of government. Shortly afterwards he loaded eight vessels with the rich spices and other products of the country, and despatched them to Lisbon. On their homeward voyage these vessels discovered the island of Madagascar. The successes of the Portuguese under this brave and indefatigable officer had filled all India with alarm. The Zamorin, after his defeat, had despatched messengers to the Sultan of Egypt to warn him of the danger to which himself and all his Mohammedan allies in India were exposed, and to request assistance. The Egyptians were also in alliance with the Venetian republic, and the ports of Alexandria and Venice had long been the marts of European commerce. The sultan had some years before been irritated by the seizure of a valuable argosy by Vasco de Gama, and now both he and the Venetians trembled for the security of their trade. These two powers in concert speedily despatched a fleet under the Amir Huseyn, whom the Portuguese call Mir Hocem, a Persian by birth and a commander of great repute, from the port of Suez to India, in order to co-operate with the forces there. Reaching the Indian Ocean, they attacked the younger Almeida in the port of Chaul (now Choul), which lies between Bombay and Goa, and after fighting under heavy disadvantage, Almeida's force was defeated and he was killed. [ALMEIDA, LORENZO DE.]

Almeida had now a double motive for action, the service of his country and the revenge of his son's death, although he had received the news of that event with apparent

resignation, saying to the King of Cochin, who went to condole with him on the unhappy event, that he could not have desired for him a nobler or a better death, for he had fallen in the service of his God and of his king, and in the discharge of his duty as an officer and a brave soldier. He sailed without delay to Dabul, a strongly fortified town on the Bijapur coast, belonging to the Prince of Goa, who was in league with the Zamorin and the other enemies of the Portuguese. After a series of daring exploits Almeida took and destroyed it on the 13th of December, 1508.

While he was pursuing his victorious career, Alfonso de Albuquerque, who had previously sailed to the Indian seas and returned to Portugal with considerable treasure, was appointed by King Emanuel to succeed him as viceroy, and he arrived with eight ships in the Indian seas. The two commanders met at Cananore. Almeida, who was bent on the destruction of the united fleets of Egypt and Calicut, refused to surrender his command until, as he said, he had driven the Egyptians from India, and not before. High words arose: Almeida injudiciously placed the new viceroy under arrest, and sent him prisoner to Cochin. He now sailed to Diu, a port of Cambay, held by Malic Yas, a Russian renegade in the Egyptian service, and the rendezvous of the hostile navy. He commenced the attack with his usual vigour. The Indian vessels were quickly dispersed, and he gained so complete a victory over the Egyptian ships that the admiral escaped with only twenty-four of his men. In this action, of which an eloquent description is given in the second Decade of Barros, eight of the enemy's ships were captured, and the remainder sunk. It was remarked as singular, that on board the Egyptian ships were found books in the Italian and other European languages, which confirmed the opinion that Almeida had not fought against Indians and Egyptians alone. He returned to Cochin.

King Emanuel, apprised of the disputes between Almeida and Albuquerque, and of the disobedience of Almeida, sent out the grand marshal of Portugal, Dom Fernando Coutinho, with fifteen ships: his orders were to send the first viceroy home and establish Albuquerque in his government. Almeida, who had now fulfilled the great object of his wishes, and who was conscious that he had laboured with success to promote the interests of his country, offered no further resistance, but immediately gave the command into the hands of his rival, and prepared to leave the East. Nearly the entire period of his command had been passed on board his ship. He acted under a conviction that to be master of the sea, was the surest way to obtain the wealth of the land. "To keep possession of cities or territories now," said he, "it would be necessary to call every year

fresh troops from Portugal, which would exhaust both men and money." By this policy he prepared the way for the territorial acquisitions of his successor.

On the 13th of November, 1509, he embarked for Europe. During his passage he put into Saldanha Bay, a few leagues northward of the Cape of Good Hope on the Atlantic, for water and fresh provisions; and disputes having arisen between the Caffres and his men, a desperate affray ensued, and the ex-vice-roy, with about fifty of his followers, was killed.

Almeida was a man of noble appearance and of lively impulses, of great strength of mind and endurance under difficulties. During the affray in which he fell, Melho, one of his officers, is reported to have said to him, "Would that some of those who flocked about you in India were here!" The answer was, "This is no time for such a thought; we must rather look to saving the royal standard. For me, I am old enough in years and in sins to die on this spot, if God so will it!" Melho did not leave him till he fell by an African spear. With some others he made an unsuccessful effort to carry off Almeida's body. Thus perished, in an obscure spot and by the hands of savages, the man who had humbled the princes of India, paralysed the united efforts of Egypt and Venice, reduced rich cities, and won the dominion of remote seas, making the name and banner of his country terrible; and leaving, in the phrase of a contemporary writer of his country, a salutary lesson to human ambition. It is said that his unhappy fate was sincerely lamented by King Emanuel. A trait of the universal superstition of his age is connected with the close of his history. The witches of Cochin predicted that he would not survive the passage of the Cape. When at anchor in Saldanha bay he exclaimed, "Now, God be praised, the witches of Cochin are liars who said I should not pass the Cape." The event, it may well be supposed, did not tend to shake the faith of the survivors in that prediction. (Barros, *Decadas da Asia*; Damian á Goes, *Chronica do Senhor Rey Dom Manoel*; Osorius, *De rebus Emmanuelis Lusitaniæ Regis, &c. gestis*, lib. 4, 5, 6.; Mariana, *Historia General de España*, lib. xxix. cap. 16.; the notes to the translations of the *Lusiad* by Mickle and Musgrave; *History of Spain and Portugal and of Maritime Discovery* in Lardner's *Cyclopædia*.)

W. C. W.

ALMEIDA, LORENZO DE, was the son of Francisco Almeida. When his father the vice-roy had fortified himself in the isle of Anjee deeva, he gave Lorenzo, "a young and brave gentleman," charge of a division of his fleet, and sent him to cruise about the Indian seas. The pirates that infested them were quickly taught to respect the Portuguese flag. His first enterprise of moment

was against Coulan on the Malabar coast, a town and port in alliance with the Zamorin, the implacable enemy of the Portuguese. His orders were to fire the shipping. He proceeded with such activity and precaution, that the attack was commenced before he was known to be on his way thither. He burnt seven and twenty vessels. He was next sent on a cruise to intercept all Arabian ships, during which he made and took possession of the Maldive islands. Again at sea, he passed Cape Comorin, and landed in Ceylon. The fame of the Portuguese had reached that island, and obtained for him a respectful reception, and a mutual treaty was formed of protection and tribute. The tribute was to be two hundred and fifty thousand pounds weight of cinnamon; and the first year's payment, in advance, was forthwith put on board. Here also he laid the foundation of a factory. Returning to Anjee deeva, he proceeded with his father to Cananore, and from that port was despatched against and defeated an armament assembled by the Zamorin. Returning thither, he was received with all the congratulations and honours to which his intrepid conduct entitled him. He then for some time cruised in company with his father for the protection of the rising commerce of Portugal in those regions; and to check the hostile spirit which the Egyptian and Arabian captains, finding their interests so grievously encroached upon, lost no occasion of evincing. The Zamorin, it was discovered, was preparing a new armament, and Lorenzo was ordered to watch its proceedings. During his cruise he put into the harbour of Chaul. The Egyptian fleet, consisting of five large ships of war, and six galleys, reinforced with thirty smaller vessels of the Governor of Diu, came in sight, and Lorenzo mistook it for the expected squadron of Albuquerque. Amir Huseyn quickly convinced him of his error by a vigorous attack. Early in the conflict, the Portuguese commander received a severe wound in the face from a dart, but he fought till darkness compelled him to desist. Some of his officers, considering the odds fearfully against them, advised him to put out to sea during the night: but this, he said, would be to steal away—a thing he would never do. In the morning he hoisted sail, and the Egyptians opened a smart fire upon the fleet as it left the port. Lorenzo's vessel was the last, and all their fury was directed against her. A shot struck her, and becoming unmanageable, she ran aground, where it was impossible, from the nature of the place and the rapidity of the ebb-tide, for any vessel of the fleet to return to her assistance. A boat, however, rowed up close in to the beach at great hazard, and he was entreated to save himself, but he resolutely refused: he would not, he said, abandon his brave companions, and he hoped to be able to defend himself until the

flow of the tide. The enemy continued a hot cannonade from a distance, which was returned with spirit. A shot struck off one of Almeida's legs; he bade them, as he fell, lash him upright to the mast: he continued to animate his men until another shot killed him. The ship, whose crew was reduced to four and twenty men, was then boarded without difficulty, and they were taken prisoners. The fleet sailed with the heavy tidings to Cananore. The character and reputation of this brave young officer are given in few but expressive words by Osorius. "The message" (of his death) "drew hot tears down the cheeks of every Portuguese, for Lorenzo Almeida was valiant among his fellows, so gracious that he won the way to every heart, and so sincere and frank in his deportment, that it was clear how much he emulated the example of his father. He was exceedingly lamented and regretted by all who knew him." Camoens, in the *Lusiadas*, has united the heroes in the immortality of his verse;

———"os temidos
Almeidas por quem o Tejo sempre chora."

W. C. W.

ALMEIDA, MANOEL DE, a Portuguese Jesuit born at the episcopal city of Viseu in the province of Beyra, in 1580. He was educated at the college of the Jesuits. He afterwards taught the scholars of the order. It is well known that the education of the Jesuits was of the first character; and their attainments were such as to draw from Lord Bacon, at the period here spoken of, the exclamation "consule scholas Jesuitarum." In 1602 he was sent to India, where, having completed the requisite studies for service in the East, he was made rector of the college of Bassein (called by the Portuguese Baçaim) in the Bijapur territory. The growing reputation of his talents and zeal procured him the appointment, by the general of the order, Viteleschi, of visitor, of the houses of the Jesuits in Abyssinia, in which country he remained ten years, favoured by the Emperor Segued. During this period he wrote—1. "Historical Letters from Abyssinia to the General of the Jesuits," which were published in Italian at Rome in 1629. 2. "The Errors of the Abyssinians and a Refutation of their Dogmas," which Nicolas Antonio thinks was composed in the Abyssinian language, and which was probably a remodelling, with a continuation, of a "Treatise on the Errors of the Abyssinians," by Pero Paez, also a Jesuit, who had previously laboured in that country. The treatise by Paez was, according to Nicolas Antonio, written in Amharic, a dialect of Abyssinia, Amhara being the province adjoining that where Gondar or Gondar a catma, "the city of the seal," stands. Gondar was, at the period of the Jesuit missions, generally called by writers Amhara. (Lockman's *Travels of the*

Jesuits, i. 206. 247. 253. ed. 1762.) 3. "Apoloogia contra o Padre Fray Luis de Urreta dal ordem dos Pregadores Autor da Historia de Etiopia." He also collected materials for a history of Ethiopia, which was not published till fourteen years after his death. Balthazar Telles, if Nicolas Antonio is correct, made it the basis of a work which has enjoyed a great reputation in Europe. Antonio, speaking of Almeida, says he is also the author of the "History of Upper Ethiopia," which indeed was written first by Pero Paez, but much enlarged by him. The work was revised by Balthazar Telles, and published in 1660, at Coimbra, in folio. The title of the book is "Historia geral de Ethiopia a alta ou Preste Joan, e do que nella obraram os Padres da Companhia de Jesus: composta na mesma Ethiopia pe lo Padre Manoel d' Almeida, &c., abreviada con nova releyçam e methodo pe lo padre, Balthazar Telles, &c. Telles was the historian of his order, but had not been in Abyssinia; his work was a compilation from resident authorities, of whom Almeida was the chief. Almeida remained in Abyssinia during the reign of Segued, who greatly favoured the Jesuits, and encouraged the Roman Catholic doctrines; but his son and successor Basilides, or Facilidas, from a personal dislike to them, which was aggravated by the discontent of a large body of the people, commanded the Patriarch Mendez to withdraw to the kingdom of Tigre, and in 1634 he expelled the Jesuits from his dominions. Almeida then returned to India. He was appointed provincial superintendent of his order and inquisitor at Goa. He died at Goa in 1646. He has the merit, which is due to the Jesuits generally, of having united with the spiritual desire of proselyting, accurate observation as a traveller: it is admitted that he left the best account of the countries which he visited that appeared during his own and the following century. Almeida is briefly but strongly eulogised in the "Hagiologio Lusitano" of Jorge Cardoso, which was published at Lisbon, 3 vols. fol. 1652, 1657, 1666.

The early accounts of the Portuguese connection with Abyssinia are noticed under JOÃO BERMUDEZ, who went thither in 1520, and ANDREAS OVIEDO, who went in 1557. The early Jesuit missions were broken up at the close of the sixteenth century: the last of that order connected with them, Francisco Lopez, died in 1597. Pedro or Pero Paez went in 1603, and, profiting by political circumstances and events, was successful in re-establishing the Jesuits in Abyssinia. Alphonso or Affonso Mendez, patriarch elect of Ethiopia, went in 1625, and Jerome Lobo, who went at the same period, and with Almeida, remained until the expulsion. The "Historia geral" has held a high value in England. Salt, on his way to Alexandria, 'had

the luck," as he says, in a letter from Malta June, 1816, to buy it of a bookseller at Rome for about six shillings; an inferior copy of which, in England, Heber had bought over his head for 40*l*. (N. Antonius, *Biblioth. Hisp. Nov.*; La Croze, *Histoire du Christianisme d'Ethiopie et d'Arménie*; Lockman's *Travels of the Jesuits*.) W. C. W.

ALME'LA, DIE'GO RODRIGUEZ DE, a Spanish writer of the fifteenth century, and a native of the city of Murcia. He was a canon of the cathedral of Murcia, and according to Ustarroz, in his book called "*Defensio Patriæ Sancti Laurentii adversus quosdam qui Valentiae Edetanorum vel Cordubæ vel tandem Coloniae Augustæ Patriciæ hunc honorem falso adjudicaverunt*," archpresbyter of the church of Carthagenæ in the see of Murcia. He was also one of the chaplains of Queen Isabella of Castile, and at the request of Juan Manrique, archdeacon of Valpuesta in Old Castile, he wrote a work which he called "*El Valerio de las Historias Escolasticas y de España*" ("*The Valerius of Scholastic and Spanish Histories*"): it was printed in folio at Murcia, in 1487, by Juan de la Roca, five years before the surrender of Granada, and afterwards at Toledo, Madrid, and Medina del Campo. This book contains the most remarkable sayings and doings of the kings and nobles of Spain, and is frequently referred to by Spanish genealogists on account of the numerous family notices which it contains. It has been by some attributed to the celebrated Fernan Perez de Guzman, but Tamayo de Vargas, in his work called "*Defensa de la Historia General de España del Padre Juan de Mariana*," and Felipe de la Gandara in his work called "*Armas y triunfos del Reyno de Galicia*," as well as Ustarroz, affirm it to be Almela's. There is added to this work a history of land battles, inscribed to Juan de Ortega Malvendo, bishop of Corsa and counsellor to their Catholic Majesties, Ferdinand and Isabella: this part begins with the quarrel of Cain and Abel, and ends with the taking of Merida from the Moors. Two letters also follow, addressed to persons of note; the one on the marriages of the royal houses of Castile and Leon with those of France, and the other "*Como y por que razon*," &c. ("*How and for what reason the kingdoms and signories of Spain ought not to be divided, parted, nor alienated, but the dominion to be always one, and of our king and lord, monarch of Spain*"). He also wrote an historical compendium ("*Compendio Historial*") of the chronicles of Spain, manuscripts of which Nicolas Antonio asserts to have been in the libraries of the Escorial and of the Marquess of Estepa. (Ernesti, *Bibliot. Hisp.*; N. Antonius, *Biblioth. Hisp. Vetus*, lib. x. cap. xiv. § 759.; *Historia de la Literatura Española escrita en Aleman por F. Bouterwek*,

traducida al Castellano y adicionada por Don José Gomez de la Cortina y Don Nicolas Hugalde y Mollinedo.) W. C. W.

ALMELOVEEN, THEODORE JANS-SON VAN, an eminent Dutch physician, who is however better known as a learned scholar and editor, was born July 24. 1657, at Mydrecht, a small town between Amsterdam and Utrecht, where his father was a minister of the Reformed (or Calvinist) religion. His uncle by the mother's side (or, according to others, his grandfather) was the celebrated printer John Jansson, who, having no children of his own, wished his nephew (or grandson) to assume his name, which was done accordingly. After going through his preliminary studies with distinction at Gouda and Nordwyk, he was sent by his relations, in 1676, to the university of Utrecht, to prepare himself for entering the ministry. Here he studied Hebrew under Leusden, classical literature under Grævius, and philosophy under Gerard de Vries; but he was soon disgusted with the study of theology, on account of the disputes and controversies arising from it at that time in Utrecht, and gave it up in order to follow the profession of medicine, which he studied under James Vallan and John Munniks. He took his degree of doctor of medicine June 23. 1681, and shortly afterwards went to Amsterdam with the intention of settling there; but, having married in 1687 the daughter of John Immerseel, the burgomaster of Gouda, he was persuaded by his wife to establish himself at that town. Here he soon acquired a great reputation, and divided his time between the practice of his profession and the study of classical and polite literature; while his numerous learned works caused him to be well known abroad, and procured his admission into the Imperial "*Academia Naturæ Curiosorum*" under the name of "*Celsus Secundus*." In 1697 he was offered the professorships of History and the Greek language at the university of Harderwyk, which he accepted, and performed the duties of these two offices with so much credit to himself that in 1702 he was made professor of Medicine. These three professorships he continued to hold till his death, which happened at Amsterdam (or, according to others, at Harderwyk), July 28. 1712, at the age of fifty-five. As he died without children, he left all his manuscripts to one of his friends, and to the university of Utrecht his extensive collection of editions of Quintilian. His library, which was very large and valuable, was sold in 1713. Of his numerous works the greater part relate to subjects of classical and polite literature or medical antiquities. The following is a list of the most important and interesting:—1. "*De Vitis Stephanorum, Celebrium Typographorum Dissertatio Epistolica*," with a list of the works printed by them, 8vo.

Amsterdam, 1683. 2. "Inventa Nov-Antiqua, id est Brevis Enarratio Ortus et Progressus Artis Medicæ, ac præcipue de Inventis vulgo Novis, aut nuperrime in ea Repertis. Subjicitur Rerum Inventarum Onomasticon," 8vo. Amsterdam, 1684. In the second part of this work, which treats of the discoveries in medicine, Almeloveen (like many other great scholars,) tries to exalt the ancients at the expense of the moderns, and is frequently in consequence unjust to the latter and unreasonably partial to the former. 3. "Opuscula, sive Antiquitatum e Sacris Profanarum Specimen, Conjectanea, Veterum Poëtarum Fragmenta, et Plagiariorum Syllabus," 8vo. Amsterdam, 1686; reprinted in 1694, Amsterdam, 8vo., with the title "Amœnitates Theologico-Philologicæ, in quibus varia S. Scripturæ Loca, Ritus Prisci, &c. eruuntur," 8vo. Amsterdam. 4. "Bibliotheca promissa et latens, cui accedunt G. H. Welschii de Scriptis suis Epistolæ," 8vo. Gouda, 1688; reprinted in 1692 and 1698. 5. "Dissertationes Quatuor de Mensis, Leticis, Lectis et Poculis Veterum," 4to. Harderwyk, 1701. 6. "Fastorum Romanorum Consularium Libri Duo; . . . accedunt Præfecti Urbis Romæ et Constantinopolis," 8vo. Amsterdam, 1705, of which an improved edition was edited by Jo. Lud. Uhlius, 8vo. Amsterdam, 1740. He also assisted Van Rheede in the sixth part of the "Hortus Indicus Malabaricus," fol. Amsterdam, 1686. Besides these works he edited several Greek and Latin classics: "Hippocratis Aphorismi," Greek and Latin, 12mo. Amsterdam, 1685; Celsus "De Medicina," 12mo. Amsterdam, 1687; both of which are useful editions, and have been several times reprinted. "Strabonis Rerum Geographicarum Libri XVII.," Greek and Latin, fol. 2 vols. Amsterdam, 1707, which is a reprint of Casaubon's text of Strabo, published at Paris in 1620; it contains all the notes of Xylander, Casaubon, F. Morel, and J. Palmer, and select notes from many other critics. The edition is useful because it contains nearly everything that had been done for the illustration of Strabo up to the date of its publication; but Almeloveen added nothing of his own. "Apicii De Re Coquinaria Libri X.," 8vo. Amsterdam, 1709; a reprint of Lister's edition, with new notes and various readings from a Vatican MS. He is also the author of some learned notes inserted in Henning's edition of Juvenal, 4to. Utrecht, 1685, in Amman's edition of Cælius Aurelianus, 4to. Amsterdam, 1704, and in Burmann's edition of Quintilian, 4to. Leyden, 1720. (Eloy, *Diction. Histor. de la Méd.*; Goulin, in the *Encyclop. Méthod.*; Chaussier and Adelon, in the *Biograph. Univers.*; Jourdan, in the *Biograph. Médic.*)

W. A. G.

ALMELOVEN, JOAN, a painter or designer and engraver, born in Holland in 1614, according to Huber and Rost, or 1624

according to others. Although little known, he appears to have been an artist of considerable merit. The writers who speak of him as a painter do not mention any of his pictures; but between thirty and forty of his etchings are known. They are very free and spirited, and are in the style of Herman Saftleeven, after whom Almelooven etched four landscapes representing the Four Seasons. His other etchings are, according to Huber, Rost, and Heineken, after his own designs; they consist chiefly of landscapes and views of towns and villages, enlivened with a few small figures, and are marked, according to the writers quoted, "Joan" or "J. ab Almelooven, inv. et fec." Bartsch and others give a different account: according to them, besides the Four Seasons already mentioned, sixteen of the others were etched after the designs of Saftleeven—a set of twelve views of towns and villages, and a set of four river scenes. The date of Almelooven's death is not known. (Heineken, *Dictionnaire des Artistes*, &c.; Huber and Rost, *Handbuch für Kunstliebhaber*, &c.; Bartsch, *Le Peintre Graveur*.)

R. N. W.

ALMENAR, JOANNES, was a physician and professor of medicine in Spain in the early part of the sixteenth century, and wrote a small work entitled "De Morbo Gallico Liber." The date of its first publication is unknown, but Astruc fixes it, with much probability, at 1512. It was published in folio in 1516 at Pavia, together with several works on the same subject, by Leonicensus, Benedictus, and others, and at subsequent periods in several other collections. (Vander Linden, *De Scriptis Medicis*.) Its frequent publication has gained its author an unmerited reputation; for Astruc shows good reason to believe that it was nearly all copied from treatises with the same title by Joannes Benedictus and Wendelinus Hock. (Astruc, *De Morbis Venereis*, p. 614. ed. 1740, 4to.) J. P.

ALMENARA. [HERVAS.]

ALMENDINGEN, LUDWIG HARSCHER VON, was born in Paris on the 25th of March, 1766. His grandfather, a citizen of Frankfort on the Main, and banker to the emperors Charles VI. and Francis I., was known only by the name of Ludwig Harscher. His father, Johann Daniel, who embraced the diplomatic profession, and an uncle who held a commission in the King of France's Swiss guards, assumed the baronial prefix "von," claiming to be descended of a noble Swiss family, and subjoined to it the name of the village Almendingen, which belonged to their father. The subject of the present sketch retained the name of Ludwig Harscher von Almendingen, alleging that it would have made the aristocratical designation of too much importance to have formally laid it aside.

Johann Daniel acted almost gratuitously as envoy for the court of Hesse Darmstadt at

Paris from 1761 to 1771. The expenses he thus incurred, and some unlucky speculations in the funds, deprived him of almost all his property. On this account he retired with his family, after bringing to a close the negotiations which had been intrusted to him at Paris, to a small property which he had purchased, with the wreck of his fortune, in the Hanoverian market town Lauenstein. Too poor to send his son to a public school, he took upon himself the charge of his education, and gave him instruction in history and geography, in the Latin, English, and Italian languages. Ludwig von Almendingen, having spent the first years of his life in Paris, spoke French with facility; and by his own exertions made himself master of Spanish. In these pursuits he spent his time till he had completed his twenty-first year, conversing almost with nobody but the members of his own family, passing his whole time in his father's library, short-sighted, a stranger to all athletic exercises, yet not unhealthy. Several literary essays which he attempted about this time found their way into the Hanoverian periodicals. A gentleman in the civil service of the family of Orange, who accidentally visited Lauenstein about the year 1787 or 1788, discovering a connection between the von Almendingen family and the childless President de Passavant at the Hague, encouraged young Ludwig to write to the old man without his father's knowledge. De Passavant, favourably prepossessed with what he heard of the lad's talents, advanced the means of supporting him two years at the university of Göttingen. Ludwig von Almendingen commenced his studies at Göttingen in May, 1789, and was enabled by the money he obtained for a successful prize essay to prolong his stay there till July, 1792. During this time he studied law under Professors Runde, Hugo, Pütter, and Spittler.

On leaving the university, the patronage of De Passavant procured him the appointment of governor and superintendent of the legal and diplomatic studies of the son of a widow of good family in Amsterdam. In 1794, von Almendingen was appointed a professor in the legal faculty of the academy at Herborn in Nassau, an appointment which he retained till 1803. In 1796 he married Jacobina Susanna Hoffman, daughter of a professor of medicine at Herborn, who, although considerably her husband's senior, survived him. The academy of Herborn was in the last stage of decay, and the paucity of students left von Almendingen ample leisure to indulge his own taste in his pursuits. He employed a considerable part of his time in preparing pleadings for practising advocates, and taking a part in processes closely analogous to what is taken by chamber counsel, as they are sometimes called, in this country. He is said to have been exten-

sively employed in this way, but appears to have been ill qualified for such business. His knowledge of legal and indeed of every kind of business was entirely theoretical: like most literary men of his time, he found it more easy and agreeable to speculate on what the law ought to be than to learn what the law was; and he had a hasty and ungovernable temper. An attack upon the bench in one of his pleadings drew down a smart punishment on the advocate in whose name it was submitted to the court. As an author von Almendingen was more fortunate: he published a number of pamphlets on legal and legislative questions, which excited attention; and he was adopted as an associate by Feuerbach and Von Grolman in their labours to elucidate and reform the penal law of Germany.

In 1803 von Almendingen was appointed a member of the court of appeal for the duchy of Nassau established at Hadamar. When the territory of Nassau was occupied by the Duke of Berg, he obtained a similar appointment at Düsseldorf. In 1809 he re-entered the service of Nassau as vice-director of the supreme court at Wiesbaden and referendary to the privy council of the duchy. In this latter capacity he acted for Nassau in the conference of commissioners appointed by the states of Hesse, Nassau, and Frankfurt to make arrangements for the adoption of the Code Napoleon. The conferences lasted from September, 1809, till April, 1810, but ended without any practical result for the public. They occasioned, however, a personal quarrel between von Almendingen and von Grolman, which put an end to their joint labours in the department of penal law. The details of the conference will be given more appropriately in the life of von Grolman, and the literary labours of the triumvirate in the life of Feuerbach. In his relations to these two eminent men, the part of von Almendingen was always secondary.

Von Almendingen took an active though subordinate part in the new organisation of the Nassau territory, rendered necessary by the state revolutions of 1813 and 1815. In 1816 he was vice-president of the court at Dillenburg, in point of rank the second tribunal in the duchy. Being however still engaged in the revision of the laws, he was excused from personal attendance. In the same year he published remarks on the political position and prospects of Germany ("Politische Ansichten über Deutschland's Vergangenheit, Gegenwart und Zukunft"), which, though far from popular, has been liberally used by subsequent writers. His ungovernable temper had by this time involved him in personal quarrels with most of the legal and political writers of his time and nation, and he thus came to occupy a conspicuous position in the literary gossip of

ALMENDINGEN.

the day; but, like all mere personalities, these discussions soon lost their interest.

Before he was promoted to the vice-presidency of the court at Dillenburg, von Almendingen had been engaged as counsel for the widowed princess of Anhalt Bernburg in a law-suit between the senior and junior branches of that family respecting some castles and villages. With the permission of his court, von Almendingen proceeded to Berlin in 1819 to undertake the personal management of his client's case. He maintained that cognizance of the business belonged properly to the court of revision for the Rhine provinces; the Prussian minister of justice asserted his authority to decide in which court the case ought to be tried. Von Almendingen as usual drove the discussion to a personal quarrel, and published at Brunswick a fierce attack upon the Prussian system of jurisprudence. A prosecution was immediately commenced against him in the Prussian courts by the Prussian government. He pleaded in vain that he was not a Prussian subject, and that the book was not published in Prussia. The court sentenced him to a year's imprisonment in a fortress. The court of Nassau interfered to prevent the execution of the sentence, and continued von Almendingen in the receipt of his full salary; but was obliged to yield so far to the resentment of the Prussian court as to place him on the list of retired civil servants. The sentence was pronounced in 1822, and von Almendingen, regarding it as degrading, took it so much to heart that he never quitted his apartment from that time till his death on the 16th of January, 1827.

It is mainly as collaborateur of Feuerbach and von Grolman that von Almendingen is entitled to notice. His writings, although bearing frequent marks of a genial intellect, have contributed little positive addition of knowledge or correct views in law and political science. His appointment as commissioner to the conferences between Hesse, Nassau, and Frankfurt, relative to the adoption of the Code Napoleon, and quarrel with the Prussian government, will give him a place in the constitutional history of Germany. His best works are his contributions to the "Bibliothek für die peinliche Rechtswissenschaft und Gesetzkunde," conducted by Feuerbach, von Grolman, and himself; his pamphlet on the political condition and prospects of Germany, mentioned above; and his criticism of the Code Napoleon, "Vorträge über den Codex Napoleon und seine organische Umgebungen gehalten in den Conferenzen zu Giessen, 1811 und 1812." Thibaut speaks slightly of his merits as a civilian; but Feuerbach dedicated his system of penal law to "his von Almendingen and von Grolman." (*Zeitgenossen*, dritte reihe, erster band.) W. W.

ALMER, JOHANN CHRISTIAN, a

ALMER.

Danish painter, born at Copenhagen in 1742. He studied at the academy of Copenhagen, and gained several prizes both in drawing and in painting. He was afterwards appointed teacher of decorative drawing in the academy. His paintings are few, but have considerable merit; his drawings, especially decorative, are more numerous. He died in 1792. (Nagler, *Neues Allgemeines Künstler Lexicon*.) R. N. W.

ALMERAS, LOUIS, was born at Vienne in Dauphiny in 1768. He early entered the army, and gained great distinction by the bravery with which, at the head of only two hundred men, he repulsed the attack of fifteen hundred Piedmontese in the Val d'Aosta. He served as adjutant-general during the Italian campaigns of Napoleon in 1796 and 1797, and was afterwards employed against the Royalists of the south of France; for the vigour he displayed against whom, and especially for the capture of their chiefs, St. Christol and Dominique Allier, he received the thanks of the Council of Five Hundred. He was attached to the staff of General Kleber in Egypt, where he highly distinguished himself at the battles of Heliopolis and of Boulak, in the latter of which he was severely wounded. On his return to Europe he was sent to a kind of honourable exile, as governor of the Isle of Elba; it was supposed in consequence of his friendship with Kleber, which was no recommendation to the favour of Napoleon. In 1809 he re-entered active service as general of brigade under Eugene Beauharnais in Italy and Germany, and was wounded at the battle of Wagram. In the campaign of Russia he attracted the emperor's attention by his bravery at the Moskva; and for his services on that day, and also in the command of the second desperate attack on the redoubt at Borodino, where he was once more wounded, he was promoted to the rank of general of division. He was taken prisoner in the retreat, and for some time detained on the frontiers of the Crimea. On the fall of Napoleon in 1814 he was released, and soon after Louis XVIII. honoured him with the order of St. Louis. From that time he lived in retirement until 1823, when he tendered his services to the Duc d'Angoulême for the war in Spain; and although this offer was declined, he received the appointment of commandant of Bordeaux. This office, with that of commander of the eleventh military division, he held until his death, which took place on the 7th of January, 1828. (Arnault, &c., *Biographie Nouvelle des Contemporains*, i. 127.; Notice by General Lamarque in the *Memorial Bordelais*, quoted in the *Moniteur* for 1828, p. 83.) J. W.

ALMEYDA, TEODORO DE, a Portuguese ecclesiastic, member of the "Congregados do Oratorio," an order founded by the Florentine Saint Philip de Neri, was born in

1722. He was a voluminous and bold writer, who laboured with success to introduce into his country the study of philosophy on rational principles. He published at Lisbon, in 1751, his most celebrated work, to which he gave the title of "Recreação filosofica." This work brought him into collision with the Jesuits, whose aim was always to hold an ascendancy in the business of education, and but for their banishment, owing to their part in the conspiracy against Joseph II., they would probably have endangered the personal liberty of Almeyda. He was, however, a zealous supporter of the court of Rome at the time of its famous rupture with Joseph, and so becoming obnoxious to the minister, Pombal, he was compelled to fly for refuge to France, where he remained until the death of Joseph and the disgrace of his favourite. He found on his return that his countrymen had outstripped him in progress, but this did not detract from the merit of his former services. He wrote, after his return, a moral tale called "O homem feliz independente do Mundo e da Fortuna" ("The Happy Man independent of the World and of Fortune"), which is translated into Spanish, and esteemed by the Spaniards. He also wrote another book called "Harmonia da Razão e a Religião" ("The Harmony of Reason and Religion"). He died at Lisbon in 1805, aged eighty-three, having published forty-two volumes on various subjects, besides five of translations, leaving also several manuscripts of original and translated works. He was at his death a member of the Royal Academy of Lisbon and of the Royal Society of London. (*Dictionnaire Universelle, Historique, Critique et Bibliographique, par une Société des Savans*; Chalmers, *Biographical Dictionary*; *Gentleman's Magazine*, vol. lxxiv.) W. C. W.

AL-MEYDA'NI'. [AHMED AL-MEYDA'NI'.]

ALMICI, CAMILLO, was born at Brescia in 1714, and died in 1779. He became at an early age a priest of the Oratory. Both from the information which is accessible in regard to his works, and from the circumstantial memoir of his life written by his friend and admirer Mandelli, he seems to have been an indefatigable student in many departments of theology, history, and philosophy, and to have been held in high estimation among the ecclesiastics of his country as an advocate of extreme Roman Catholic orthodoxy. The only work of his which can here be described from actual perusal is his treatise "Sopra I Martiri della Chiesa Cattolica," contributed anonymously to the "Dissertazioni Recitate nell' Adunanza Letteraria del Conte Mazzuchelli" (ii. 271. Brescia, 1765). This essay is not a little lumbering and confused in composition, and far from being critical in its use of authorities. It treats the history of the martyrs as a proof of the truth of Christianity

generally, and of Roman Catholic Christianity in particular. Another of his publications, a refutation of Hontheim's noted treatise, is entitled "Riflessioni Critiche sopra il Libro di Giusto Febronio, De Statu Ecclesiæ," &c. He published also attacks upon Voltaire's "Siècle de Louis Quatorze," and upon Beccaria, "Dei Delitti e delle Pene." He left in manuscript a sacred tragedy, and a large number of treatises on theology, civil and ecclesiastical history, and the principles of legislation.—His younger brother, GIOVANNI BATTISTA, whose name is inserted in Mazzuchelli's catalogue, was in 1751 vicario to the podesta of Crema. (*Nuova Raccolta d'Opuscoli Scientifici e Filologici*, Mandelli's portion of the series, tom. xxxviii. Art. 8. 1783.) W. S.

AL-MODHAFFER (the conqueror or the victorious) Abú Bekr Mohammed, second king of Badajoz of the dynasty of the Bení Al-aftas, succeeded his father 'Abdullah about A. H. 430 (A. D. 1039). His reign, which was of long duration, affords few remarkable events. He is principally known as having been a great patron of literature, which he himself cultivated with success. He was an excellent poet and a diligent historian, and he is said to have written a sort of historical Cyclopædia, in fifty volumes, entitled "Tedhkar," or "Tedhkarah" ("Reminiscences"), but which is better known as "Kitábu-l-modhafferí," or the book of Al-modhaffer. No portion of this extensive work is preserved in the libraries of Europe; but Ibn Hayyán, Al-homaydí, Ibn Bashkúwál, and other writers, whose works we possess, give ample extracts from it. Al-modhaffer died at Badajoz in A. H. 460 (A. D. 1067), and was succeeded by his son Yahya. (Al-makkarí, *Moh. Dyn.* i. 193. ii. 256.; Casiri, *Bib. Arab. Hisp. Esc.* ii. 212.; Conde, *Hist. de la Dom.* ii. 45.; Hájí Khalfah, *Lexic. Bibl. voc.* "Al-modhafferí;" Hoogvliet, *Specimen e Litteris Orientalibus*, p. 28.) P. de G.

AL-MODHAFFER, ('Abdu-l-malek Ibn Abí 'A'mir), second king of Valencia of the dynasty called the Bení Abí 'A'mir, succeeded his father 'Abdu-l-'azíz in A. H. 432 (A. D. 1040-1). Soon after his accession, Al-modhaffer received an embassy from Al-mámún, king of Toledo, offering him the hand of his daughter, and requesting his assistance against Al-mu'tadhed, king of Seville. The offer was accepted by Al-modhaffer, who shortly after sent a body of cavalry to the assistance of his father-in-law. But Al-mámún having been defeated near Cordova, and compelled to raise the siege of that capital [AL-MA'MU'N IBN DHI'-N-NU'N], Al-modhaffer recalled his army, and when Al-mámún applied to him for his contingent of troops, refused to send him any. Enraged at what he considered a breach of faith on the part of his son-in-law, Al-mámún proceeded to Valencia, and, having surprised Al-modh-

affer in his palace, deposed him and sent him a prisoner to the castle of Xelva, in Dhí-l-hajjah, A. H. 437 (Dec. A. D. 1065). Almodhaffer remained in that fortress until, having succeeded in evading the vigilance of his guards, he made his escape, and with the assistance of Al-mu'tamed, king of Seville, recovered his kingdom. He died soon after, in A. H. 470 (A. D. 1078), and was succeeded by his son Abú Bekr. (Conde, *Hist. de la Dom.* ii. cap. 5—7.; Casiri, *Bib. Arab. Hisp. Esc.* ii.) P. de G.

AL-MODHAFFER. ['ABDU-L-MA'LIK.]

AL-MODHAFFER. [BA'DIS IBN HABU'S.]

ALMODOVAR, the duke of, a Spanish author and diplomatist of the eighteenth century, who was successively ambassador to Russia, Portugal, and England. When marquis of Almodovar and ambassador extraordinary at London in 1779, during the American war, he addressed a letter to Lord Weymouth, then secretary of state, in which, without the slightest foundation, he reproached the English government with meditating an attack on Cadiz and an invasion of the Philippine islands. This letter was immediately followed by a declaration of hostilities on the part of Spain, a measure to the last degree impolitic, and which finally led to the loss of her own colonies. Almodovar, on his return to Spain, occupied an honourable post under government, and employed his leisure in translating, or rather paraphrasing, Raynal's "History of the East and West Indies," considerable alterations in which were of course necessary to enable it to pass the Spanish censorship. The work was published at Madrid in five volumes, the first in 1784, the last in 1790, under the title "Historia politica de los Establecimientos ultramarinos de las Naciones Europeas," or "Political History of the transmarine Establishments of the European Nations." It bore the name of Eduardo Malo de Luque, which is said to have been that of Almodovar's secretary. The author in the preface states that he is so far from wishing with the original author that it should be impossible for a reader to guess his religion, his country, and his condition, that he wishes every one to know he is a Roman Catholic, a Spaniard, and a layman. The alterations in the work are numerous. The translator rectifies several errors respecting matters of fact into which Raynal had fallen with regard to the Spanish colonies, and warmly defends the conquerors of Spanish America from what he considers the undue severity of the censures that have been heaped upon them, in consequence of the statements of "the crazy Las Casas." The most important addition, among many, is a sketch of the English government and constitution, which occupies more than two hundred pages of the second volume, and in which the writer shows some

talent and considerable impartiality. He is however much at fault in his political prognostications, speaking of the decline of England as a necessary consequence of the loss of its North American colonies. "England," he remarks, "will always be a considerable power, but no longer that which entirely gave the law to Europe and to the whole world, and whose resolutions were looked upon as oracles or decrees of the supreme tribunal of the universe." The style of this history is spoken of by Sempere in terms of high commendation. Almodovar was also the author of a work entitled "Decada Epistolar sobre el Estado de las Letras en Francia" (Madrid, 1781, 8vo.), or "An Epistolary Decade on the State of Literature in France." It was intended to disabuse two classes of the author's countrymen, those who imagined that no other nation equalled the Spanish in literature, and those who, on the contrary, ascribed all literary merit exclusively to the French. Almodovar died at Madrid in 1794. (Bourgoing, *Tableau de l'Espagne moderne*, edit. of 1807, i. 304.; Article by Bourgoing in *Biographie Universelle*, i. 604.; Sempere y Guarinos, *Biblioteca Española de los mejores Escritores del Reynado de Carlos III.* iv. 1—6.; Coxe, *Memoirs of the Kings of Spain*, edit. of 1815, v. 42.; *Historia política de los Establecimientos*, &c.) T. W.

ALMOHADES, a word corrupted from the Arabic Al-muwáhhedún, i. e. Unitarians, is the name for a Berber dynasty which lasted for upwards of one century, and whose dominions extended at one time over the greater part of Spain and Africa. The founder of this dynasty was Abú 'Abdillah Mohammed, surnamed Al-mahdí, who, upon the strength of a prophecy attributed to Mohammed, purporting that a man would appear in the West who would prove the regenerator of mankind, gave himself out as that personage, and worked a revolution by means of which he overthrew the empire of the Almoravides. ['ABU' 'ABDILLAH MOHAMMED.] His followers were called Al-muwáhhedún (Unitarians), because, like most impostors of his nation, Al-mahdí appeared at first only as a religious reformer, preaching against the Almoravides, whom he accused of not adhering strictly to the precepts of the Korán, and calling them Al-mujassemún (Corporealists), because they partook in some degree of the opinions of Mohammed Ibn Kerám, who described God as finite and circumscribed on all sides, and as being tangible to the hand and visible to the eye. Al-mahdí, who was a pupil of Abú Hámíd Al-ghazzálí, and professed the doctrines of the 'Asharites [AL-ASHARI] called his followers Al-muwáhhedún (Unitarians). There were thirteen sultans of this dynasty without counting Abú 'Abdillah Al-mahdí, who would never assume the title of sultan. The first was 'Abdu-l-múmen, son of 'Ali,

surnamed Abú Mohammed, who reigned from A. H. 524 to 558 (A. D. 1130—1162); Yúsuf I. (Abú Ya'kúb), from A. H. 558 to 580 (A. D. 1162—1184); Ya'kúb I. (Abú Yúsuf), surnamed Al-mujáhid bisabíli-llah (the fighter of battles for the cause of God), and Al-mansúr bifadhli-llah (the conqueror by the grace of God), from A. H. 580 to 595 (A. D. 1184—1199); Mohammed, surnamed An-násir lidín-illah (the defender of the faith), from A. H. 595 to 610 (A. D. 1199—1214); Yúsuf II., surnamed Al-muntaser (the assisted by God), from A. H. 610 to the end of 620 (A. D. 1214—1224); 'Abdu-l-wáhed (Abú Mohammed), from January, A. D. 1224 to August of the same year; 'Abdullah (Abú Mohammed), surnamed Al-'ádil (the just), from A. H. 621 to 624 (A. D. 1224—1227); Yahya (Abú Zakariyyá, or Abú Suleymán), surnamed Al-mu'tassem billah (he who places his confidence in God), from A. H. 624 to the end of 626 (A. D. 1227—1229); Idrís 'Abú-l-'ala, surnamed Al-mámún billah (the trusted by the grace of God), from A. H. 626 to 629 (A. D. 1229—1232); 'Abdu-l-wáhed II. (Abú Mohammed), surnamed Ar-rashíd (the firm or steady in the faith), from A. H. 629 to 640 (A. D. 1232—1242); 'Ali (Abú-l-hasan), surnamed As-sa'id (the fortunate), from A. H. 640 to 646 (A. D. 1242—1248); 'Omar (Abú Hafss), surnamed Al-murtadhi (the accepted), from A. H. 646 to 665 (A. D. 1248—1266); Idrís II., surnamed Abú Dabús (the father of the battle-axe), from A. H. 665 to the end of 667 (A. D. 1266—1269). Idrís was the last sovereign of this dynasty of the Almohades, which was overthrown by Abú Yúsuf Ya'kúb Ibn 'Abdi-l-hakk, the founder of the dynasty of the Bení Merín. [YA'KUB IBN 'ABDI-L-HAKK.] There are several histories of the dynasty of the Almohades, which is sometimes called "Daulat 'Abdu-l-múmeniyah" (the dynasty of 'Abdu-l-múmen), owing to that sultan having in reality been the first sovereign of his race. The principal are — "Al-holalu-l-maushiyah fí akhbári-l-morrekoshiyah" ("Variegated Robes: on the History of Morocco"), by an anonymous writer of the fourteenth century; "Tárikh aulád 'Abdi-l-múmen" ("Chronological History of the Posterity of 'Abdu-l-múmen"), by Abú-l-hajjáj Yúsuf Ibn 'Omar, a native of Seville; and, lastly, that by Ibn Sáhibi-s-salát, of which there is a copy in the Bodleian library (Marsh, No. 433.), the same which have been consulted for this article. P. de G.

ALMO'LI, SOLOMON (ר' שלמה אלמולי), a Levantine rabbi who lived during the latter part of the fifteenth and beginning of the sixteenth centuries. He seems to have added to his rabbinical office the practice of physic, as appears from the title of one of his works, in which he is styled "Harophe" (the Physician). His works are — 1. "Sharshoth Gabluth" ("Chains of Terminations, or

twisted Chains") (*Exod.* xxviii. 22.), a Hebrew dictionary, in which all the radical words of the language are explained in alphabetical order as far as the letter **ל**; and the opinions of the various Jewish lexicographers and rabbis in their interpretations of scripture are compared, and those of the celebrated David Kimchi are frequently combated. Bartolucci says that this work was printed at Constantinople, but neither the "Siphte Jeshenim," Plantavitus, nor Wolff has any notice of this edition. 2. "Pithron Chalomoth" ("The Interpretation of Dreams"), which contains all that is found on this subject in the Talmud, Zohar, and other rabbinical writings, especially those of Joseph Hatzadik and Hai Gaon, and also in the Greek and Roman writers. The whole is reduced into a compendium, in which the reader is instructed what dreams presage good or evil, and also how good dreams are to be procured, and what ceremonies are to be observed in fasting. It was printed twice at Constantinople, and then at Cracow, edited by R. Jacob ben Naphtali, 8vo., without date in the title. The two editions of Constantinople were printed also at Amsterdam, A. M. 5397 (A. D. 1637), and again at the same place by Menasseh ben Israel, A. M. 5402 (A. D. 1642); also at Wilmersdorf in Franconia with the "Shaare Tzion," A. M. 5450 (A. D. 1690), 4to.; and finally in the German-Hebrew at Dyrenfurt, by R. Shabtai, A. M. 5455 (A. D. 1695), in 8vo. Wolff says that in R. Oppenheimer's library he met with a work called "Mephasher Chalamin" ("The Interpreter of Dreams"), printed at Saloniki, without date, in 4to., which he supposes to be the same as the "Pithron Chalomoth" of Solomon Almoli. Plantavitus erroneously attributes this work to R. Hai Gaon, probably because so much of the matter contained in it is extracted from that author's works. 3. "Shaar Jehovah Hachadosh" ("The New Gate of the Lord"). It was printed at Constantinople by Gerson Ben Moshe Soncinati, A. M. 5293 (A. D. 1533), 4to. In the title it is called the first part of a larger work written by the same author, called "Shomer Amunim" ("The Watcher of the Truths"), which treats on all religions. 4. "Halicoth Sheba" ("The Steps of Sheba"), which is a short Hebrew grammar, printed at Constantinople, A. M. 5280 (A. D. 1520), 4to. This little book was in R. Oppenheimer's library. 5. "Hammeammetz lecol Hammachanith" ("The Strengtheners for all Trials or Temptations"). This work, of which he does not give the subject, Wolff also saw in MS. in the collection of R. Oppenheimer; all he notices is, that in the title the author is called "Harophe" (the Physician). This writer has been variously designated by the authors who have treated on his work: by Hottinger he is called Almouli; by Le Long, Almobi; in the Bodleian catalogue (in which we find the "Pithron Chalomoth," Amst.

1642) Almuli; and by Plantavitius, R. Solomon Almurius. (Wolfius, *Biblioth. Hebr.* i. 1042. iii. 1026, 1027.; De Rossi, *Diction. Storic. degl. Autor. Ebr.* i. 48.; Id., *Annali della Typogr. Ebr. del 1501 al 1540*; Bartolocius, *Biblioth. Mag. Rabb.* iv. 369.; Plantavitius, *Biblioth. Rabbin.* 719.; Le Long, *Biblioth. Sacra*, iii. 1179.; Hottinger, *Biblioth. Orient.* ch. xi. 46.) C. P. H.

ALMON, JOHN, a political writer and publisher during the earlier half of the reign of George III., was born at Liverpool about the year 1738, educated at Warrington, and apprenticed to a printer and bookseller in his native town. Not liking the confinement of business, he went to sea about 1756, and visited various parts of Europe and Africa; but in 1758 or 1759 he returned, and settled in London, where he obtained the acquaintance of several distinguished men, among whom were Goldsmith and Wilkes. In 1759 Almon commenced his literary career by publishing a pamphlet entitled "The Conduct of a late noble Commander examined." The subject of this production was the behaviour of Lord George Sackville at the battle of Minden; and as it was popular at the time, the pamphlet passed through two editions. Almon's next work was what he called a "Military Dictionary," containing an account of the most remarkable battles and sieges by sea and land, from the reign of Charlemagne to the year 1760. It forms a folio volume, and was published in weekly numbers. A project was set on foot about the beginning of 1760 for the establishment of a new daily newspaper; there being at that time only three published in London: the "Daily Advertiser," the "Gazetteer," and the "Public Advertiser." The new paper was called the "Public Ledger," and its avowed object was to rival the "Gazetteer." The proprietor and printer of the "Gazetteer," Mr. Say, engaged Almon at a handsome salary, in order that he might better contend with the literary talent of the "Ledger," to which Goldsmith became a regular contributor. Almon accordingly wrote much in the "Gazetteer," under various signatures; and his letters, many of which are signed "An Independent Whig," were subsequently collected and twice reprinted, first in four volumes 12mo., and then in two volumes 8vo., under the title of "A Collection of interesting Letters from the Public Papers." In addition to his newspaper labours, Almon wrote, after the death of George II., "A Review of His Majesty's Reign," in one volume 8vo., which appeared in 1761, and went through two editions. When Pitt, afterwards Lord Chatham, resigned the seals of office in October, 1761, Almon wrote a volume entitled "A Review of Mr. Pitt's Administration," which, like the preceding work, was published anonymously. It reached a fourth edition; and it led to the introduction of Almon to Earl

Temple, to whom it was dedicated, and who subsequently honoured him with his friendship and patronage. On occasion of the political differences between Earl Temple and his brother, Mr. George Grenville, Almon wrote "A Letter to the Right Honourable George Grenville," under his newspaper signature of "An Independent Whig." This pamphlet was answered by Grenville's private secretary, Mr. Charles Lloyd; and both the "Letter" and Lloyd's reply had an extensive circulation. About the same time Almon published a "History of the Parliament of Great Britain, from the Death of Queen Anne to the Death of George II.," and also "An impartial History of the late War, from 1749 to 1763." The resignation of Lord Bute in April, 1763, led him to write "A Review of Lord Bute's Administration," of which three editions were sold. Lord Temple furnished Almon with several interesting facts for this publication.

On the 30th of April, 1763, when the king's messengers entered Wilkes's house, and apprehended him by virtue of a general warrant, on account of the publication of No. 45. of the "North Briton," Almon happened to call on Wilkes, who took him aside, told him what had occurred, and desired that he would immediately go to inform Earl Temple. This he did, and subsequently, by his lordship's advice, he took measures for obtaining a writ of habeas corpus to bring Wilkes before the Court of Common Pleas. The messengers who apprehended Wilkes were much blamed by Lord Halifax for not having also detained Almon, which they might have done. After Wilkes was set at liberty, and had printed his "Essay on Woman," which was attacked by the Rev. J. Kidgell, Almon wrote a pamphlet, which was extensively circulated, called "A Letter to J. Kidgell, containing a full Answer to his Narrative."

By the publications above enumerated, Almon became known to the leading members of the opposition. Supported by their encouragement, he relinquished his connection with the "Gazetteer" in 1763, and opened a shop in Piccadilly, opposite Burlington House, for the sale and publication of political pamphlets. During the period when "Wilkes and Liberty" was the popular cry, and publications were circulated which no bookseller of established reputation would venture to print or sell, the political party with which Almon was connected issued a succession of pamphlets through him, and relied implicitly upon him for the necessary secrecy. In such cases an ample sum to meet all contingent expenses was deposited with every manuscript intrusted to him, and he was allowed all the profits of the sale. He thus became eminent as a political publisher, and his shop became a common resort for the members of the opposition. Among the works thus issued was "A Letter concerning Libels,

Warrants, and the seizure of Papers, and Sureties for the Peace of Behaviour, with a view to some late Proceedings, and the Defence of the Majority." This pamphlet, which ran through several editions, was ascribed by some to Mr. Dunning, and by others to Lord Camden; and it attained much celebrity owing to a prosecution against Almon for publishing it, instituted at the instance of Lord Mansfield, whose doctrine of libels was severely attacked in the "Letter." The arguments of counsel in this cause continued three terms; but at length the prosecution was dropped, owing to an error in the proceedings.

On the breaking up of the old minority, owing to the change of ministry in July, 1765, Almon wrote and published anonymously an octavo volume called "The History of the Minority, during the years 1762, 1763, 1764, and 1765; exhibiting the Conduct, Principles, and Views of that Party." An impression of only twelve copies of this work was privately printed in 1765; it was reprinted, with additions, in the early part of the next year; and in little more than six months upwards of ten thousand copies were sold. In May, 1767, Almon commenced a monthly work entitled the "Political Register," which was illustrated with humorous caricatures; but, although it had a large sale, it was discontinued at the close of the second volume. The offence given by this work to some parties high in office appears to have been one of the causes of a prosecution instituted against Almon in 1770 for *selling* a common magazine, called the "London Musæum," in which Junius's "Letter to the King" was printed. He was convicted, fined, and bound over to good behaviour for a limited period. With regard to this prosecution it is remarked in the "Gentleman's Magazine," that the injury done to an individual was by no means the only ground of exception to the proceedings, but that the liberty of the press was evidently struck at, and a most dangerous precedent was established. This affair led to the publication of "Another Letter to Mr. Almon in matter of Libel, with a Postscript upon Contempt of Court, and Attachment," and a "New Postscript to the Letter of Libels," &c. He also published "The Trial of John Almon," a pamphlet which contained little else than the obnoxious letter of Junius, converted into the information of the Attorney-General against Almon.

It would be difficult to enumerate all the pamphlets and larger works written or edited by Almon, particularly as most of them were published anonymously. It may suffice to mention further, — 1. "The New Foundling Hospital for Wit," a collection of miscellaneous pieces in prose and verse, by several writers, and comprising many of his own. It was published in parts, in 1768 and succeed-

ing years, and was several times reprinted, the last edition being in six small volumes; 2. Some years later appeared a similar miscellany, called the "Asylum for Fugitive Pieces," of which a new and enlarged edition was published in four volumes 12mo., in 1785, 1786, 1795, and 1798 respectively. 3. "A Collection of all the Treaties of Peace, Alliance, and Commerce between Great Britain and other Powers, from the Revolution in 1688 to 1771," in two volumes 8vo., 1772. It was reprinted in 1781, with a supplemental volume, containing public papers from the year 1495; and the whole was again published in 1785, with alterations and additions. 4. "The Parliamentary Register," a periodical work containing reports of the daily proceedings of both houses of parliament. In this work, which was commenced in 1774, Almon was assisted by several peers and members of parliament. 5. He also published the parliamentary debates, in several distinct portions, from 1742, the year at which Chandler's collection ends, to the commencement of the "Parliamentary Register." 6. A collection of the "Protests of the House of Lords," 1772. 7. A "Letter to the Earl of Bute," published about 1772. 8. "The Remembrancer," a monthly collection of papers relating to the American war of Independence, which obtained celebrity, and was particularly recommended by Burke. It was continued to the end of the war, and extended to twenty volumes, which are now very scarce. 9. "A Letter to the Right Honourable Charles Jenkinson," and, 10. "A Letter to the Interior Cabinet;" two popular tracts upon the subject of what Burke called a "double cabinet," published soon after the ministerial changes of 1782. 11. "Free Parliaments; or, a Vindication of the Parliamentary Constitution of England, in answer to certain visionary Plans of modern Reformers," 1783. 12. Almon did not confine his pen strictly to political topics, for among his pamphlets is a very severe one entitled "A Parallel between the Siege of Berwick and the Siege of Aquilea," published to ridicule a tragedy called "The Siege of Aquilea," by the Rev. John Home. 13. "Anecdotes of the Life of the Right Honourable William Pitt, Earl of Chatham, and of the principal Events of his Time, with his Speeches in Parliament, from the Year 1736 to 1778." The first edition of this work appeared in 1792, in two volumes 4to.; the second in four volumes 8vo.; and the third, fourth, fifth, and sixth editions, in three volumes 8vo. In a letter to Lady Chatham, accompanying a presentation copy of the first edition, Almon states that he had received the most interesting part of these anecdotes from Lord Temple, and others from several noblemen and gentlemen whose names he enumerates. 14. "Biographical, Literary, and Political Anecdotes, of several of the most

eminent Persons of the present Age," three volumes, 8vo., 1797. 15. "The Correspondence of the late John Wilkes with his Friends, printed from the original Manuscripts; in which is introduced Memoirs of his Life," in five volumes 8vo.

To resume the narrative of Almon's personal history, which has been interrupted in order to preserve the continuity of the list of his works. The "Gentleman's Magazine" states that he acquired an ample fortune by his business, and at one time aspired to a seat in parliament. He however abandoned this design, and retired, upon a decent competence, to a pleasant villa at Boxmoor, near Hemel Hempstead, Hertfordshire, leaving his business in the hands of Debrett, who had for a short time previously been in partnership with him. The date of this event is not given, but it must have been as early as 1783, in which year the above-mentioned pamphlet on "Free Parliaments" was published by Debrett. A life of idleness not being to his taste, on the death of Mr. Parker, printer of the "General Advertiser," Almon married his widow, and became proprietor and editor of that newspaper. He obtained, at the same time, a seat in the Common Council as one of the representatives of the ward of Farringdon without. By the "General Advertiser" he lost much of his savings; and, having been imprisoned in the King's Bench for a libel, he was eventually outlawed. What he did during this time is not stated by the authority above cited; but in a work published in 1798, entitled "Literary Memoirs of living Authors of Great Britain," it is related that, after retiring from business, he emigrated to America. When extricated from his difficulties, he returned to Boxmoor with the wreck of his fortune, and subsequently published the last three of the works above enumerated. A contemporary memoir of Almon appeared in the "Public Characters" of 1803-4, which Chalmers says was evidently contributed by himself; but while the minute information which it contains respecting some of his works may favour such an assumption, the omissions and errors of the narrative seem to render it improbable. It contains no allusion whatever to the events given above on the authority of the "Gentleman's Magazine." Almon, who was of robust constitution, died at Boxmoor on the 12th of December, 1805. (*Public Characters* of 1803-4, pp. 120—138.; *Gentleman's Magazine* for December, 1805; Chalmers's *Biographical Dictionary*.)

J. T. S.

ALMONACID, SEBASTIAN DE, an early Spanish sculptor, who executed in 1500, together with a Dutch sculptor of the name of Copin, the statues and other sculptures of the great altar of the cathedral of Toledo. In 1509 and 1510 he was employed at Se-

ville, where he made several statues for the cathedral, which however were all destroyed by the earthquake of 1512. In 1527 Almonacid was again in Toledo. The dates of his birth and death are apparently unknown. (Bermudez, *Diccionario Historico de los mas Ilustres Profesores de las Bellas Artes en España*.) R. N. W.

ALMONDE, PHILIPS VAN, a Dutch lieutenant-admiral, was born in 1646 at the Briel, and first went to sea in 1661. He soon rose to the command of a ship, and took part as captain of the Dordrecht in the desperate sea-fight in the Downs between the Dutch under De Ruiter and the English under Monk, duke of Albemarle, and Prince Rupert, which lasted four days, from the 11th to the 14th of June (N. S.), 1666. (Kok and Chalmot, and the *Biographie Universelle*, say, by mistake, 1668.) He distinguished himself, in 1672, in the great battle between De Ruiter and the Duke of York in Solebay, on the 7th of June, N. S. (or 28th of May, O. S.), by running his vessel between that of his admiral, De Ruiter, and two English fire-ships which were bearing down upon him, one of which got entangled with the Dordrecht, but by Almonde's skilful seamanship was again got adrift, and burnt to the water without doing any harm. In 1676, on the death of De Ruiter off Palermo, Almonde was sent to assume the command of the fleet, and soon after received orders to return home with the body of De Ruiter. In the next year he took part in the victory gained by Kornelis Tromp over the Swedes. In 1687 he was sent on a cruise against the Algerine corsairs, who at that time being at war with Holland, rendered the Channel unsafe for Dutch vessels, annoyed the coasts of Holland and Zeeland, and were said to be encouraged by the English allowing them to make free use of the harbours in the Isle of Wight. Almonde accompanied the Prince of Orange in his expedition to England in 1688, and from that time till the close of his life fought side by side with the English. He commanded the Dutch fleet at the battle of La Hogue on the 19th of May (O. S.), 1692, one of the most useful though not one of the most glorious victories ever gained. It was owing to Almonde that the battle was fought at all. In the council of war it had been determined to send for instructions to Queen Mary of England, then regent; and it was at Almonde's suggestion that Russell, the English admiral, gave orders to stand over to the French coast in the meanwhile, where Tourville, the French commander, not aware that the Dutch fleet had joined the English, had the temerity to attack, with a much inferior force, and received in consequence the most signal naval defeat since the battle of Lepanto. Almonde had also a conspicuous share in the destruction of the Spanish fleet, in the Bay of Vigo, on the 12th of October,

1702 (o. s.), in the war of the Spanish succession. The English admiral, Sir George Rooke, and the other English and Dutch flag officers, hesitated in making the attack, on account of the dangers of the coast in that quarter, when Almonde assured them that he had visited that spot four and twenty years before, and that he could answer for it the coast was not more dangerous there than elsewhere. These statements, it should be mentioned, rest on the authority of Dutch historians, and are not corroborated by the English accounts of the same transactions. After the battle of Vigo, the name of Almonde became well known throughout Europe. He died on the 6th of January, 1711 (n. s.), at his country house of Haaswijk, at the age of sixty-six years, and his remains were honoured by a splendid monument in the principal church of the Briel. (Kok, *Vaderlandsch Woordenboek*, ii. 671—676.; Chalmot, *Biographisch Woordenboek der Nederlanden*, i. 157—160.; Wagenaar, *Vaderlandsche Historie*, xv. 381.; Alkemade, *Beschrijving van de stad Briele*, i. 54, &c.; Burchett, *Transactions at Sea*, 461, &c. 622, &c.) T. W.

ALMOR, DON JUAN, a Spanish historical painter of Saragosa. He painted many pictures for the Carthusian convent of the Conception, near Saragosa, into which he had retired, and where he died towards the end of the eighteenth century. (Bermudez, *Diccionario Historico*, &c.) R. N. W.

ALMORAVIDES, a word corrupted from the Arabic "Al-morabettín," is the name generally given to an African dynasty founded by 'Abdullah Ibn Yásín, in conjunction with a chief of the tribe of Lamtúnah, named Abú Bekr Ibn 'Omar. ['ABDULLAH IBN YÁSI'N.] "Al-morábettún," and in the objective case "Al-morábettín," means "men devoted to the service of God." The modern "Morabite" is derived from it. There were six sultans of this dynasty, whose dominions extended at one time over the greater part of Africa and the whole of Mohammedan Spain: 'Abdullah Ibn Yásín, the founder, who was succeeded by his partner in power, Abú Bekr Ibn 'Omar; Yúsuf Ibn Táshefín, who reigned from A. H. 480 to 498 (A. D. 1087—1104); 'Ali Ibn Yúsuf, from A. H. 498 to 537 (A. D. 1104—1142); Táshefín Ibn 'Ali, who lost his life in A. H. 539 (A. D. 1144-5); and lastly, Ibráhím Abú Is'hák, who was killed in Shawwál, A. H. 541 (April, A. D. 1147), on the taking of Morocco by the Almohades. Some writers, however, reduce their number to five, by not counting 'Abdullah Ibn Yásín, who, they say, exercised no temporal authority. There are several histories of the Almoravides, the most celebrated of which are those entitled "Anwáru-l-jalliyah fí akhbári-d-daulati-l-morábetiyyah" (The Shining Stars: on the History of the Almoravide Dynasty), by Abú Bekr Yahya Ibn Mohammed Ibnu-s-seyrafí, a native of Granada, and "Al-iklíl fí daulati-l-

homayriyah" ("The Diadem: on the Homayrite Dynasty"), by Mohammed Ibnu-l-hasan Ibn Ahmed Ibn Ya'kúb Al-hamdání. The name of Homayrites was also given to the Almoravide sultans because 'Abdullah Ibn Yásín was, or pretended to be, descended from Homayr or Himyar, son of Seba'.

P. de G.

ALMOSNI'NO, R. JOSEPH (ר' יוסף אלמושנינו), a Jewish writer, the grandson of Rabbi Moses Almosnino. He was arch-rabbi of the synagogue of Belgrade in Servia (Alba Græca), and was living in the early part of the eighteenth century. He wrote "Eduth Bi Joseph" ("The Testimony of Joseph") (*Psalm lxxxi. 6.*), which is a collection of questions and answers on the Law, printed at Constantinople by Naphtali ben Azariah of Wilna and Jonah ben Jacob, A. M. 5476 (A. D. 1716), fol. From the conclusion of the author's preface it appears that this is only the first volume of the author's answers, the author having many more in his possession intended for publication. The secret of the date of publication, 476 (Note, Vol. I. p. 7.), lies concealed in the first word of the title "Eduth" (עדות), in which the letter ט is printed in a smaller type than the others, and not admitted into the computation, which runs thus: ט 400, ע 70, ו 6. This will throw some light on the system of rabbinical numeration. (Wolfius, *Biblioth. Hebr.* iii. 385.)

C. P. H.

ALMOSNI'NO, MOSES BEN R. BARUCH, (ר' משה אלמושנינו בן ר' ברוך). A Levantine rabbi, one of the most learned and voluminous of the Jewish writers of the sixteenth century, was born at Saloniki, the ancient Thessalonica, A. M. 5283 (A. D. 1523). After distinguishing himself in his native city by his learning and his eloquent preaching, in A. M. 5327 (A. D. 1567) he removed to Constantinople, where he became equally popular among the Jews. He resided at Constantinople as the agent or representative of the synagogues of Saloniki. His works are very numerous, and on almost every subject on which the Jewish writers generally treat. Among those best known and most esteemed are the following:—1. "Jede Moshe" ("The Hands of Moses") (*Exod. xvii. 12.*) This is a highly esteemed and elaborate commentary on the five Megilloth, that is, on the Song of Songs, Ruth, the Lamentations, Ecclesiastes, and Esther. (Note, Vol. I. p. 131.) Bartolucci says of this commentary, that it is written on philosophical principles, though in accordance with the doctrines of the Talmudists. It was printed at Saloniki, A. M. 5332 (A. D. 1572), 4to., with the text of the five holy books, and at Venice, by Daniel Zanetti, A. M. 5357 (A. D. 1597), 4to. At the end of this latter edition is an epistle to the reader by R. Samuel Aben Dejesus, to whom the care of this edition was confided. This work was finished by the author A. M. 5330 (A. D.

1570). 2. "Beth Elohim" ("The House of God") (*Gen.* xxviii. 17.) This is a Hebrew translation of the work "De Sphæra Mundi" of Joannes de Sacrobosco, with a commentary by Moses Almosnino, written in the year A. M. 5313 (A. D. 1553). It appears that it has never been printed, though the "Siphte Jeshenim" cites it as printed at Venice, but without date: this, however, is not confirmed by Bartolucci, Wolff, or De Rossi. The original manuscript is in the Bodleian library, among those of Dr. Robert Huntington. It is written on paper, with the date A. M. 5313 (A. D. 1553), and comprises the book of Sacrobosco, with the commentary written by R. Moses ben Baruch Almosnino. It is divided into four parts: the first describes the nature of a sphere, its axis, poles, which it proves to be the form of the world; the second describes the circles drawn on the surface of the globe, and the imaginary circles of the heavens which answer to them; the third treats on the heavenly bodies, their rising and setting, the cause of day and night, and the diversity of climate; the fourth, on the orbits and motions of the planets, and the cause of eclipses: there are twenty-four figures in the body of the work, and ninety-six at the end. De Rossi had also a MS. copy in his library, in which it is followed by, 3. "Shaar Hashamajim" ("The Gate of Heaven") (*Gen.* xxviii. 17.), which is a Hebrew translation of the planetary theory of Purbachius by the same author. 4. "Hannehagoth Hachajim" "Regimiento della Vida," ("The Government of Life"), printed at Saloniki by Joseph ben Isaac Jabetz, A. M. 5324 (A. D. 1564), 4to., and at Venice, A. M. 5364 (A. D. 1604). It is in the Spanish language, though printed in Hebrew characters, and is divided into three parts, of which Part I. treats on the origin of good and evil, and whether we are to look for them from the providence and foreknowledge of God, or from the influences of the heavenly bodies; it then goes on to treat of the proper government of our bodies, of the right ordering of diet, the cause of dreams, and other matters connected therewith. Also on the manners of children, and proceeds to inquire wherefore the good too generally die early, while the wicked live long? Why, also, the former times appear to have been better than those present? This part is comprised in fourteen chapters. Part II., which is divided into twenty chapters, treats on the doctrine of free will, which is defended against its opponents; after which it treats on twelve virtues in succession, beginning with fortitude, temperance, and liberality. Part III. follows out the same subject, discoursing chiefly on the virtues of justice and friendship, with instructions for cultivating the latter. Then comes a treatise on dreams and their interpretations; and at the end, an index of the most difficult Spa-

nish words with Hebrew explanations. The whole work consists of forty-seven chapters. 5. "Meametz Coach" ("The Increaser of Strength") (*Prov.* xxiv. 5.), a collection of sermons, printed at Venice by Jo. de Gara, A. M. 5348 (A. D. 1588), 4to. They were published soon after the author's death, edited by his son Simeon, who to the author's own preface adds one of his own, in which he expresses gratitude to Abraham and Absalom Almosnino, for having taken upon themselves the expenses of publication. The full title of this work, which is very characteristic of the rabbinical style, runs thus when translated: "The Book of the Increaser of Strength; that is, a Collection of twenty-eight new Discourses (drawing Man near to God, they will be sweet to the Palate) which have been selected from the Multitude of Sermons of the Author of the Work heretofore printed, called 'The Hands of Moses.' Is he not the great, illustrious, and perfect Doctor, R. Moses Almosnino?" These discourses are on various subjects, and preached on various occasions. Many of them are written for the solemn festivals of the Jewish religion, and they are mostly accompanied by prefaces and indices; there are also many funeral sermons, as No. VIII. on the death of Joshua Soncinati, preached at Saloniki, A. M. 5329 (A. D. 1569). IX. On the death of Don Moses Nasi, in the same year, preached in the synagogue called "Geresh Kastilia" (of the Castilian Exile). X. On the death of R. Moses de Boton, delivered in the Polish synagogue at the same place, A. M. 5330 (A. D. 1570). XI. On the death of the preacher's own mother, who died at Saloniki in the same year. XII. On R. Isaac Badreshi, who also died in the same year. XIII. On R. Solomon of the family of Chasan, who died on the 27th of the month Tisri (October), A. M. 5331 (A. D. 1571), preached in the synagogue called "Geresh Katalonish" (of the Catalonian Exile). XXV. On the death of R. Perachja Cohen, preached in the Italian synagogue. XXVI. On the death of R. Joseph Gaon. XXVII. On the wife of R. Meir Arama, preached in the synagogue of Aragon, in the same city, A. M. 5316 (A. D. 1556). There is one peculiarity in this list of funeral sermons—such a number of synagogues for Jews, from every nation of Christendom, prove that Saloniki must have been at that period a place of great importance in a commercial point of view, to have attracted such numbers of so speculating and money-making a people; it also shows the liberal and tolerant spirit of the Mohammedan rulers as contrasted with the Christian governments of that day. 6. "Pirke Moshe" ("The Chapters of Moses"), which is a commentary on the "Pirke Aboth" (Chapters of the Fathers), printed at Saloniki in A. M. 5323 (A. D. 1563), 4to. 7. "Tephillah Le Moshe"

("A Prayer of Moses") (*Psalm xc. 1.*). This work is divided into three parts, and treats — I. On the excellence of, and the advantages to be derived from, the Mosaic law. II. Of the great and admirable uses of that law. III. Of the excellence of the prayer "Shemah." Plantavitius, in treating of this work, calls it a commentary on the Hebrew prayer book; but in this he is confounding it with another work of the same name by R. Moses Cordoverus, which is an explanation of the prayer book used by the Spanish Jews, but is not in print. The "Siphte Jeshenim," Bartolucci, Wolff, and De Rossi, all agree in the description of this work which has been here given. It was printed at Saloniki by R. Isaac ben Joseph Jabetz, A. M. 5323 (A. D. 1563), 4to.; and at Cracow, A. M. 5346 (A. D. 1586), 4to. 8. "Pene Moshe" ("The Face of Moses") (*Exod. xxxiv. 35.*), a commentary on the Pentateuch, which was among the manuscripts in R. Oppenheimer's library, and which is noticed by R. Asher Phorins at the end of the preface to the "Meametz Coach" as among the works of the author intended for the press, as it is also by the author's son, R. Simeon Almosnino, at the end of the same work. 9. "Migdal Hoz" ("A Tower of Strength") (*Psalm lxi. 4.*), which is a commentary on the "Opinions of the Philosophers" of Abu Ahmed Alghazzali, which De Rossi cites as among his own manuscripts, and bearing all the marks of being the original manuscript of the author. Both Bartolucci and Wolff differ from De Rossi in the title of the work of Alghazzali here translated. 10. "Tickkun Sopherim" ("An Instruction for Scribes"), which treats on the drawing up of legal instruments, as conveyances of property, deeds of gift, and the like; it was among R. Oppenheimer's manuscripts. 11. "Extremos y Grandezas de Constantinopla, compuesto por Rabi Moysen Almosnino Hebreo traducido por Jacob Cansino" ("The Boundaries and Greatness of Constantinople, composed by the Hebrew Rabbi Moses Almosnino, translated by Jacob Cansino"). This description of the city of Constantinople was written originally in Hebrew. It was printed at Madrid, A. D. 1638, 4to. 12. "Torath Moshe" ("The Law of Moses") (*Jos. viii. 31.*) is an alphabetical index to the Talmuds and the most celebrated commentaries on them: according to Jo. Andr. Danzius, it is of great value; but Wolff, who alone gives this account of this work, does not inform us where it is to be found, nor does Buxtorff or the "Siphte Jeshenim," who merely cite the title without naming the subject of it. Besides the works here cited, Moses Almosnino edited, with a preface, the "Naveh Shalom" ("Habitation of Peace") of R. Abraham ben Isaac Shalom, printed at Constantinople, A. M. 5298 (A. D. 1538), 4to. [ABRAHAM BEN R. ISAAC BAR R. JUDAH BEN R. SAMUEL SHALOM.] He

also says in the "Maametz Coach," p. 62., that he has written a commentary on the book of Job. Besides the works here cited, Bartolucci and Plantavitius, and after them Hendreichius in his "Pandects," p. 121., assign several other works to this author, as "Vajakhel Moshe" which is by Moses Alpalas; "Masseath Moshe" and "Ene Moshe," which are both by Moses Alsheic; and "Nora Tehilloth," which is a work of R. Joel ben Shoeb. But, without borrowing the works of other authors, we fully agree with Wolff, that enough of his own has been cited to prove that Moses Almosnino was one of the greatest writers of his age and nation, uniting a knowledge of the philosophy of the age, and of various languages and sciences, to his great skill as a Jewish theologian. (Wolffius, *Biblioth. Hebr. i.* 805—807. iii. 731—735. iv. 905.; Bartoloccus, *Biblioth. Mag. Rabb. iv.* 60, 61.; Plantavitius, *Biblioth. Rabb. Nos.* 168. 222. 305. 418. 587. 762. in *Florileg. Rabb.* 568—640.; Le Long, *Biblioth. Sacra, ii.* 869.; De Rossi, *Dizion. Storic. degl. Autor. Ebr. i.* 48, 49.; Urus, *Catal. MSS. Orient. Biblioth. Bodl. i.* 84.; Hyde, *Catal. Libror. Impress. B. Bodl. i.* 34.)

C. P. H.

ALMOSNINO, R. SAMUEL (ר' שמואל אלמושנינו), a Levantine rabbi of the fifteenth century. His works are — 1. "Biur le Rashi" ("A Commentary on Rashi"), that is, an explanation on the more obscure and difficult passages of the celebrated commentary of R. Solomon Jarchi on the Pentateuch, which is commonly called "Rashi," from the abbreviation of that celebrated rabbi's name (ר"ש), meaning ר' rabbi שלomo ' Jarchi. The "Biur le Rashi" of R. Samuel Almosnino was printed at Constantinople, according to the "Siphte Jeshenim" of R. Shabtai, together with the commentaries of three other rabbis on the Pentateuch, namely, those of R. Aaron Abu Aldari, R. Moses Albelda, and R. Canisol. De Rossi says that among his manuscripts he possessed a copy of this commentary of Samuel Almosnino. There is also a copy in the Bodleian library, among the MSS. of Dr. Robert Huntington: it is on paper, badly written, and bearing date A. M. 5226 (A. D. 1466), the title being "Biur le Rashi Shehasa R. Shemuel Almosnino Tenatzbah" ("A Commentary on Rashi, which was made by R. Samuel Almosnino." May his soul be bound up in the bundle of the living.) It is also among the 4to. MSS. of the Vatican library. 2. "Peshatim al Tere-esser" ("Notes on the Twelve," i. e. Minor Prophets), which were printed from the author's manuscript by R. Moses of Frankfort, with the title "Koheloth Moshe" ("The Collection of Moses"), in the Rabbinical Bible printed at Amsterdam, A. M. 5484 (A. D. 1724), folio. (Wolffius, *Biblioth. Hebr. i.* 1090. iv. 993.; Bartoloccus, *Biblioth. Mag. Rabb. iv.* 390.;

De Rossi, *Dizionar. Storic. degl. Autor. Ebr.* i. 49.; Buxtorfius, *De Abbreuiat. Hebr.* 184.; Urus, *Catal. MSS. Orient. B. Bodl.*, i. 25.)

C. P. H.

ALMOWAT, a dynasty so called because its founder, Hasan Ibn Sabbáh or Sabáhk (as other authors write his name) fixed his residence at Almowat or Almowut, a fortress in that part of Persia which the Arabian geographers call Jebál. Hasan II., the fourth sultan of this dynasty, professing to be a descendant of Al-mustanser the Fátimite, the princes of his posterity are generally known as the Isma'ílians or Ismaelites of Persia. [HASAN IBN SABBA'H.] They are also called Báttinites (mysticists); but their more common appellation — that under which they are mentioned by European writers — is that of Assassins, a corruption from the Arabic word *hashishín*, i. e. people who partake of the herb called *hashíshat al-fokará*, or the herb of the fakirs, an intoxicating plant of the genus *cannabis*, of which the enthusiastic followers of the Sheikhu-l-jebál, or ruler of Jebál, not the old man of the mountain, as he is erroneously called by the historians of the crusades, are said to have made immoderate use before they set off on their murdering expeditions. There were eight sultans of this dynasty, which lasted from A. H. 488 to 654 (A. D. 1095—1256) when Roknu-d-dín Khúr Shah was dethroned by Huláku. Their names were: Hasan Ibn Sabbáh, the founder, who ruled for about thirty years, from A. H. 488 to 518 (A. D. to 1095—1124); Ghiya Buzurg 'Omejd, from A. H. 518 to 532 (A. D. 1124—1138); Mohammed I., from A. H. 532 to 557 (1138—1162); Hasan II., from (A. H. 557 to 561 (A. D. 1162—1166); Mohammed II., from A. H. 561 to 607 (A. D. 1166—1210); Hasan III., surnamed Jelálu-d-dín (glory of the faith), from A. H. 607 to 618 (A. D. 1210—1221); Mohammed III., surnamed 'Alau-d-dín (exalter of the faith), from A. H. 618 to 653 (A. D. 1221—1255); Khúr Shah (by others called Húr Shah), surnamed Roknu-d-dín (pillar of the faith), from Shawwál, A. H. 653, to the month of Ramadhán of 654 (November, A. D. 1255, to December, 1256). Authors are divided as to the pronunciation and etymology of the word Almowat, which some write Alamut, others Almut, but the greater number Almawat or Almowat. Mirkhond says that *Alah-mut* (the nest of the vulture) is the real name of the castle where the Sheikhu-l-jebál resided. (Price, *Chronol. Retrospect. of Moham. History*, ii. cap. vi.; D'Herbelot, *Bib. Or. voc.* "Ismaeliens," "Bathania," &c.; Ibnu-l-athír, *Ibratu-l-awali*, MS.; Hammer, *History of the Assassins*, translated by Wood (Lond. 1835, 8vo.); *Notices et Extraits des MSS. de la Bibliothèque du Roi*, ix. 154.) P de G.

AL-MUHDI' BILLAH (the directed by the grace of God) Mohammed II., eleventh sultan of Cordova of the dynasty of the Bení

Umeyyah, was the son of Hishám, son of 'Abdu-l-jabbár, son of An-násir lidíni-illah, the eighth sultan of that family. In A. H. 399 (A. D. 1008) 'Abdu-r-rahmán, son of Al-mansúr, not satisfied with the high office of hájib or chamberlain to Hishám II., prevailed upon that weak prince to appoint him his successor to the throne. Upon this Mohammed and other princes of the family of Umeyyah who were residing in Cordova entered into a conspiracy to rid themselves of the man who had deprived them of their inheritance. Accordingly, in February, A. D. 1009, profiting by the absence of 'Abdu-r-rahmán, who was then fighting against the Galicians, the conspirators surrounded the royal palace, massacred the guards, penetrated into the royal apartments, and seized on Hishám, whom they compelled to sign an order for deposing 'Abdu-r-rahmán, and appointing Mohammed in his stead. The news of this revolution reaching the camp of 'Abdu-r-rahmán, he hastened to Cordova. On his approach, however, he found the city gates shut, and the inhabitants prepared to make resistance. Soon after dissensions broke out in his camp, and most of his soldiers having deserted him, he hastened to Cordova, where he was attacked, taken, and put to death. [ABDU-R-RAHMA'N.] On his accession to power Mohammed took the surname of Al-muhdí (the directed), or according to other authorities, Al-mahdí (the director).* Instead, however, of being contented with the title of hájib, and reigning in Hishám's name, as Al-mansúr and his two sons 'Abdu-l-málik and 'Abdu-r-rahmán had done, Al-muhdí confined his unhappy sovereign to an apartment of his palace, gave out that he was dead, and assumed the titles of khalif and imám. One of the first acts of his government was to order the execution of all the partisans of the proscribed family who fell into his hands, and to curtail the influence of the Berbers, whom he rightly considered as the chief instruments of Al-mansúr's usurpation. If the Berbers had not been numerous and united by a sense of their common danger, they would undoubtedly have been all destroyed. As it was, they were insulted through the streets of the capital, and an order was issued forbidding them to bear arms or to appear on horseback within the precincts of Cordova. At last, indignant at the treatment which they experienced, the chief of the Berbers came to the resolution of dethroning Al-muhdí, and appointing in his stead a cousin of his named Hishám. But before they had time to carry their design into execution, Al-muhdí, having summoned

* *Al-mahdí* and *Al-muhdí* are both derived from *hada* (to direct); the former being the participle active and the latter the passive of that verb; but as they are both written with the same consonants (the Arabs using no vowels), it is next to impossible to decide which of the two readings is right, especially as both *Al-mahdí* and *Al-muhdí* are surnames of khalifs and sultans.

the people of Cordova to arms, attacked the Berbers in their barracks and expelled them from the city. Hishám, moreover, was arrested and conveyed to the presence of Al-muhdí, who killed him with his own hand. After their expulsion from the capital, the Berbers pitched their tents in a plain south of Cordova, swearing not to move from the spot until they had taken ample vengeance on the citizens of Cordova. In the meantime, a nephew of the murdered prince, named Suleymán, hearing of the fate of his uncle, left Cordova in disguise, and reached the camp of the Berbers, who proclaimed him khalif on condition that he would immediately lead them against the enemy. Suleymán, however, thinking that the time was not yet come to make an attack upon Cordova, dissuaded them from their undertaking, and retired with them to the frontiers of Castile, where he obtained from Sancho Garcés a strong body of troops to aid him in his enterprise. Thus reinforced, Suleymán advanced upon Cordova, whilst Al-muhdí went out to meet him at the head of all his forces. Not far from Cordova, in a plain called Jebal Kantish, now Javalquinto, the two hosts met about the beginning of Shawwál, A. H. 400 (May, A. D. 1010). The battle was long and well contested; but in the end the Cordovans were defeated with the loss of upwards of twenty thousand men, and Al-muhdí fled to Toledo. The victor hastened to Cordova, where he was immediately proclaimed sultan by the terrified inhabitants [SULEYMA'N]; but fearing the vengeance or treachery of the Cordovans, he withdrew to Medínat Az-zahrá in the neighbourhood of that capital. Shortly after, Al-muhdí, aided by Raymond, count of Barcelona, and several governors who remained faithful to his cause, appeared near Cordova to renew the contest. This time, the rival powers met at a place called 'Akbatu-l-bakar (the defile of the cows), ten miles from that capital, when the Berbers were defeated, and Al-muhdí regained possession of his capital, in Shawwál, A. H. 400 (May or June, A. D. 1010). Suleymán retreated to Algesiras; but though pursued by a superior force, headed in person by his bitter rival, he suddenly turned round and inflicted a severe defeat upon Al-muhdí, whom he shortly after besieged in Cordova. Weakened by the desertion of his Christian allies, and still more by the disaffection of the Cordovans, Al-muhdí could not hold out long. Taking advantage of this alienation of popular feeling, a Slavonian eunuch named Wádheh, who knew where Hishám was concealed, took that khalif out of confinement, and showed him to the astonished populace. His reappearance was hailed by the multitude with cries of joy. The royal palace was next attacked, and forced by the populace, who seized the usurper, put him to death, and sent his head to the camp of Suleymán. Ac-

ording to the historian Al-homaydí, this event happened in Dhí-l-hajjah, A. H. 400 (August, A. D. 1010). The reign of Al-muhdí had lasted ten months, counting the six that his rival Suleymán was in possession of Cordova. He was thirty-four lunar years old when he was murdered, having been born in A. H. 366 (A. D. 976-7). He is represented by the historians of the time as a man of depraved morals and cruel propensities. (Al-homaydí, *Jadhwatu-l-moktabis*, MS.; Al-makkarí, *Moham. Dyn.* ii. 227., and App. p. viii.—xxv.; Conde, *Hist. de la Dom.* i. cap. 1.; Casiri, *Bib. Arab. Hisp. Esc.* ii. 207.; Abú-l-fedá, *Ann. Musl.* sub anno 400; Alfonso el Sabio, *Cronica de España*, part iii. fol. 268.; Mariana, *Hist. general de España*, lib. viii. cap. ix.; Rodericus Toletanus, *Hist. Arabum*, ad calcem Erpenii, cap. 32—35.; Morales, *Cronica general de España*, lib. iii. cap. xvi.) P. de G.

AL-MUHTADI' BILLAH (the guided by God) was the surname of Abú 'Abdullah Mohammed, the son of Al-wáthik, and the fourteenth khalif of the family of 'Abbás. He was born in A. H. 218 (A. D. 838), came to the khalifate on the twenty-seventh of Rajeb, A. H. 255 (A. D. 869), and was killed after a reign of eleven months, A. H. 256.

Al-muhtadí was the most just, religious, and austere of all the princes of the house of 'Abbás; he took 'Amr Ibn 'Abdu-l-'azíz as his example. He presided himself in the court of oppression, for which he had erected a new building with four gates. In this court all classes could appeal against the injustice and oppression of persons in office. He strictly interdicted indulgence in spirituous liquors, and in singing and music; and he acted in every other point strictly according to law. Every Friday he went to the great mosque, and preached before the congregation. He was in fact rather the pontiff than the king of his nation; for the power was entirely in the hands of the Turkish mercenaries. This khalif, who might have saved the state if he had reigned half a century sooner, was not suited to the turbulent times in which he lived: he was disliked by all classes for his austerity. But he had the moral courage to attempt to remedy the evil radically by destroying the Turkish mercenaries, although he had no friend, not even in his own family. He fell a victim to his endeavours.

At the time of the death of Al-mu'tazz, the predecessor of Al-muhtadí, Músa, the son of Boghá the elder, who was then the most powerful of the Turkish generals, was governor at Ray, and engaged in a war against the 'Alites, who had risen in rebellion, and invaded Kazwín and Dailem under Al-hasan Ibn Zeyd Al-huseyní, and under other leaders of their party. When Músa, the son of Boghá, heard that his rival Sálíh, the son of Wasíf the Turk, had set a new khalif on the throne without his con-

sent, he marched towards Baghdád under the pretence of revenging the death of Al-mu'tazz, but in reality in order to wrest the power which Sálíh had over the new khalif from his hands, or to dethrone Al-muhtadí. The khalif sent orders to Músa not to leave his post; but Músa cared little for the orders of the khalif, and came in A. H. 256 (A. D. 870) before the gates of Sámarrá. At the approach of Músa (Moses) the people came before the palace of the khalif, and called out, in allusion to the name of this general, "O Pharaoh! Moses is come." Sálíh took flight, and left the khalif to his fate.

Some historians accuse Al-muhtadí of having secretly invited Músa to come to Sámarrá whilst he gave him publicly orders to remain in his province. The object of this duplicity of the khalif was to make the Turks fight against each other; for at the same time he secretly ordered Baikiál, another powerful Turkish general, to put Músa to death. Baikiál understood the intentions of Al-muhtadí, and conspired with his rival Músa against his life. When Músa entered Sámarrá, Al-muhtadí was sitting in the court of oppression. The court was thronged with people. The Turkish soldiers dispersed them with violence. They requested the khalif to mount a horse which they had brought for him, and they conducted him to the palace of Marjúj, who was one of the Turkish leaders of the party of Músa, where Músa was waiting for him. He remained there with Músa three days in confinement. Al-muhtadí was obliged to give him his most sacred promise never to act against his views. On the third day, the tumult, not only of the people but of the Turkish soldiers, became so violent that Músa was obliged to set the khalif free. Sálíh Ibn Wasíf, who had been deprived of his power by Músa, now prepared for war in order to get the khalif again into his power; but he was assassinated by the orders of Músa.

Whilst these disorders continued at Sámarrá, the Beduins formed regular armies to prosecute, on a larger scale, the predatory incursions into the fertile districts on the skirt of the Desert, and in the Delta of the Tigris. Al-muhtadí prevailed upon Baikiál and Músa to march with their armies against the rebels. In the mean time he collected all his troops, in order to render himself independent; but the two generals returned before they had seen the enemy, and Baikiál marched straight against Sámarrá. The khalif opposed him at the bridge which leads to Sámarrá, and killed Baikiál with his own hand; and he would have gained the victory had not two ambuscades of the Turkish army decided the battle. Al-muhtadí took flight into Sámarrá, and ordered the inhabitants to rise in a body against his enemies, reminding them that he had attempted to bring back the glorious times of the first four khalifs. But the people answered him

that the khalifs in former times went with their nation, but now they armed Turks and other foreign soldiers against their nation. The enraged Turkish soldiers fell upon Al-muhtadí to revenge the death of their leader, and the nephew of Baikiál was the first who wounded him with a hatchet. He was killed in the month of Rajeb, A. H. 256 (June, A. D. 870). The people understood the good intentions of this khalif too late, and he was lamented by them, and even by the Turkish soldiers. The rebellious spirit of the Turkish soldiery had been fostered in a great measure by the sons of Mutawakkel, by one of whom he was succeeded.

During the reign of Al-muhtadí began the rebellion of 'Ali the Zanjite, which has been related under the name of 'Ali. (Al-mas'údí, *Meadows of Gold and Mines of Gems*, p. 734. MS. of the author; Karamáni, *Tárikh Ad-dowal*, MS. of the author; Abú-l-fedá, *Annales Muslemici*, ii.; Price, *Chronological Retrospect of Moham. History*, ii.; Soyúti, *Tárikh Al-Kholafá*, MS.; *Gulsheni Kholafá*, printed at Constantinople.) A. S.

AL-MU'IZZ the Fátimite. [Mu'izz.]

AL-MU'IZZ IBN ZEYRI AL-MA-GHRAWI, chief of the Berber tribe of Zenátah, was born about A. H. 370 (A. D. 980-1). On the death of his father, Zeyri Ibn 'Atiyah, in A. H. 391 (A. D. 1001), Al-mu'izz succeeded him in the command of his tribe. Having despatched an embassy to Cordova, he concluded a treaty of peace with 'Abdu-l-malek, the hájib or chamberlain of Hishám II., who granted him the investiture of Western Africa, on condition of his remitting to Spain a horse, a shield, and a certain sum of money, every year, in token of vassalage, and of his sending also one of his sons, named Mu'anser, to Cordova, to be security for his fidelity. Al-mu'izz reigned over Western Africa until his death, in Jumada the first, A. H. 422 (May, A. D. 1031). He appointed as his successor a nephew, named Himámah. (Sousa, *Hist. dos Souberanos da Africa*, p. 112.; Al-makkari, *Moham. Dyn.* ii. 192.; Conde, *Hist. de la Dom.* i. cap. civ.—cvii.) P. de G.

AL-MUKTADER BILLAH (the powerful through God) was the surname of Ja'far, the son of Al-mu'tadhed and brother of Al-muktafi. He succeeded Al-muktafi in the khalifate on the 12th of Zú-l-ka'dah, A. H. 295 (13th August, A. D. 908), at the age of thirteen, and was the eighteenth khalif of the house of 'Abbás. The little power which the Turkish guard left to the khalif was exercised by his vizírs, for Al-muktader was in the beginning of his reign too young, and subsequently too enervated, to undertake the administration. On one occasion even one of his female slaves presided in a court of justice. It was impossible for a vizír to stand against the intrigues to which such a weak khalif was exposed. Al-muktader was therefore constantly changing his vizírs, and the

vizírs in turn imitated the example of their master. Mohammed Ibn 'Obaidullah, one of Al-muktader's vizírs, was so difficult to please, that he changed the governor of Máhu-l-kúfah seven times in twenty days.

The first vizír of Al-muktader was Al-'abbás Ibn Al-hasan, who was put to death by the khalif, and succeeded by 'Ali Ibn Mohammed Ibn Músa Ibn Al-forát, who held this post three years and nine months, at the end of which time his property was confiscated and his harem sold. In A. H. 399 (A. D. 911-12), Mohammed Ibn Obeydullah Ibn Yahya Ibn Khákán was invested with the dignity of the vizírship. He was sent to prison on the 11th of Moharram A. H. 301 (28th of August, 912), and 'Ali Ibn 'Isá, whose grandfather, Dáwúd Ibn Al-jerrah, was one of the best Arabic historians, followed him, first in the vizírship, and on the 8th of Dhí-l-hajjah, A. H. 304 (A. D. 917) to prison. On the 26th of the former Jumáda, A. H. 306 (8th of November, A. D. 918), Hámid Ibn Al-'abbás was raised to the vizírship, but he soon fell into disgrace, and 'Ali Ibn Mohammed Ibn Músa Ibn Al-forát rose a second time to the dignity of the vizírship; but he lost in A. H. 312 (A. D. 924) his place again, on account of the abuse by Al-mohsen, 'Ali's son, of the power of his father: they were both put to death, and the post was given to 'Abdullah Ibn Mohammed Ibn 'Obeydullah, the Khákánite. After him, Al-muktader made Ahmed Ibn 'Obaidullah Al-hosaíbí his vizír; then 'Ali Ibn 'Isá was restored to his place, but he was soon succeeded by 'Ali Ibn Mohammed Ibn Moklah, who introduced into general use the present Arabic handwriting. Subsequently the khalif ordered his right arm to be cut off. Arabic authors of a later period state that Ibn Moklah is the inventor of the present Arabic hand; but the existence of documents in this hand which are more ancient than Ibn Moklah disproves the statement. Before the time of Ibn Moklah the clumsy Kúfic character was in general use for writing Arabic. The three successors of Ibn Moklah were Solaímán Ibn Al-hasan Ibn Mokhalled, 'Obeydullah Ibn Mohammed Al-Kalwazání, and Al-huseyn Ibn Al-kasim Ibn 'Obeydullah Ibn Solaymán Ibn Wahb, who was killed at Rakkah. In the Fihrist, several monographs on the history of the vizírs of Al-muktader are mentioned.

In A. H. 296 (A. M. 908-9) some leaders of the Turkish guard and most of the kádhis declared themselves against Al-muktader, and elected 'Abdullah, the son of Al-mu'tazz, in his place. The troops which had remained faithful to Al-muktader gave battle to the party of the new khalif, and were victorious. 'Abdullah was thrown into prison, where he died. It is probable that he was strangled, although the party of Al-muktader pretended that he died a natural death. 'Abdullah was

a pupil of Al-mobarred, one of the greatest Arabic prose writers, and a man of superior talents and amiable character.

In A. H. 301 (A. D. 913-4), Abú Sa'id Al-hasan, the leader of the Karmatians, was murdered in the bath by one of his own slaves, who was a Slavonian by birth. When he had committed the crime, he went to one of the Karmatian generals and told him that his master had sent for him, and when the general was come to the bath, he had the same fate as Abú Sa'id. After the slave had in this manner despatched four men, his stratagem was discovered, and he was put to death. Abú Sa'id was succeeded by his eldest son Sa'id, but he was soon obliged to give way to the superior talents of his younger brother, Abú Táher Soleymán. The Karmatians were then in possession of Bahreyn, Yemámah, and almost the whole of Central Arabia. From these dominions, which were protected by deserts, they made invasions upon the rich towns near the frontier of Arabia, but merely for plunder. In A. H. 311 (A. D. 923) they surprised Basrah, and after seventeen days of plunder and massacre, they returned into the desert. The following year they attacked the pilgrims on their way to Mecca, and plundered them. Most of those who were spared by the sword of the Karmatians died of thirst and hunger. Soon after they invaded Kúfah, and held it for six days; they spent the day in the town in plundering, and at night they returned into their camp, in order not to be surprised by the troops of the khalif.

"In the middle of the former Rabi', A. H. 315 (the beginning of June, A. D. 927)," says Hamzah of Ispahán, "the troops at Baghdád rose in rebellion against the khalif. They assembled at the private palace, thence proceeded to the place of parade (al-masáff), and entered Baghdád at the Masallah (prayer place). The next day they went in procession through the suburbs of Báb At-ták and Rusáfah, making a frightful noise, and cursing the khalif for not having protected the pilgrimage. The following day they plundered and burned Mosharayah, which was another palace of the khalif, then the kobbah, which was the court of justice in which the khalif used to preside, and the palaces called Utrój (the orange), and Kaukebah (the star). The next morning they began to riot before the palace of Hasan, in which Al-muktader used to live, and insulted the khalif the whole day. The following morning they stormed the Kasr al-badí' (the wonderful palace), but they were finally brought to order by Bolayk, whom Al-muktader had sent to them with considerable gratuities. At the same time the Greeks made an invasion upon Samisat, where they made great slaughter, and took much booty; they also took Malatia, of which they burnt the greater part.

Still more frightful than the invasion of

the Greeks was the attack of the Karmatians upon Kúfah. They entered this town on the 7th of Shawwál. They gave quarter to the inhabitants, and promised to respect their property. They only pillaged the property of the state which was in Kúfah, for in this city were the stores for the pilgrims. The government sent Yúsuf Ibn Abí-s-Sáj with an army of forty thousand men from Wásit against them. The army of the Karmatians mustered no more than seven hundred horse and eight hundred foot. Ibn Abí-s-Sáj was so sure of success, that he wrote the despatches, in which he announced to the khalif his victory, before the battle. Indeed, there was no time left for him to write after the engagement. The Karmatians waited for a favourable wind, which drove the dust into the eyes of their enemies, and made a furious charge. Ibn Abí-s-Sáj's army was defeated, and he himself was made a prisoner and put to death by Abú Táher, the Karmatian chief. The news of this defeat caused fresh riots at Baghdád. The citizens, soldiers, and even the household of the khalif, were in great alarm, and exclaimed before the palace, 'Down with Al-muktader! Let another man occupy the throne, who is able to protect his nation.' The western part of the capital being more exposed to the Karmatians, was deserted by the inhabitants, who went over the river to the eastern part of the town. During this commotion at Baghdád, the remnants of the army of Ibn Abí-s-Sáj arrived there to increase the alarm, and towards the end of this month the Karmatians took Anbár, whence the inhabitants came by the canal of the Euphrates to Baghdád. On the fourth of the following month (Dhí-l-k'adah, A. H. 315, January, A. D. 958), Batíhah fell into the hands of the Karmatians, and they contrived to form a bridge of boats, and crossed the Euphrates. Baghdád was now in great danger. Nazúl was intrusted with the defence of the town, and Múnas commanded the army which was to meet the enemy. Nazúl had taken care that the reeds, boats, and other objects which might help the enemy in crossing the numerous canals and branches of the Euphrates and Tigris, should be removed. The bridges near Baghdád were destroyed, and the gates of the town were fortified. On the eleventh of this month the Karmatians met the army of Múnas near Tell Akarkúf, on the river Waradah. Múnas had destroyed the bridge, and his camp was therefore protected. But Bolayk, who marched on the twentieth of the same month against the Karmatians with his own army, and with the remnants of the army of Ibn Abí-s-Sáj, had to quell a mutiny in his own camp; and as most of his soldiers refused to fight, he was defeated, and he fled to the army of Múnas, whose only care was to fortify his camp. The Karmatians now

spread over all the Sawád. They directed their march towards Sámarrá, which fell into their hands, and they plundered the caravan of the pilgrims, from which they took property to the amount of two hundred thousand dinars." Baghdád was spared; for, as the Karmatians had no intention to change the government, there was more to be lost than gained in making an attempt upon the capital. When the Karmatians had booty enough, they returned to Hajar in Yemámah.

The ravages of the Karmatians explain an important fact which occurs in the history of the East. The delta of the Euphrates and Tigris, which by its geographical position and by its fertility is one of the richest countries in the world, had always been the seat of a wealthy empire. When the dynasty which occupies the throne of such a country is worn out, it becomes the prey of mercenaries, who tyrannise over the nation, and whose only care is to keep their power. The wealth of the towns in which these robbers spent their pay, and the luxury of the court, attracted the Beduins, who had united to make predatory incursions upon the towns and villages of the Sawád ever since the time of Mansúr, the second 'Abbáside khalif. The new religious principles of the Zanjites and of the Karmatians effected a union of many tribes. The Beduins despise the comforts of settled life, and even if they reside for some time in a town, they will retire again into the desert. Their only object in such incursions is excitement and booty, which they squander away as fast as they gain it: for an Arab is not esteemed for his wealth, but for his liberality; and his wish and merit are, not to possess, but to give. For this reason no common interest or fear is strong enough to bring these nomadic tribes under one leader, except religion. There was not a single year under the Sásánide nor under the Persian dynasties which preceded them in which the Arabs did not make similar incursions into Babylonia, and they were one of the principal causes of the short duration of the eastern dynasties. When a strong religious principle, like that of Mohammed, had joined all the Arabs, and given an undisputed superiority to one tribe, like that of the Koraishites, it was the interest of this tribe to exchange a tent for a throne, and to form a dynasty in the conquered country. The most striking instances of this sort are the conquests which the Arabs made immediately after Mohammed, and by analogy we may infer that the ancient Assyrian dynasty had been founded in the same way.

In A. H. 316 (A. D. 928), the Karmatians invaded the northern provinces of the empire of Al-muktader. They first took Rahabah, and pillaged it; then they pillaged Rakkah. They found no resistance, except perhaps from the inhabitants of the cities which they assaulted. They proceeded as far as Sinjár.

The citizens of this town capitulated, and promised a sum of money. The Karmatians returned into the desert, for the mountains of Armenia impeded their further progress.

In A. H. 317 (January, A. D. 930) the Karmatians took Mecca during the time of the pilgrimage. Thousands of pilgrims, who had overcome all the hardships of a long journey through a desert country, were put to the sword in the very temple which they came to visit; others found their death outside the ka'bah. When the Karmatians had plundered the pilgrims and sacked the city and the temple, they took the black stone which, according to Arab tradition, fell from heaven in the time of Abraham, the father of the Arabs, and which was, and is still, the principal object of veneration with the Mohammedans. This black stone was afterwards brought back into the ka'bah, but the identity of it is doubtful.

During the reign of Al-muktader (A. H. 296, A. D. 908-9), 'Obaidullah Ibn Mohammed, who, according to his own pretensions, was descended from 'Ali and Fátimah, but according to the assertions of his enemies, from a Jew, or from Daísán, a heresiarch, laid the foundation of the Fátimite dynasty in Ifrikiyah (Africa Provincia). He assumed the titles of khalif, and did not even keep up the forms of dependence on the 'Abbásides, as most other dynasties had done. In A. H. 301 (A. D. 913-4) the Fátimites made an attempt upon Egypt: they succeeded in taking Fayyúm and Alexandria, but they were soon displaced by Múnas. They repeated their attempts upon Egypt the next year, and again took Alexandria, but they were again driven out of it by Múnas. In A. H. 306 (A. D. 918-9), they sent a third time troops into Egypt by land and by sea. They took Alexandria, proceeded thence as far as Jízeh, and took part of Upper Egypt. Múnas had much difficulty in recovering the country. He fought several battles without any decisive result. The Fátimite army received assistance by sea. On the declaration of Múnas that Egypt would be lost without the interference of the naval power of the khalif, twenty-five ships were sent to him from Tarsus, and the war was decided by a naval combat off Rashíd (Rosetta), in which the Fátimites mustered eighty ships. The Fátimites were defeated both by sea and in the battle which was fought at the same time on the shore. This was the last attempt which the Fátimites made upon Egypt under Al-muktader, but they conquered this country after his reign, and held it for above two hundred years.

Under the reign of Al-muktader, the Sámánite dynasty made great progress in Khorásán; they were in possession of almost the whole of that immense province, including Máwaránnahr; and in A. H. 304 (A. D. 916-7), they united with their do-

minions Tabaristán and the other countries of the 'Alite dynasty, that was extinguished, or rather suspended, by the death of Al-otrúsh.

Under Al-muktader's reign another dynasty was founded in the east of Persia, by Merdáwinj [MERDA'WINJ], who, in A. H. 315 (A. D. 928) and the following years, took Kazwín, Ray, Dinawar, Komm, Yezdejerd, and Ispáhán. These provinces although nominally dependent on the khalifs, had been unproductive to them for a century. In A. H. 319 (A. D. 931), however, Merdáwinj touched the vital parts of the empire of the khalifs. He was opposed by Al-muktader's troops near Hamadán, but Merdáwinj was victorious, and he took the whole mountainous district south and west of the Caspian, and some of his detachments proceeded as far as Holwán.

Notwithstanding the disasters which befel the nation during the time of Al-muktader, the court was in the highest splendour, and the tranquillity of the khalif could not be disturbed by the misery of the country so long as he could enjoy his harem and his wine. The magnificence with which the khalif in A. H. 305 (A. D. 917) received the Greek ambassadors is thus described by Abú-l-fedá, ii. 328. "Before the palace paraded his army. The palace was embellished with arms and with the most precious decorations. No less than one hundred and sixty thousand men, infantry and cavalry, were drawn up in line. The pages of the palace were most splendidly dressed; they wore golden girdles inlaid with precious stones. The eunuchs, who were seven thousand in number, had nearly the same dress. Four thousand of the eunuchs were white men, and three thousand were negroes. Another line was formed by the doorkeepers, who were seven hundred in number: they all wore the most brilliant dresses. On the Tigris plied pleasure boats, and boats with fireworks (which represented a naval combat in the evening): they were richly decorated. The palace was illuminated in the evening, and there were no less than thirty-eight thousand curtains suspended on the walls of the palace, twelve thousand and five hundred of which were made of gilt díbáj (brocade?). The floor of the palace was carpeted with twenty-two of the most splendid carpets. One hundred keepers of wild beasts exhibited a hundred lions belonging to the menagerie of the khalif. Among other ornaments there was a tree shown to the ambassadors which was made of gold and silver; it had eighteen main branches, which, as well as the leaves and the smaller branches, were made of the same material. On the tree sat various birds of gold and silver. When the machinery of the tree was set in motion, the branches moved as if they were blown by the wind, and the birds began to sing. The

Greek messengers were not admitted to the khalif, but they spoke to the vizír, who brought to them the answer of the khalif." The principal leaders of the guard lived nearly in as much splendour as the khalif himself, and they were constantly buying thousands of slaves to increase their armies. The revenue of the immediate dominions of the khalif was mostly devoured by the army. But the tribute and presents which were sent to Baghdád by the dependent Mohammedan dynasties were considered as the private property of the khalif and his generals.

Literature was in a flourishing condition under Al-muktader, for literature was one of his luxuries. There were also a number of new dynasties rising which were, in most instances, headed by men of great talents, and by great patrons of learning. If, therefore, a distinguished man could not succeed at one court, he found encouragement at another. At the time of Al-muktader lived Al-mas'údí and At-tabarí, the two best known Arabic historians; Al-battání (Albatagnius), the greatest Arabic astronomer; Al-mutenabbí, the most celebrated Arabic poet; Ar-rází, the most skilful Arabic physician; Ibn As-sarráj, one of the greatest lexicographers; and so many other men who were distinguished by their learning, that it may be said there was no reign, not even that of Al-mámún, in which literature and science were so universally and successfully cultivated as under Al-muktader. It must, however, be added, that the flourishing condition of Arabic literature was not owing to the encouragement which Al-muktader gave to science, but it may rather be considered as the result of the patronage of Al-mámún and Hárún Ar-rashíd.

The end of Al-muktader's reign was worthy of his life. On the 14th of Moharram, A.H. 317 (27th of February, A.D. 929), Al-muktader fell into disgrace with Múnas, who from a slave had become the master of the khalif. The cause of this enmity was the extravagance of the khalif and his court, and the power which his concubines and eunuchs exercised in his name. All the troops assembled round Múnas, and he proceeded with them before the palace of the khalif, made him and his family prisoners, and took him to his house, where he was compelled to abdicate before Abú 'Amr the kádhi of Baghdád. The anarchy which at that time reigned at Baghdád cannot be described. The soldiers, obeying no orders, plundered and burnt houses, violated women, and killed everybody who dared to resist them. The palace of the khalif was pillaged and partly destroyed, and every one in it was tortured to betray the hidden treasures, and not without success: they found that the mother of the khalif had buried six hundred thousand dinars.

On the third day after Al-muktader had

abdicated, great festivities were to take place in honour of Al-káhir the new khalif. The soldiers were drawn up in the parade place, and the concourse of people was immense. After they had waited a long time in vain for Múnas and for the new khalif, they began to riot; they demanded the presents which were usually given at the accession of a new khalif, and sent Yárúk, one of their leaders, for Al-káhir. When the new khalif arrived he was so frightened at the sight of drawn swords that he ran away. The soldiers, enraged that they should wait still longer for their presents, pursued Yárúk and Al-káhir in their flight, and murdered Yárúk in the palace. Al-káhir would have had the same fate if he had not concealed himself. The soldiers, screaming out "O Al-muktader! O victorious khalif!" went to the house of Múnas and carried Al-muktader back to the palace on their shoulders.

It appears that the whole catastrophe had been brought about by the intrigues of Múnas, who wanted to free himself from Yárúk his rival. Yárúk, in order to deprive Múnas of the confidence of the soldiers, made them hate Al-muktader. Múnas was obliged to give way to the soldiers, who demanded the deposition of Al-muktader; but, having the treasury in his hands, he kept out of the way, and rendered it impossible for Yárúk and the new khalif to give to the soldiers the customary presents; and this, he knew, would cause a rebellion among the soldiers, of which Yárúk fell the victim.

The next year the Masáffian guard (the guard which had to do duty on the parade place) became so insolent that Múnas was obliged to attack them, as other means had no effect. He defeated them, first at Baghdád, and when they had retreated to Wásit they were once more beaten by Múnas and dispersed.

Towards the end of A.H. 319 (December, A.D. 831) Múnas and Al-muktader were again on bad terms; and in the beginning of A.H. 320 Múnas went with his army to Mosul. It appears that Al-muktader was tired of the servitude in which he lived under Múnas, and that he wrote to the Hamdánite dynasty, which reigned at Mosul, to deliver him. This was the reason why Múnas went himself to Mosul. When Múnas had left Baghdád, the khalif wrote to the Hamdánites to shut the gates against him, but Múnas defeated them in a battle and took the town. The troops of the empire came from all sides to join him, and he marched through Tekrit towards Baghdád. When he approached the capital, the khalif, deserted by almost all his troops, by the advice of his friends collected his remaining force, dressed himself in the bordah (the cloak inherited from the Prophet), and went, preceded by the divines and Korán readers, who carried the Korán open before him, to meet Múnas, with a view of inspiring him with respect.

But he was not so successful as Pope Leo I. had been against Attila. Al-muktader engaged in battle, in which he was defeated and killed in his flight. His body was buried on the spot, but his head was sent to Múnas, who had not been himself present at the battle. Múnas shed tears when he saw the head of his master. The best history of the reign of Al-muktader was written by his contemporary Abú 'Obeydullah Ibn 'Abdús Al-hamshárí (Al-hamshází?), in a work of more than a thousand folios, but his book is lost. We have however the work of Hamzah of Ispáhán, in a MS. of Leyden, and in a MS. of the late Professor Habicht of Breslau. Hamzah was also a contemporary of Al-muktader, and he describes the events of his reign in the eighth section of the tenth chapter of his Chronicle. (Al-mas'údí, *Meadows of Gold and Mines of Gems*, MS. 798.; Karamání, *Tárikh Ad-dowal*, MS.; Abú-l-fedá, *Annales Muslemici*, ii.; Price, *Chronol. Retrospect of Moham-medan History*, ii.; Soyúti, *History of the Khalifs*, MS.; Rampoldi, *Annali Musulmani*, v. 115, Milan, 1822-26; Kosegarten, *Chrestomathia Arabica*, p. 121.) A. S.

AL-MUKTADI BIAMRI-LLAH (he who hastens with the commands of God) Abú-l-kásim 'Abdullah, the twenty-seventh khalif of the house of 'Abbás, succeeded his grandfather Al-káyim biamri-llah, in Sha'bán, A. H. 467 (April, A. D. 1075). He was the son of Mohammed Adh-dhakhírah, son of Al-káyim, who died in A. H. 449 (A. D. 1057-8). His reign is described by the Arabian writers as having been unusually prosperous, his authority having been recognized throughout Yemen, Syria, Palestine, and other provinces; but in reality the only advantage which Al-muktadi derived from these recognitions was the *khotbah* or mention of his name in the public prayers as spiritual ruler of the Moslem community, he himself being a mere tool in the hands of the Seljúkides, as his predecessors had been in those of the amírs of the race of Buwayh. In A. H. 479 (A. D. 1086), Malek Shah, the Seljúkide, son and successor of the celebrated Alp-Arslán, paid a peaceful visit to Baghdád for the purpose of betrothing his daughter to Al-muktadi. In the month of Safar of the ensuing year, Malek Shah returned to his capital of Ispahán, from whence his daughter was by his directions conducted to Baghdád with unparalleled splendour. The princess was received on her arrival with extraordinary rejoicings; and she entered the metropolis accompanied by the whole court of her royal consort amidst an illumination which, according to the Arabian writers, eclipsed the stars and set the firmament in a blaze. This was followed, the next day, by an entertainment of unexampled magnificence, the total cost of which is estimated at three millions of dirháms. Al-muktadi died at Baghdád in the month of Moharram, A. H.

487 (Jan. A. D. 1094), at the age of thirty-nine, and after a reign of nineteen lunar years and five months. According to Elmacin, Al-muktadi was killed by poison which Bar-kiyárúk, the son of Malek Shah, sent him in a letter. Ibnu-l-athír relates that Malek Shah, unwilling even to leave a shadow of authority in the hands of Al-muktadi, attempted to dethrone him, and sent him a message bidding him to quit Baghdád and retire to another city of his dominions; that Al-muktadi, fearing that conqueror's vengeance, asked for a respite of ten days, at the expiration of which he promised to quit his capital. But before the ten days were elapsed, Malek Shah died suddenly, and Al-muktadi was released from his promise. (Abú-l-fedá, *Ann. Musl.* sub anno 487; Elmacin, *Hist. Sarac.* lib. iii. cap. viii.; Price, *Chron. Retrospect of Moham. History*, vol. ii. cap. v.; D'Herbelot, *Bib. Or. voc.* "Malekschah;" Ibnu-l-athír, *Ibratu-l-awali*, MS.) P. de G.

AL-MUKTADIR BILLAH, second sultan of Saragossa of the first dynasty of the Bení Húd. [AHMED IBN HUD.] P. de G.

AL-MUKTAFI BILLAH (he whose mind rests in God) was the surname of Abú Mohammed 'Ali, the son of Al-mu'tadhed. He was the seventeenth khalif of the house of 'Abbás, and succeeded his father on the 21st of the latter Rabi', A. H. 289 (2d of April, A. D. 902), at the age of twenty years. He was at Rakkah when his father died, and the oath of allegiance was received for him from the principal men of Baghdád by Al-kásim Ibn 'Obeydullah, who had been a great favourite of Al-mu'tadhed, and became the vizír of Al-muktafi. The new khalif arrived on the ninth of the following month in his capital. The first act of Al-muktafi, after his entrance in Baghdád, was to abolish the subterranean gaols which his father had built for torturing prisoners, and to set the prisoners free.

The Turkish guard soon took advantage of the mild temper of Al-muktafi. Bedr, who was then the favourite of the Turkish soldiers, first attempted to ingratiate himself with the khalif; but as he could not succeed on account of the intrigues of the vizír, Al-kasim Ibn 'Obeydullah, he went to Wásit, and compelled the khalif to seek his friendship.

Under the reign of Al-muktafi the empire suffered much from the wars of the Karmatians. The founder of the sect of the Karmatians was Al-faraj Ibn 'Othmán, surnamed Karmat, from a Nabathæan doctor, who cured him of a dangerous disease, and who was called Karmínah (the man with red eyes). In A. H. 277 (A. D. 890) he published a book, in which he declared that Christ, the Word of God, the Mahdí (the last imám of some Shí'ites, who is immortal and will come to save mankind), Ahmed Ibn Mohammed Ibn Al-hanifiyah, and the angel Gabriel, are

all the same person, and that this person said of him (Al-faraj), when he had assumed a human form, "Thou art the Holy Ghost (Paraclete), and thou art the preacher." In order to unite Mohammedans, Jews, and Christians, he acknowledged the prophetic mission of Mohammed Ibn Al-hanifiyah, of Christ, and of the prophets of the Old Testament. He ordered his followers to say prayers four times a day, turning their faces towards Jerusalem; and he established the mihriján (the summer solstice) and Naírúz (the winter solstice) as the two principal festivals of the year. These two days had been celebrated from ancient times on the Tigris, by illuminating boats, and by other rejoicings on the river. For although they were no religious feasts for the Mohammedans, they were so for the Guebers and Christians (Christmas, and the feast of Christ's body), and the Mohammedans were well inclined to adopt foreign habits. He promised them paradise for their sufferings in this world, and particularly for fighting against their enemies.

Karmat found the first followers of his doctrine at Kúfah, whence it spread into the desert. Under the reign of Al-mu'tadhed, which was very energetic, the Karmatians could extend their power only in Arabia, and toward the frontiers of Syria, for this province was of very little importance for the government, and no power but religion can coerce the Beduins. The Karmatians made use of this opportunity to lay a firm basis of their power in Yemámah. Under Al-muktafi they became very dangerous. In A. H. 290 (A. D. 903) they defeated the army of Togj the father of Akhshíd [АКХШІД], and laid siege to Damascus. The population of Syria, like that of Kúfah and Basrah on former occasions, rose against the Karmatians, and killed their leader Yahya. His brother Al-huseyn, who changed his name into that of Ahmed, succeeded him in the command. He made new attempts upon Damascus, and the inhabitants were obliged to pay him a heavy sum to induce him to raise the siege. He marched to Hems (Emesa), which he took. After this victory he was named in the public prayers, and entitled Amíru-l-múmenín (commander of the faithful), and Mahdí (saviour). At the same time he declared his nephew, the son of Yahya, his successor, and gave him the title of Al-mudathir (wrapt up in the prophetic mission), in allusion to the first verse of the seventy-fourth súra of the Korán. He next took Hamáh, Ma'rrah, Salamiyah, and other towns of Syria. He massacred women and children, and even the boys in the schools did not escape his cruelty.

In A. H. 291 (A. D. 903) Al-muktafi marched to Rakkah to meet the Karmatians, and on the 7th of Moharram (29th of November, 903), there was a general engage-

ment near Hamáh, in which the Karmatians were defeated, and their leader, Ahmed, and his presumptive successor, Al-mudathir, were made prisoners and beheaded at Baghdád. But the Karmatians rallied, and in A. H. 293 (A. D. 905-6), they destroyed Tiberias, and marched thence to Kúfah. The khalif sent all his great generals against them, such as Wasíf Ibn Sowártekín, Al-fadhl the grandson of Boghá, Bishr Al-afshíní, and Ráyik; but they were defeated, and obliged to return with great loss to Baghdád. In A. H. 294 (A. D. 906-7), the Karmatians attacked the pilgrims who used to collect on the Tigris from all the eastern provinces of the empire in order to go to Mecca. They were twenty thousand in number, and not one of them escaped the sword of the Karmatians. Al-muktafi sent another army against the rebels, which was victorious, and took their leader Zarkawayh, who died of his wounds on the sixth day of his captivity. His head was severed from his body and carried in triumph to Baghdád.

In A. H. 292 (A. D. 904-5) the khalif recovered possession of Egypt. The Túlúnides, who had rendered themselves independent in that province, had outlived their power. Most of the mercenaries of the Túlúnides enlisted in the army of the khalif, for the finances of the Túlúnides were exhausted through the devastations and wars of the Karmatians and Greeks in Syria, which had been a province of the Túlúnides, and through the increasing expenses of their court. Al-muktafi sent (A. H. 292) Mohammed Ibn Suleymán with an army against them. Mohammed took Damascus, proceeded towards Egypt, and defeated Hárún, the reigning prince of the Túlúnides, in several battles. These reverses created discontent in the army of Hárún, and he was assassinated by one of his own soldiers. Sháybán, an uncle of Hárún, who succeeded him on the throne, saw that his cause was lost, and surrendered; but not considering the word of Mohammed sufficient guarantee for his personal safety, he took to flight, and was never heard of again. The rest of the Túlúnide family, with all their property, fell into the hands of Mohammed, the general of Al-muktafi.

In the month of Shawwál, A. H. 295 (July, A. D. 908) all the Mohammedan and Greek prisoners were exchanged. The number of Moslems released on this occasion amounted to two thousand eight hundred and forty-two.

In the same year died Al-kásim Ibn 'Obeydullah, the vizír of Al-muktafi, on the 10th of the latter Rabi' (17th of January). Al-kásim was cruel, and he had great influence over the khalif.

In this year the last of the Aglhabite princes of Africa Provincia, Zeyádat Allah, sent rich presents to Al-muktafi, consisting, among other things, of one hundred and fifty

females, and of two hundred black and white slaves. The latter were mostly Europeans, who came from Spain and from Arles.

Al-muktafi died a natural death on the 12th of Dhí-l-ka'dah, A. H. 295 (13th of August, A. D. 908) at Baghdád. Al-muktafi was very avaricious: he left in his treasury eight millions of dinars and twenty-five millions of dirhems, and in his stables nine thousand horses, camels, and mules. (Abú-l-fedá, *Annal. Muslemici*, vol. ii.; Price, *Chronol. Retrospect of Mohammedan History*, vol. ii.; Al-mas'údí, *Meadows of Gold*, p. 790. MS.; Abú-l-faraj, *Hist. Dyn.*) A. S.

AL-MUKTAFI LIAMRI-LLAH (he who hastens to execute the commands of God) Abú 'Abdillah Mohammed, the thirty-first khalif of the race of 'Abbás, succeeded Ar-ráshid in A. H. 530 (A. D. 1136). He was the son of Al-mustadh'her, the twenty-eighth sovereign of that family, and was born at Baghdád in A. H. 489 (A. D. 1096.) Ad-diýarbekrí says that his mother's name was Bughyatu-n-nafus (the desire of the soul); others call her Nesím (zephyr). When, in the month of Dhí-l-ka'dah, A. H. 530 (Aug. A. D. 1136), Ar-ráshid abandoned his capital, which was besieged by the troops of Mas'úd the Seljúkian, his nephew Abú 'Abdillah Mohammed was immediately proclaimed khalif by the inhabitants, under the title of Al-muktafi liamri-llah. At first all the authority was vested in the hands of Sultan Mas'úd, by whom the khalif was excluded from all share of power. But in A. H. 540 (A. D. 1145-6), upon the death of the Seljúkian sultan, the splendour of the khalifate was in some measure restored, Al-muktafi no longer permitting any of the princes of the race of Seljúk to enter the gates of his capital. Mohammed, the son of Mas'úd, attempted to recover the power. Having collected considerable forces he marched against Baghdád, which he besieged in A. H. 551 (A. D. 1156); but, before he could make himself master of that capital, the news of the revolt of his brother Malik Shah in Persian 'Irák compelled him to raise the siege. In A. H. 552 (A. D. 1157) Al-muktafi caused a gate of exquisite workmanship to be made, and sent it to Mecca to be fixed at the entrance of the sanctuary; the old one was by his directions sent to Baghdád to form a coffin for himself. After a reign of four and twenty years, three months, and twenty-one days, Al-muktafi died at Baghdád on Sunday, the 2d of Rabi' the first, A. H. 555 (March 13. A. D. 1160), at the age of sixty-six, leaving behind him the character of a mild and beneficent prince. Mr. Price has erroneously placed the accession of this khalif in A. H. 532 (A. D. 1138.) Ad-diýarbekrí, *Gen. Hist.* MS.; Ibnu-l-athír, *Ibratu-l-awali*, MS.; Price, *Chronol. Retrospect of Moham. History*, ii. cap. vii. p. 202.; D'Herbelot, *Bib. Or.* voc. "Moktafi.") P. de G.

AL-MUNDHIR, surnamed ABU'-L-HAKEM, sixth sultan of Cordova of the dynasty of the Bení Umeyyah, was the son of Mohammed I., whom he succeeded, in Safar, A. H. 273 (July, A. D. 886). During his father's lifetime Al-mundhir had distinguished himself in war against the Christians of Galicia and Navarre, as well as against several rebels. In A. H. 251 (A. D. 865) his father had sent him at the head of an army into Alava, which country he had devastated in every direction. Alfonso III. of Leon, having attempted to arrest the march of the Mohammedan forces, was defeated with great loss, and obliged to abandon his kingdom to the infidel. In A. H. 263 (A. D. 876-7) he had penetrated into Navarre, and ravaged the country to the walls of Pamplona. Five years later, in A. H. 268 (A. D. 881), after reducing Saragossa, where a chief named Lob Ibn Músa had revolted, Al-mundhir had made an incursion into the province of Burgos and destroyed several fortresses. Against 'Omar Ibn Hafssún, a brigand chief, whose frequent rebellions distracted more than one reign, Al-mundhir was equally successful. Having defeated him in a pitched battle near Pamplona, he besieged him in a neighbouring castle where he had taken refuge, and obliged him to make his submission; but whilst 'Omar was marching under a strong escort to Cordova, where, according to the capitulation, he was to fix his residence, a party of his own men, who lay in ambush on the road, attacked and killed his guards, and set their chief at liberty. About this time Mohammed died, and Al-mundhir was obliged to repair to Cordova to receive the oaths of the people. Soon after he took the field against 'Omar Ibn Hafssún, who now ruled in Saragossa, Toledo, and other large cities. Háshim Ibn 'Abdi-l-azíz was charged with the reduction of Toledo, where the rebel himself was, whilst Al-mundhir in person, at the head of another army, marched against the Christians who had assisted that chief in his rebellion. Seeing himself closely surrounded, 'Omar offered to surrender the place and to retire into the mountains of Ronda, on condition that he was not to be molested in his retreat. Though Háshim had been instructed by his sovereign not to put faith in 'Omar's words, he accepted the offer, and a detachment of the royal troops took possession of the city. Háshim returned to Cordova; but he had scarcely arrived there when he was followed by a courier bearing news that a body of troops which 'Omar Ibn Hafssún had left concealed in Toledo had again seized on the citadel and massacred the royal forces. Mad with rage, Al-mundhir summoned the imprudent general to his presence, and having reproached him with his want of foresight, ordered him to instant execution. His vengeance extended even to that general's children; he ordered them to be im-

prisoned and their estates confiscated and sold. Shortly after Al-mundhir marched against 'Omar Ibn Hafssún, whom he tracked from district to district until he besieged him in his castle of Bishter, among the mountain fastnesses of the Serranía de Ronda. In a sally, however, which that daring rebel made, Al-mundhir, whose intrepid courage often exposed him to imminent danger, received a mortal wound, of which he died on Saturday the 15th of Safar, A. H. 275 (July, A. D. 888), after a reign of little more than two years. He left no sons, and was succeeded by his brother 'Abdullah, whom an author named Ibn Hazm accuses of having hastened the death of Al-mundhir by bribing his surgeon to poison the instrument with which his wound was probed. (Ibn Hayyán, *Al-moktabis* (Bodl. Lib. No. 137. fol. 2.); Al-makkarí, *Moham. Dyn.* ii. 131.; An-nuwayrí, *Hist. of the Bení Umeyyah of Spain*; Conde, *Hist. de la Dom.* i. cap. 57, 58.; Casiri, *Bib. Arab. Hisp. Esc.* ii. 200.; Rodericus Toletanus, *Hist. Arab.* cap. 28.) P. de G.

AL-MUNDHIR, or MUNDHIR AL-TOJIBÍ, an Arabian chief, who after the overthrow of the dynasty of Umeyyah in Spain in A. H. 407 (A. D. 1016-17), declared himself independent at Saragossa, of which city he was governor. In A. H. 408 (A. D. 1017-18) he assisted Al-murtadhi in his unfortunate attempt to gain the throne of his ancestors; but after the assassination of that prince [AL-MURTADHI] he returned to Saragossa, where he maintained himself till his death, in A. H. 430 (A. D. 1039), when he was succeeded in his dominions by Suleymán Ibn Húd. (Conde, *Hist. de la Dom.* ii. 23.; Casiri, *Bib. Arab. Hisp. Esc.* ii. 211.) P. de G.

AL-MUNTASER BILLAH (he who expects help from God), was the honorific name of Abú Ja'far Mohammed, the son of Al-mutawakkel, and the eleventh khalif of the house of 'Abbás. He came to the khalifate on the 4th of Shawwál, A. H. 247 (January, A. D. 862), at the age of twenty-four years, after he had conspired against the life of his own father with Boghá, the principal leader of the Turkish guard; and it was by parricide that Al-muntaser obtained the title of khalif, and his accomplice Boghá the absolute power in the empire. The place in which Al-muntaser murdered his father was called Al-máhúr, and it was the same place on which Sháirwaïh had killed his father, the Chosroes Abrawaiz. Seven days after Al-muntaser had committed the crime, he left Al-máhúr, and gave orders to destroy it. It is stated by Al-mas'údí that there were the portraits of Sháirwaïh the parricide, and of Yezíd Ibn Walíd, the murderer of his nephew, on the borders of the carpet on which Al-mutawakkel was killed, and that Al-muntaser used this carpet with the marks of blood upon it until it was burnt by Boghá and Wasíf. Sháirwaïh oc-

cupied the throne only six months, and Al-muntaser died after a reign of six lunar months and two days. A. S.

AL-MUNTASSER. [YU'SUF III.]

AL-MURTADHI BILLAH (the accepted or acceptable to God) is the surname of a prince of the family of Umeyyah in Spain, who revolted against the Bení Hammúd, but failed to recover the throne of his ancestors. His name was 'Abdu-r-rahmán, and he was the son of Mohammed, son of 'Abdu-l-malek, son of 'Abdu-r-rahmán III., eighth sultan of Mohammedan Spain of the dynasty of Umeyyah. In A. H. 407 (A. D. 1016), when 'Ali Ibn Hammúd, after putting to death Suleymán, usurped the throne of Cordova, Al-murtadhi fled to Almeria, the governor of which, Khayrán the Slavonian, one of the staunchest partisans of his family, received him kindly. Khayrán having, through his spies at Cordova, ascertained that the inhabitants of that capital were disposed to shake off the yoke of the Africans, caused his guest to be proclaimed under the name of Al-murtadhi (the accepted), and armed in defence of his rights. Having prevailed upon Al-mundhir At-tojibí, at that time governor and afterwards sultan of Saragossa, and other chiefs attached to the party of the Bení Umeyyah, to join their forces to his, he prepared to march against the capital. During these transactions 'Ali Ibn Hammúd was assassinated by some of his Slavonian pages (A. D. 1017), and succeeded by his brother Al-kásim Ibn Hammúd, who immediately marched against the rebels. Al-Murtadhi and his auxiliaries began the campaign by the siege of Granada, where a Berber chief named Zawí Ibn Zeyrí, the founder of the dynasty of the Zeyrites of Granada, ruled. But either Khayrán was bribed by the enemies of Al-murtadhi, or, what is more probable, he was displeased with the haughtiness of that prince: the fact is, that in conjunction with Al-mundhir he sent a message to Zawí, and offered to desert Al-murtadhi if he would attack him on a certain day. Zawí accepted the proposition, and, having previously sent a messenger to Khayrán to inform him of his intended attack, he left Granada at the head of his cavalry, and charged the right wing of the army, which was commanded by Al-murtadhi. That prince defended himself with great courage; but as soon as the engagement commenced, the troops commanded by Al-mundhir and Khayrán quitted the field, and left Al-murtadhi to fight the battle alone. The contest was terrific, but short. After the slaughter of the greater part of his followers, Al-murtadhi fled, and with great difficulty escaped from the field of battle to Almeria. The unfortunate prince remained for some time in concealment; but Khayrán having sent a body of cavalry in pursuit of him, he was discovered and put to death at a place in the

neighbourhood of Guadix, whither he had gone for the purpose of crossing over to Africa. This happened in A. H. 409 (A. D. 1018). (Al-makkarí, *Moh. Dyn.* ii. 235.; Conde, *Hist. de la Dom.* i.; Casiri, *Bib. Arab. Hisp. Esc.* ii. 206.) P. de G.

AL-MURTADHI BILLAH, Abú Hafss 'Omar, thirteenth sultan of the dynasty of the Almohades, succeeded As-sa'id Abú-l-hasan in A. H. 646 (A. D. 1248). He was the son of Sídí Abú Ibráhím Is'hák, son of Yúsuf, the sixth sultan of that dynasty. On the death of As-sa'id, who was killed at the siege of Tamezjurt, on Tuesday, the 15th of Safar (Aug. 14. A. D. 1242), the sheikhs of the Almohades sent a deputation to Abú Hafss, who was then residing at Telemsán, to offer him the crown. Agreeably to their invitation, Abú Hafss repaired to Morocco, where he was proclaimed on the 12th of Rabi' the first (Sept. 12. A. D. 1242), under the title of Al-murtadhi billah (the acceptable to God). One of the first acts of his reign was to lead an army against Abú Yahya Ibn 'Abdi-l-hakk, the chief of the Bení Merín, who had some time before taken possession of Fez; but after a desultory warfare, Al-murtadhi was obliged to return to his capital without obtaining any decisive advantage over the enemy. In A. H. 653 (A. D. 1255), however, having decided to destroy, if possible, so dangerous a neighbour, Al-murtadhi raised another army and marched to Fez, which he besieged; but owing to a sudden panic which seized his troops, he was defeated with great loss, and obliged to raise the siege. Soon after his return to Morocco, Al-murtadhi had to contend against one of his relatives, named Abú-l-'ola Idrís, who, with the assistance of the Bení Merín, disputed the throne with him. [AL-WA'THIK BILLAH.] Having gained admittance into the capital by means of his secret partisans, the rebel invested the kassábah, where Al-murtadhi had taken refuge with an intention to defend himself. Perceiving, however, that his enemy was master of the capital, and that he had no hopes of succour, Al-murtadhi left that fortress and fled to Azamór, where a son-in-law of his, named Ibn 'Attúsh, commanded. Instead, however, of finding in him a faithful subject, as he had expected, Al-murtadhi found only a traitor. In order to ingratiate himself with the new sovereign, he seized his guest and delivered him to Abú-l-'ola, who put him to death, in Moharram, A. H. 655 (Oct. A. D. 1266). (Casiri, *Bib. Arab. Hisp. Esc.* ii. 224.; Ibn Khaldún, *Hist. of the Berbers*, MS. part viii.; Conde, *Hist. de la Dom.* iii. 443.) P. de G.

AL-MUSTADH'HER BILLAH (he who seeks the protection of God) 'Abdu-rahmán IV., thirteenth sultan of Cordova of the dynasty of the Bení Umeyyah, was the son of Hishám, son of 'Abdu-l-jabbár, son of An-násir lidín-illah, the eighth sultan

of that race. In A. H. 414 (A. D. 1024) the citizens of Cordova, after fighting with Al-kásim and his Berbers, and expelling that sultan from their walls, decided upon restoring the empire to the Bení Umeyyah. Three members of that family offered themselves as candidates; Suleymán, brother of Al-murtadhi, who had perished in an attempt to dethrone 'Ali Ibn Hammúd [AL-MURTADHI], Mohammed Ibn 'Abdi-rahmán, and 'Abdu-rahmán, the son of Hishám. The choice fell on 'Abdu-rahmán, who was accordingly proclaimed on the 13th of Ramadhán A. H. 414 (November 28. A. D. 1023), and assumed on the occasion the honorary surname of Al-mustadh'her billah. But he had scarcely occupied the throne six weeks when a formidable conspiracy, at the head of which was Mohammed Ibn 'Abdi-rahmán, was formed against him. It appears that Al-mustadh'her had, upon his accession to the throne, intrusted the direction of affairs to Abú 'A'mir Ibn Shoheyd and Abú Mohammed Ibn Hazm, two young men of dissolute morals, who had been the companions of his youth. This naturally gave offence to the sheikhs, vizírs, and other powerful citizens, who expected to have a share in the government. Accordingly, on the 26th of Dhí-l-ka'dah (Feb. 10. A. D. 1024), a body of conspirators, at whose head was Mohammed, invested the royal palace, slew the guard, and having penetrated into the harem, where Al-mustadh'her was concealed in an oven, dragged him out of his hiding-place, and put him to death, after a short reign of forty-seven days. Al-mustadh'her was then in his twenty-third year, having been born in A. H. 391 (A. D. 1001). He left no posterity. (Al-makkarí, *Moham. Dyn.* ii. 242. and App. p. xiv.; Conde, *Hist. de la Dom.* i. cap. 114.; Casiri, *Bib. Arab. Hisp. Esc.* ii. 206.; Rodericus Toletanus, *Hist. Arab.* cap. 45.) P. de G.

AL-MUSTADH'HER-BILLAH (he who seeks the protection of God) Abú-l-'abbás Ahmed, the twenty-eighth khalif of the house of 'Abbás, succeeded his father, Al-muktadi, in Moharram, A. H. 487 (Jan. A. D. 1094). His reign, which lasted upwards of five and twenty lunar years, is entirely devoid of events. Like his father, Al-muktadi, and his grandfather, Al-káyim biamri-illah, Al-mustadh'her enjoyed little or no temporal power, being a mere tool in the hands of Barkiarúk and his son Malek-shah, sultans of the race of Seljúk. Al-mustadh'her died in the month of Moharram, A. H. 512 (Dec. A. D. 1118), leaving behind him the character of a just and equitable prince, possessing considerable genius for poetry and eminent skill in penmanship. He was born in A. H. 461 (A. D. 1068-9), according to Ibnu-l-athír. (Ad-diyárbekrí, *Gen. Hist.* MS.; Ibnu-l-athír, *Ibratu-l-awali*; Abú-l-fedá, *Ann. Musl.* sub anno 512; Elmacin, *Hist. Sarac.* lib. iii.

cap. 9.; D'Herbelot, *Bib. Or.* voc. "Barkiarok," &c.) P. de G.

AL-MUSTADHI BILLAH (he who seeks for the light of God) Abú Mohammed Hasan, the thirty-third khalif of the house of 'Abbás, succeeded his father, Al-mustanjed billah, in A. H. 568 (A. D. 1170). Authors do not agree as to the title which Abú Mohammed assumed on his accession, some calling him Al-mustadhi billah, as above; others, Al-mustadhi binúri-llah, which has a similar meaning; and others, like Price, Al-mustandhi billah (the illumined by God). He was born in A. H. 539 (A. D. 1144-5). His reign, which lasted nine years and eight months, is barren of events, if we except the overthrow of the Fátimite dynasty, which had long been the rival of that of the Bení 'Abbás. The celebrated Saláhu-d-dín (Saladin), having de-throned Al-'ádhed, the fourteenth and last khalif of Egypt of the posterity of 'Ali, became the sole ruler of that country, where he acknowledged the spiritual supremacy of Al-mustadhi, and ordered that the coins should be struck and the khotbah repeated in the name of the 'Abbáside khalif. Al-mustadhi died in Shawwál, A. H. 575 (March, A. D. 1180), at the age of thirty-nine, and was succeeded by his son An-násir. (Ad-diyárbekrí, *Gen. Hist.* MS.; Ibnu-l-athír, *'Ibratu-l-awali*, MS.; Abú-l-fedá, *Ann. Musl.* sub anno 575; D'Herbelot, *Bibl. Or.* voc. "Mostadhi," "Ayoub;" Al-makrízí, *Khittát Misr*, MS.) P. de G.

AL-MUSTA'IN BILLAH (he who prays for God's assistance) was the surname of Ahmed the son of Al-mu'tasem, and he was the twelfth khalif of the dynasty of 'Abbás. After the death of Al-muntaser, which happened in the former Rabí', A. H. 248 (June, A. D. 862), the citizens of the capital and part of the army attempted to put one of the sons of Al-mutawakkel on the throne. But Boghá and Wasíf, who were then the most powerful leaders of the Turkish guards, compelled them to acknowledge Al-musta'in the khalif of their choice, who was consequently completely in their power. A contemporary poet made, on this occasion, the following play on the name of Boghá: "The khalif is like a bird in a cage between Wasíf and Boghá, and he must repeat what they say, for he is a mere Babaghá (parrot)."

Whilst the government at Sámarrá was wholly occupied with maintaining itself against the nation, whose rights they usurped, the provinces of the empire offered the most melancholy aspect. Basrah and the south of the 'Irák had for several years past been the scene of the atrocities of the Zanjites, a set of rebels of the lowest class of the people, whose only object was plunder. With 'Ali for their leader, it was a principle to destroy what they could not take, and to kill every human being who was their enemy. In A. H. 249 (A. D. 863) the Greeks invaded Syria;

they fought a battle with the Mohammedans at Marj-al-askaf, in which 'Omar Ibn 'Abdullah Al-akta' the Moslem general was killed and his army put to flight. The Greeks now carried their predatory excursions into Mesopotamia. Ya'kúb Ibn Leyth, who had made himself independent in Sejistán, extended his sway without difficulty as far as Herát. The people of Hems (Emesa) twice expelled their governor. This infringement on the government of the khalif was the only one that was revenged; for the two successive governors happened to be Turks, who had obtained this province for the services which they had rendered to their party. Músa, the son of Boghá the elder, marched in A. H. 290 (A. D. 864) to Syria: after he had gained a victory over the rebels of Emesa between this town and Rastan, he took Emesa, and put a great number of the inhabitants to the sword.

In A. H. 248 (A. D. 862) or A. H. 250 (A. D. 864), a Tálebite of the name Yahya At-tayyár rose in rebellion at Kúfah. This was one of the first national risings of the genuine Arab soldiers against the dominion of the Turks. Yahya At-tayyár was beloved for his justice and mildness. He was, however, soon put down, and his head was sent to Baghdád to inspire the people with a horror of rebellion. It had, however, the contrary effect, for his grave was visited as the grave of a martyr.

More success attended the rebellion of Al-hasan Ibn Zayd, an 'Alite. He first collected an army in Taberistán, and took this province; after many battles he added Jorján (Georgia) to his possessions. He held these two provinces about nineteen years, and when he died in A. H. 270 (A. D. 883), he left them to his brother Mohammed Ibn Zayd, who held them eighteen years longer. In the same year, A. H. 250 (A. D. 864), in which Al-hasan made himself independent in Taberistán, one of his generals made an attempt upon Ray, but he could not hold the town. The governor of the khalif in Khorásán made him prisoner, and brought him to Nishapur, where he died in prison. The attempt upon Ray was renewed in the same year by another 'Alite of the name of Ahmed Ibn 'Isá'; but he was obliged to fly, for Khorásán was then in the hands of a new and powerful dynasty called the Táherite dynasty, which, although perfectly independent, kept up the forms of allegiance towards the khalif. The Táherites accordingly defended Ray.

Whilst the provinces were thus thrown into confusion, the capital was not at peace. In A. H. 249 (A. D. 863) the inhabitants rose in arms against the tyranny of the Turkish guards, broke open the prisons, and attacked the barracks; but they could not stand against the ranks of the Turkish cavalry, and were obliged to submit after great loss. In the same year the Turks

themselves killed Atámish, one of their leaders, who belonged to the party of Boghá and Wasíf. Bághir, another Turkish leader, had made himself very popular among the Turkish guard, and was attempting to displace Boghá the younger and Wasíf, by rendering them and their principal officers odious to the soldiers. Atámish was the first victim of his intrigues, for he had had the greatest opportunity of appropriating to himself part of the public money, and his murder and the plunder of his house promised greater profit than the death of any other leader. In A. H. 251 (A. D. 865), Boghá the younger and Wasíf imprisoned Bághir, in the name and in the palace of the khalif, and when the Turkish soldiers assembled tumultuously before the palace of Al-musta'in, and demanded that their leader should be set free, they put him to death and gave the soldiers his body, hoping by this decisive measure to remove the cause of the rebellion. The soldiers, however, driven frantic by the death of Bághir, besieged the palace of Al-musta'in, in which was the khalif, together with Boghá the younger and Wasíf, and the khalif was obliged to take refuge with his two generals in Baghdád. The Turkish soldiers were now without a leader and without a khalif. They sent therefore a deputation to Baghdád requesting the khalif and his two generals to return to Sámarrá: they confessed their guilt, and begged the pardon of the khalif. They sent him at the same time the insignia of his power, the sceptre and the bordah, which was an Arabic cloak that had been worn by the Prophet, and two hundred thousand dinárs, and various articles from his treasury. The governor of Baghdád had taken the part of Boghá and Wasíf; and, expecting that if they would remain in his city and under his protection the administration would devolve upon him, he prepared for the Turkish deputation a bad reception on the part of the khalif, who was entirely in his power, and sent them ignominiously back to Sámarrá. As soon as they were arrived at Sámarrá, the Turks proceeded to elect Al-mu'tazz, a son of Al-mutawakkel, as khalif, who took possession of the public and of the private treasures of Al-musta'in, which, as usual, were in the hands of his mother, and divided them among the soldiers; he then sent his brother Al-muwaffik with an army against Baghdád. The governor of this city found himself too weak to defend the city, and Boghá and Wasíf were unwilling to fight on his behalf against their own countrymen. They therefore entered into negotiations with Al-mu'tazz, promising that they would prevail upon Al-musta'in to abdicate, if the new khalif would confirm them in their power. Having obtained this concession, they gave up the cause of Al-musta'in. Al-mu'tazz wrote to Al-musta'in an autograph letter, in

which he stipulated for the following conditions: that Al-musta'in should abdicate in his favour, but his person and his family and their property should not be touched; he should live at Mecca, and until he would proceed thither he was to stay at Wásit. On the third of Moharram, A. H. 252 (May, A. D. 866), Al-musta'in abdicated on these conditions, and went, a short time after, to Wásit, where Ahmed Ibn Túlún, a Turk who subsequently founded a new dynasty in Egypt, was governor. In the month of Ramadhán of the same year, Al-mu'tazz sent orders to Ibn Túlún to put Al-musta'in to death. Ahmed refused to imbrue his own hands in the blood of the khalif, but he delivered him to Sa'id Ibn Salih, who was then chamberlain at Kátúl. Sa'id put Al-musta'in to death, and sent his head to Sámarrá, about seven months after he had abdicated. (Al-mas'údí, *Meadows of Gold and Mines of Gems*, p. 716. MS.; Abú-l-fedá, *Annales Muslemici*, ii. 208.; Price, *Chron. Retrospect of Mohammedan Hist.* ii. 157.; Soyúti, *History of the Khalifs*, MS. of the Brit. Museum; Abú-l-faraj, *Historia Dynastiarum*; Al-makín, *Hist. Sarac.*)

A. S.

AL-MUSTA'IN IBN HU'D, Abú Ja'far Ahmed, fourth sultan of Saragossa of the first dynasty of the Bení Húd, succeeded his father, Al-mutamen Yúsuf, in A. H. 478 (A. D. 1085-6). On his accession to the throne he took the surname of Al-musta'in billah (he who implores the assistance of God), and gave all his attention to recruit a large army with which to resist the aggressions of his neighbour, Sancho I. of Aragon. After reducing one by one the Mohammedan fortresses between the Pyrenees and the Cinca, the Christian king had invested and taken the important city of Monzon (A. D. 1089), and had even pushed his incursions to the Ebro. Al-musta'in took the field in person, and by his activity and his courage succeeded in arresting for some time the victorious career of Sancho, who, in A. D. 1094, was killed at the siege of Huesca. But in 1096, Pedro I., who succeeded Sancho in the kingdom of Aragon, attacked and defeated Al-musta'in near Alcoraza; and, although he was not then able to take Huesca, he reduced several other fortresses north of the Ebro. Alfonso I., the brother of Pedro, who succeeded in A. D. 1104, was more successful than any of his predecessors. Having, in 1114, obtained reinforcements from France, he laid siege to Saragossa. Al-musta'in was then absent from his capital, but having hastily collected some forces, he advanced to succour the besieged. Near Tudela he was encountered by Alfonso, who defeated and killed him. Al-musta'in was succeeded by his son 'Imádu-d-daulah, under whose reign Saragossa was reduced by Alfonso. (Al-makkari, *Moham. Dyn.* ii. 256.; App. xlvii.; Casiri, *Bib. Arab. Hisp.*)

Esc. ii. 212.; Conde, *Hist. de la Dom.* ii. cap. xxi.) P. de G.

AL-MUSTA'IN IBN HU'D, first sultan of Saragossa of the first dynasty of the Bení Húd. [SULEYMA'N.] P. de G.

AL-MUSTAKFI BILLAH (he who is contented with God) Abú-l-kásim 'Abdullah, the twenty-second khalif of the race of 'Abbás, was born in A. H. 293 (A. D. 905-6). His father, Al-mutakki, having been deposed in Safar, A. H. 333 (Oct. A. D. 944), by the Turk Tuzún, who filled the post of amíru-l-omrá at Baghdád [AL-MUTAKKI BILLAH], 'Abdullah was appointed to succeed him under the title of Al-mustakfi. Tuzún, however, did not long enjoy the fruit of his crimes: as if a signal judgment had pursued him for his cruelty to Al-mutakki, he was smitten with blindness; and he died in Moharram, A. H. 334 (Aug. A. D. 945). On the death of Tuzún the dignity of amíru-l-omrá, of which the government of Baghdád was at that time an appendage, devolved upon a chief named Abú Ja'far Ibn Shirzád, who exercised his authority with so much oppression, that the inhabitants of Baghdád sent a message to Ahmed Ibn Buwayh, who had by that time extended his conquests to Ahwáz, to deliver them from the tyranny of Ibn Shirzád. Ahmed Ibn Buwayh marched immediately to Baghdád, which was abandoned at his approach, by Ibn Shirzád and his Turkish Mamlúks. On his entrance into the capital, Ahmed Ibn Buwayh was met by the khalif, who, expressing the utmost joy and gratitude, called him his liberator, and conferred on him the dignity of amíru-l-omrá, and the title of Mu'izzu-d-daulah (the exalter of the empire). For a few days Al-mustakfi and his new master lived in apparent harmony; but a misunderstanding having ultimately arisen between them, this phantom of a khalif was in the course of the same year seized by Mu'izzu-d-daulah and deprived of his sight, in which situation he survived to the year 338 (A. D. 949-50). His reign lasted about sixteen months. (Ad-diyárbekrí, *Gen. Hist.* MS.; Ibnu-l-athír, *Ibratu-l-awali*, MS.; El-macin, *Hist. Sarac.* lib. iii. cap. iii.; Abú-l-fedá, *Ann. Musl.* sub anno 338.) P. de G.

AL-MUSTAKFI BILLAH (he who is contented or satisfied with God) Mohammed III., fourteenth sultan of Cordova of the dynasty of the Bení Umeyyah, succeeded 'Abdu-r-rahmán IV., whom he opposed and slew in Dhí-l-ka'dah, A. H. 414 (February, A. D. 1024). He was the son of 'Abdu-r-rahmán Ibn 'Obeydillah, a prince of the race of Umeyyah, whom, like other members of that family, Al-mansúr Ibn Abí 'A'mir caused to be put to death on the charge of plotting against Hishám II. [AL-MANSU'R.] On the evacuation of Cordova by Al-kásim and his Berbers in A. H. 414 (A. D. 1024), the inhabitants of that capital having resolved to restore the empire to the Bení Umeyyah,

three members of that illustrious family offered themselves as candidates for the throne. Mohammed was one of them, but the choice of the citizens fell on his cousin, 'Abdu-r-rahmán. Mohammed, who was a man of great ambition and vindictive temper, resolved upon dethroning his cousin. Having secretly formed a party against 'Abdu-r-rahmán, he attacked him in his palace, took him prisoner, and put him to death, immediately after which he was proclaimed king by the inhabitants under the surname Al-mustakfi-billah (he who is contented with God). Al-mustakfi however did not long enjoy his usurpation; sixteen months after his elevation, Yahya Ibn 'Ali, of the house of Hammúd, who since the defeat and capture of his uncle Al-kásim at Xerez [AL-KA'SIM IBN HAMMU'D] had ruled undisturbed over Malaga and Algesiras, marched to Cordova, and entered that capital without opposition. Al-mustakfi fled to the frontiers of Castile, where he wandered some time in disguise accompanied only by a confidential friend. This man, however, being tired of wandering about, resolved to put the sultan to death, and accordingly he prepared a fowl with some poisonous herbs, and served it to Al-mustakfi, who died shortly after partaking of it, at a place called Shamunt in the district of Medínah Selím (Medinaceli). Al-mustakfi is represented as having been fond of letters; he had a daughter named Waládah, who was a great poetess, and who is equally celebrated by the writers of Mohammedan Spain for her learning and her virtues. [WALA'DAH.] To this princess was dedicated the celebrated risalat or epistle, by Abú-l-walíd Ibn Zeydún, which Reiske published in Arabic and Latin: "Risalet seu Epistolium Ben Zeidun Abul Walid," Leipzig, 1755, 4to. (Al-makkarí, *Moham. Dyn.* ii. 242. and App. p. xiii.; Conde, *Hist. de la Dom.* i. cap. 115.; Casiri, *Bib. Arab. Hisp. Esc.* ii. 205.; Alfonso el Sabio, *Crónica de España*, part iii.; D'Herbelot, *Bib. Or. voc.* "Ommiah;" Abú-l-fedá, *Ann. Musl.* sub anno 407; Cardonne, *Hist. de l'Afrique et de l'Espagne*, vol. i.; Ibn Khallikán, *Biog. Dict.*, in the life of Abú-l-walíd Ibn Zeydún.)

P. de G.

AL-MUST'ALI BILLAH (the exalted by the grace of God), Abú-l-kásim Ahmed, ninth khalif of Egypt of the dynasty of the Fátimites or 'Obeydites, was born on the 20th of Moharram, A. H. 467 (Sept. 16. A. D. 1074). He was the son of Al-mustanser billah, the eighth khalif of that race, whom he succeeded in Dhí-l-hajjah, A. H. 487 (Jan. A. D. 1095). His father had appointed his eldest son Nazár to succeed him, with the title of Mustafau-d-dín (the elect of the faith), but taking offence at some act of that prince, he deprived him of his inheritance, and chose his younger son Al-must'ali. No sooner however was the news of Al-mustanser's death known in

Cairo, than Nazár fled to Alexandria for the purpose of asserting his right to the crown. The governor of that city, who had been his father's slave, gave him the most cordial reception, and immediately acknowledged him as legitimate successor to his father's dominions. Al-must'ali, however, having sent some forces under the command of his vizír Al-afdhal, the governor of Alexandria was taken in battle and put to death; and Nazár, becoming also the prisoner of the khalif's troops, was conveyed to Cairo, and confined by his victorious brother in a dungeon, where he died. The reign of Al-must'ali was not so prosperous as that of some of his predecessors. In A. H. 490 (A. D. 1096-7) Damascus and other places in Syria which acknowledged his sway and recited the khotbah for the Fátimite khalifs, renounced his authority, and proclaimed Al-mustadh'her of the race of 'Abbás. An army which his vizír and general Al-afdhal led into Syria against the crusaders was defeated near Askalon, in A. H. 491 (A. D. 1097). Al-afdhal himself was closely besieged in that port, and he would have fallen into the hands of the enemy if he had not made his escape by sea to Egypt. Two years after, in A. H. 493 (A. D. 1099-1100), a dreadful plague broke out in Egypt, which carried off thousands of the population. Al-must'ali died suddenly on the 16th of Safar, A. H. 495 (Dec. A. D. 1101), at the early age of twenty-seven, and after a reign of seven years and two months. According to Al-makrízî he died of poison, which his brother's partisans administered to him. (Ibnu-l-athír, *'Ibratu-l-awali*, MS.; Al-makrízî, *Khittát Misr* (chapter treating of the Fátimites); Abú-l-fedá, *Ann. Musl.* sub anno 495; Elmacin, *Hist. Sarac.* lib. iii. cap. 9.)

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AL-MUSTANJED BILLAH (he who seeks for strength in God) Abú-l-modhaffer Yúsuf, the thirty-second khalif of the house of 'Abbás, succeeded his father, Al-muktafi liamri-llah, in A. H. 555 (A. D. 1160). He was born in A. H. 508 (A. D. 1114-15). His mother's name was Táwús (peacock). Although Al-mustanjed had been appointed by his father, Al-muktafi, to succeed him on the throne, his brother Abú 'Ali, in concert with his mother, seems to have formed a design to seize the power. Accordingly, Al-mustanjed was no sooner firmly seated in the khalifate than he confined the aspiring prince to a dungeon, and caused some unfortunate females of the harem, who were accomplices in his design, to be thrown into the Tigris. Except this instance of unavoidable severity, Al-mustanjed is generally admitted to have been a just and enlightened ruler, anxious to forward the ends of justice, to relieve the distresses of the indigent, and to promote the welfare of his subjects. He was, above all, a discourager of detraction under all its disguises. As a proof of this, it is related by

an historian that, having consigned to prison one of his subjects for informing against his neighbour, he was applied to by one of the friends of the delinquent for his release, with an offer of ten thousand dinárs; to which Al-mustanjed observed that he would himself willingly give that sum to any one who would engage to discover another person guilty of a similar crime. Al-mustanjed died in A. H. 566 (A. D. 1170), in the fifty-sixth year of his age, and after discharging the functions of the khalifate for about twelve years. (Ad-diyárbekrí, *Gen. Hist.* MS.; Ibnu-l-athír, *'Ibratu-l-awali*, MS.; Abú-l-fedá, *Ann. Musl.* sub anno 568; D'Herbelot, *Bib. Or.* voc. "Mostanged.") P. de G.

AL-MUSTANSER BILLAH (he who implores the assistance of God) Abú Temím Ma'd, the eighth of the Isma'ílian khalifs, or as they are otherwise called, the 'Obeydites or Fátimites of Egypt, succeeded his father, Adh-dháher, in A. H. 427 (A. D. 1036). According to Al-makrízî, Al-mustanser was only seven years old when he ascended the throne, having been born on the 16th of Jumáda the second, A. H. 420 (Aug. A. D. 1029). His mother, who was a black slave from Súdán, was at first the cause of much dissension in the state. Adh-dháher had bought her from a Jewish merchant named Abú Sa'd Sahl Ibn Harún At-tusteri (from Shuster?), and, being attached to her former master, she had given him a lucrative employment in her son's household, and had conferred upon him many honours and distinctions to which the Jews had never before been admitted. Upon the death of Abú-l-kásim Al-jarjárai, who had been Adh-dháher's vizír, Abú Sa'd applied for the vacant office, and would have obtained it through the influence of the queen-mother, had not a deputation from the principal 'ulemas in Cairo called upon Al-mustanser and dissuaded him from yielding to his mother's solicitations. Abú Sa'd, being soon after convicted of a treacherous plot against his sovereign, was put to death. Al-mustanser extended his sway to Syria and to other countries. In A. H. 443 (A. D. 1051-2) a rebel, named 'Ali Ibn Mohammed As-solayhí, who had declared against the 'Abbásides in Yemen, sought the assistance of Al-mustanser, and recited the khotbah in his name. [AS-SOLAYHI.] In A. H. 448 (A. D. 1056-7) Abú-l-hareth Al-besásirí, who revolted against Al-káyim bi-amri-llah, the twenty-sixth khalif of the race of 'Abbás, implored likewise the protection of Al-mustanser, who sent him money and troops, and helped him to gain possession of Baghdád, in A. H. 449 (A. D. 1057-8). About the same time Haleb (Aleppo), Wásit, Basrah, and other important cities, entered under his rule. After a prosperous and unusually long reign of upwards of sixty lunar years, Al-mustanser died on Thursday, the 2d of Dhí-l-hajjah, A. H. 487

(May 13. A. D. 1094), at the age of sixty-seven lunar years and five months. (Al-makrízí, *History of the Fátimite Khalifs*, forming part of his *Khittát Misr*, or topographical description of Cairo, MS.; Ibnu-l-athír, *Ibratu-l-awali*, MS.; Elmacin, *Hist. Sarac.* lib. iii. cap. viii.; Abú-l-fedá, *Ann. Musl.* sub annis 427, 487, &c.; Ibn Khallikán, *Biog. Dict.* in the lives of As-solayhí, Al-besásirí, and others; D'Herbelot, *Bib. Or. voc.* "Mostanser-billah.") P. de G.

AL-MUSTANSER BILLAH, Abú Ja'far Mansúr, thirty-sixth khalif of the race of 'Abbás, succeeded his father, Adh-dháher billah, in Rejeb, A. H. 623 (July, A. D. 1226). He is generally described as a prince of kind and benevolent disposition, whose chief occupation was to promote the happiness of his subjects; a sovereign, in short, worthy of being ranked with the just 'Omar, the pious Abú Bekr, and the enlightened Al-mámún. As a proof of his benevolence, it is related by Mirkhond, that a few days previous to the 'Idu-l-korbán or the festival of the victims, as he was walking on the terrace of his palace with his chief vizír, he observed the roofs of the neighbouring houses covered with apparel. Having inquired the reason of it, the vizír informed him that the inhabitants had been washing their clothes in order to appear with decency at the approaching festival. Al-mustanser, having expressed his regret that his subjects should not be able to have the comfort of a new suit, gave orders to his goldsmiths to prepare a number of small balls of gold, which he caused to be shot with pellet bows into the different houses throughout the city. Nor was Al-mustanser less anxious to preserve his subjects. A body of Moguls under Manghu Nuyán having laid siege to Ardebil, a city of Azerbiján, the garrison withdrew to the citadel and despatched a messenger to implore the assistance of Al-mustanser. The khalif sent to their relief an army commanded by one of his best generals, who attacked and defeated the Moguls, and returned victorious to Baghdád. Al-mustanser was a liberal patron of literature. In Rejeb, A. H. 625 (July, A. D. 1228), he founded and endowed at Baghdád a magnificent madrisah or college called Al-mustanseryah after him. It is described by the Arabian writers as the most splendid and extensive endowment ever established by any khalif of the house of 'Abbás. After a peaceful and prosperous reign of sixteen years, nine months, and sixteen days, Al-mustanser died at Baghdád on the 20th of Jumáda the first, A. H. 640 (Nov. 14. A. D. 1242), at the age of fifty-one. (Ad-diyárbekrí, *Gen. Hist.* MS.; Price, *Chron. Retrospect of Mohammedan History*, ii. cap. vii.; D'Herbelot, *voc.* "Mostanser.") P. de G.

AL-MUSTANSER BILLAH. [ABU' YA'KUB YU'SUF.]

AL-MUSTANSER BILLAH. [AL-HAKEM II.]

AL-MUSTARSHED BILLAH (he who seeks for direction in God) Abú Mansúr Fadhl, the twenty-ninth khalif of the race of 'Abbás, succeeded his father, Al-mustadh'her, in Moharram, A. H. 512 (April, A. D. 1118); others say in Rabi' the first (July, A. D. 1118). He was born in A. H. 485 (A. D. 1092), and was the son of a concubine named Lubábah. Al-mustarshed is distinguished among the sovereigns of his family for the spirit with which he endeavoured to check the encroachments of the sultans of the race of Seljúk. Soon after his accession he found himself involved in a contest with his brother Abú-l-hasan, who fled from Baghdád to Wásit, where he caused himself to be proclaimed khalif; but the governor of Hillah, Ways Ibn Sedkah, having marched against him at the head of considerable forces, the ambitious prince perceived his inability to sustain a conflict with his brother's troops, and fled into the desert. Being however pursued by a body of cavalry, he was taken and conveyed to the presence of Al-mustarshed, who signalled his triumph by sparing the life of his brother. A misunderstanding having shortly after broken out between Al-mustarshed and Ways Ibn Sedkah, the chief by whose exertions the rebellion of Abú-l-hasan had been put down, it terminated in open hostility. A battle ensued, in which the victory remained with the khalif's troops; but the rebellious governor, betaking himself to the court of Toghrúl-Bek, persuaded that sultan to march against Baghdád in A. H. 519 (A. D. 1125). Al-mustarshed left Baghdád to oppose the invaders. Receiving intelligence of the departure of Al-mustarshed from his capital, Toghrúl-Bek directed his march immediately for Baghdád, whilst he despatched Ways to encounter the khalif. Fortunately for Al-mustarshed, at this crisis Toghrúl-Bek experienced a severe attack of fever and ague, which accident, added to the incessant rains, rendered the advance of the Seljúkians impracticable. At the same time, Ways, in endeavouring to surprise the khalif's camp, was himself surprised, and his army dispersed. In A. H. 529 (A. D. 1134-5), Al-mustarshed made an unsuccessful attempt to throw off the yoke of the Seljúkian sultans. On the death of Mahmúd, the fifth sultan of the dynasty of the Seljúks, the khotbah or public prayer was recited at Baghdád in the name of his brother Mas'úd. But some of the principal officers of that sultan, having gone to Baghdád for fear of their master's displeasure, prevailed on Al-mustarshed to strike out his name from the public prayers, and to lead an army into the dominions of the Seljukians. The issue of the war was unfavourable to Al-mustarshed: having met Mas'úd in the neighbourhood of Dínawar, he was defeated and taken prisoner, together

with his chief vizír and principal officers. Mas'úd took his royal captive into Azerbiján; but on his arrival at Merághah, he proposed to set him at large, on condition that Al-mustarshed would engage to remit him annually from the revenues of Baghdád two hundred thousand dinars (about one hundred thousand pounds sterling), and to abstain from all hostility. But whilst this arrangement was in contemplation, one of the Batinites, or followers of the Sheikhu-l-jebál, found means one day, through the negligence of his guards, to penetrate into the khalif's tent, whom he murdered. As the cause which led to the perpetration of this crime is not stated, it has been supposed by some historians, and among others by Ibnu-l-athír, that Al-mustarshed was murdered by the express orders of Mas'úd. However this may be, every good Moslem showed his abhorrence of the act, and the inhabitants of Merághah were ever after stigmatized with the appellation of "khalifah-kosh," or the murderers of the khalif. This event took place in the month of Rejeb, A. H. 529 (April, A. D. 1135), according to Abú-l-fedá; Ad-di-yárbekrí places it four months after, on the 6th of Dhí-l-ka'dah (Aug. A. D. 1135). Al-mustarshed was then forty-three years old; he had reigned sixteen lunar years and six months. The Arabian writers say that he was well versed in the various readings of the Korán and in sacred traditions, and that he composed several works on theological subjects. He was also a good poet; and Ibnu-l-athír gives extracts from his verses. (Ad-di-yárbekrí, *Gen. Hist.* MS.; Ibnu-l-athír, *Ibratu-l-awali*, MS.; Abú-l-fedá, *Ann. Musl.* sub anno 529; Price, *Chron. Retrospect. of Moham. History*, ii. cap. vii.; D'Herbelot, *Bib. Or. voc.* "Mostarshed.")

P. de G.

AL-MUST'ASSEM BILLAHI-L-WA'HED (he who takes refuge from sin in God, the only one), the thirty-seventh and last khalif of the house of 'Abbás, succeeded his grandfather, Al-mustanser billah, in A. H. 640 (A. D. 1242). His name was Abú Ahmed 'Abdullah. Soon after his accession to the throne of the khalifs, Al-must'assem began to display a pomp and magnificence surpassing even that of the proudest sovereigns of his race. He not only exceeded all his predecessors in the vast accumulation of treasure and jewels, of superb and costly furniture, but in the sumptuous display of imperial splendour in every form. No less than four hundred domestics were employed in the ordinary service of his palace; and such was the etiquette of his court, that no subject, however illustrious, could approach the presence of the last of the khalifs. Among other expedients devised to produce an impression of awe for his person, Al-must'assem caused a block of marble, similar to the black stone of the sanctuary at Mecca, to be fixed at the

entrance of the imperial apartment that the people might kiss it at the threshold. All this ostentatious pomp was ill-suited to the weakened condition of the khalifate. In A. H. 642, the office of vizír having become vacant by the death of Násiru-d-dín Mohammed Ibn Náfiz, Al-must'assem conferred it on Muyyedu-d-dín Mohammed, better known by the surname of Ibn 'Alkamí, who became the principal instrument of the destruction of his country and the overthrow of the 'Abbáside dynasty. About A. H. 651 (A. D. 1252-3) a collision took place between the inhabitants of Karkh, one of the suburbs of Baghdád, who professed the sect of 'Ali, and those of the capital, who were Sunnites. The former having had the advantage in several encounters, Abú Bekr, one of the sons of Al-must'assem, attacked them at the head of considerable forces, and having penetrated into the suburb, put to the sword many thousands of the inhabitants. Ibn 'Alkamí, who was a Shiite, swore to revenge the injury done to his brethren in religion. Knowing that Manghu-khán, third Mogul emperor of the race of Jenghíz-khán, was about to despatch his brother Huláku with an army of one hundred and fifty thousand horse to conquer the countries situated beyond the Oxus, he sent the latter a message inviting him to Baghdád. Huláku left the Mogul territory in Ramadhán, A. H. 651 (Oct. or Nov. 1253), and, having traversed in his march the whole of Mawará-n-nahr, or Transoxiana, arrived at Samarkand in Shawwál of the ensuing year (Nov. A. D. 1254). After halting in the neighbourhood of that city for some time, Huláku proceeded by easy stages to the Jihún, which he crossed in Dhí-l-hajjah, (Jan. A. D. 1256), and took up his winter quarters in the territory of Shabraghán. After traversing the districts of Khawáf, Tus, and Rudbar, and dethroning Roknu-d-dín Khúr Shah, the last of the Almowat or Isma'ilians of Persia, he arrived at Hamadán in A. H. 655 (A. D. 1257). Meanwhile the feeble Al-must'assem was a dupe to the insidious counsels of his vizír Ibn 'Alkamí. He first made him believe that his authority was so firmly established that no one would dare attack him; and Ibn 'Alkamí next contrived, by dispersing the greater part of the khalif's body-guard, to insure the consummation of his wicked plans, and to pave the way for the approach of Huláku. When the news of Huláku's approach was made known at Baghdád, Al-must'assem's courtiers took alarm, and endeavoured to awaken their khalif from his dangerous security. All their efforts, however, were in vain. The perfidious vizír continued to flatter his sovereign with the superiority of his arms. "What injury," said he to Al-must'assem, "can the brave troops of Baghdád apprehend from the ferocious but undisciplined Moguls? The very women and children of this capital would be sufficient to

annihilate them in the streets." By these and similar arguments Ibn 'Alkamí succeeded in lulling the mind of Al-must'assem until the intelligence unexpectedly arrived that the advanced guard of the Moguls was approaching Baghdád by the Desert. A detachment of ten thousand horse, under Fatah-ud-dín and Mujahedu-d-dín, was immediately sent to oppose the invading forces; but they were defeated by the Moguls, who, having surprised their camp, put them all to the sword with the exception of Mujahedu-d-dín, one of the generals, and three other individuals, who were fortunate enough to reach Baghdád. As a proof of Al-must'assem's total insensibility to the magnitude of the approaching danger, it is related that when the news of the recent catastrophe was brought to him, he only inquired whether Mujahedu-d-dín was alive; and being answered in the affirmative, he repeated thrice the words, "Al-hamdu-lillah" (God be praised), indicating that the destruction of his followers was a matter of no great importance as long as his general survived. About the end of A. H. 655 (January, A. D. 1258), Huláku in person appeared before Baghdád, which he besieged for two months, during which time the wretched inhabitants were exposed to every privation. At last, in Safar, A. H. 656 (February, A. D. 1258), Al-must'assem, at the suggestion of his perfidious vizír, decided upon visiting the conqueror in his camp. Having previously sent a message to Huláku, he quitted Baghdád by the gate of Dáru-s-salam; and, accompanied by his two sons, Abú Bekr and 'Abdu-r-rahmán, by a numerous group of relatives, and the most distinguished members of his court, proceeded to the tent of the Tatar chief. Here the khalif, with his sons and two or three attendants, was admitted; but, the interview over, they were not allowed to leave the camp. On Friday, the 9th of Safar, A. H. 656 (February 14. A. D. 1258), Huláku made his entrance into Baghdád, followed by Al-must'assem, who, being conducted to the palace and requested to point out the spot where his treasures were concealed, had the mortification to see the vast riches amassed during his reign pass into the hands of the rapacious conqueror. It is even asserted that for several days Huláku confined his victim without food, and that, unable to bear any longer the pangs of hunger, the wretched Al-must'assem sent a message to Huláku begging for something to eat. His prison attendant brought him a dish full of gold and jewels; but, on Al-must'assem expostulating with him, the officer intrusted with the errand said, "Since these are things which thou couldst not eat, how does it happen that thou didst not devote them to the preservation of so many thousands of thy subjects?" In the mean time, a rumour being prevalent at Baghdád that if the blood of the 'Abbáside

khalif was in any manner made to flow, some awful convulsion of nature would ensue, it became a subject of deliberation between Huláku and his generals how Al-must'assem should be disposed of; and whilst his counsellors were discussing the propriety of putting him to death in spite of popular predictions, the savage conqueror ended the debate by remarking that their fears might be calmed, as it formed no part of his design to spill a drop of that blood which was esteemed so sacred. He accordingly ordered Al-must'assem to be closely wrapped up in blankets, and in that state he caused him to be rolled backwards and forwards on the ground with such violence that every bone in his body was broken. His children, his brothers, and the principal officers of his court were sacrificed to the exterminating vengeance of Huláku. Thus perished, at the age of forty-seven, and in the seventeenth year of his reign, the last khalif of the house of 'Abbás, whose dynasty had lasted for five hundred and twenty-three lunar years, two months, and twenty-three days, counting from A. H. 132 (A. D. 749), in which the inauguration of As-sefáh Abú 'Abdillah Mohammed, their first khalif, took place, to the 15th of Safar, A. H. 656 (March 1. A. D. 1258), when Al-must'assem was put to death. Three years after the overthrow of the 'Abbáside dynasty, a member of the same family named Ahmed, who had escaped the massacre of Baghdád, fled to Egypt, where he was hospitably received by the reigning sultan, Bibars I., the founder of the dynasty of the Mamlúks called Bahariun or Baharides. Seeing that since the death of Al-must'assem the Mohammedans had been deprived of an imám or spiritual ruler, Bibars caused Ahmed to be proclaimed khalif under the surname of Al-mustanser billah. Al-mustanser did not enjoy long his new dignity; he was killed by the Tatars on the third of Dhí-l-ka'dah A. H. 659, and was succeeded by Al-hakem biamri-llah. (Ad-diyárbekrí, *Gen. Hist.* MS.; Ibn Shikhnah, *Raudhatu-l-manátzer*, MS.; D'Herbelot, *Bib. Or. voc.* "Motassem," "Holagu," "Bibars," &c.; Price, *Chronol. Retrospect of Mohammedan History*, ii. cap. iii.; Al-makrízî, *Kittát Misr*, MS.)

P. de G.

AL-MU'TADHED, second king of Seville of the dynasty of the Bení 'Abbád. ['ABBA'D ABU 'AMRU.]

P. de G.

AL-MU'TADHED BILLAH (he who implores the assistance of God), whose full name was Abú-l-'abbás Ahmed Ibn Talhah Ibn Al-mutawakkel, was the sixteenth khalif of the house of 'Abbás, and succeeded his uncle, Al-mu'tamed, in the khalifate in the month of Rejeb, A. H. 279 (October, A. D. 892). His father, Talhah, who is better known under the name of Al-muwaffik, was a great general, and had the administration of the state during the reign of Al-mu'tamed. Al-mu'tadhed ac-

accompanied his father early to the field, and commanded a detachment of his father's army in the war against the Zanjites, A. H. 267 (A. D. 871). Subsequently, Al-mu'tadhed had his own corps of mercenaries. In A. H. 275 (A. D. 888) he was put in prison by his own father, and he was not released till his father's last illness in A. D. 277 or 278 (A. D. 891). His father died in the same year, and Al-mu'tadhed succeeded him in the command of his troops, which consisted of one hundred thousand men, and soon after he prevailed upon the khalif to declare him his successor; and in order to hasten his elevation to the throne, he poisoned the khalif. On the morning after the death of his predecessor he sent for the kádhí Isma'íl Ibn Hamád, who was the first who saluted him by the title of amíru-l-múmenín (commander of the faithful).

Al-mu'tadhed had the Turkish guard entirely under his control. "When Al-mu'tadhed came to the khalifate," says Al-mas'údí, "all hostilities ceased, and the empire was in a state of tranquillity: there was no war, no rebellion, no discord of parties. He overcame all difficulties, and nobody dared to oppose him, neither in the eastern nor in the western provinces of the empire; he received regularly the tribute of his governors; all the armies and officers were submissive to his orders. At his death he left nine millions of dinars and forty millions of dirhams in the public treasury; and twelve thousand horses, mules, and camels in his stable. Notwithstanding his wealth, he was very avaricious and mean, for he saved in many things to which a poor man would have paid no attention."

Al-mu'tadhed was a man of great energy, but cruel. His usual punishment for soldiers who had incurred his resentment was this:—He had a grave dug, in which the victim was put on his head, with his feet upwards. In this posture he was half buried, and left to expire. One day he closed a man's mouth, nose, and ears, and made a hole in his back through which he inflated him until he was swelled to an immense size, and he then shot him with arrows. He had regular torture rooms under ground, with various instruments for torturing people to death.

Soon after his accession he built a palace which was three farsangs long, and which cost four hundred thousand dinars. A contemporary poet said to the khalif, "Many great kings have built palaces in the world, but you have built a world in your palace."

In A. H. 281 (A. D. 894), Al-mu'tadhed marched to Máridín (Mardin) to punish Hamdán, the disobedient governor of Mesopotamia. When the khalif came, Hamdán had taken flight, but the town was defended by his son, who however surrendered it after the first battle.

In order not to incur the anger of Al-

mu'tadhed, the second Saffáride prince, 'Amr Ibn Layth sent in A. H. 283 (A. D. 896) rich presents to him: besides four millions of dirhams, a great number of dromedaries, horses, and the like, he sent "an idol which had a human figure with four arms; it wore two belts of silver, studded with rubies and diamonds. Before this large idol were many small ones with several faces and arms, and covered with ornaments and precious stones. These idols were placed in a cart which was just large enough to hold them, and it was drawn by mules. When they arrived at the palace of the khalif they were shown to the public three days, and the crowd was so great, and it was so difficult to get a sight of the idols, that they were called shoghl (trouble). 'Amr Ibn Layth had taken these idols from the towns which he had recently captured in India, particularly in the mountainous parts of this country towards Bost." These are the words of Al-mas'údí, p. 766., who had probably seen this statue of Buddha, for he was a contemporary of Al-mu'tadhed.

Khámarawayh, the Túlúnide prince of Egypt, also thought it prudent to conciliate the favour of Al-mu'tadhed, whose power he had felt in a short war during the reign of Al-mu'tamed, in which Al-mu'tadhed and Khámarawayh had personally fought against each other. He therefore sent in A. H. 279 (A. H. 892) Ibn Khassás, one of his eunuchs, with rich presents and with one of his daughters to the khalif, to offer her to his presumptive heir of the throne, 'Ali Al-muktafi, in marriage. On her arrival she was married by the khalif himself. Ibn Khassás had appropriated to himself a great portion of the dowry which had been sent with the bride, and he became subsequently very rich and powerful at Baghdád. But under the reign of Al-muktader his property, which amounted to above four millions of dinars, was confiscated, and he was put to death. The presents which the khalif made to Khámarawayh were no less magnificent: he allowed him one year's taxes of a part of Mesopotamia, amounting to one million of dinars (about four hundred and fifty thousand pounds), many precious articles from India, China, and the 'Irák, such as a half moon of precious stones, sword belts, a crown, and a tiara. These presents arrived in Egypt in Rejeb, A. H. 280 (September or October, A. D. 893).

The inhabitants of Basrah sent a deputation to Al-mu'tadhed, which came up the Tigris in sea vessels splendidly ornamented. The deputation consisted of all the men who were most distinguished by birth, station in life, eloquence, or learning. They brought their complaints before the khalif against the oppression of the public functionaries, and the cruelty of the men in power, and they represented to him how much they had suf-

ferred during the anarchy which had prevailed for so long a time. These representations were accompanied by the cries of the crews of the vessels which stood in sight of the palace. The khalif gave them a public audience, in which he was seated behind a curtain. This habit, which seems to have been introduced by the Turkish mercenaries in imitation of the Dalai Lama, continued in subsequent times, and was in use when Benjamin of Tudela visited Baghdád (A. D. 1160). The object of this usage was to render the person of the khalif more sacred in the eyes of the vulgar, and to make him entirely dependent upon his ministers. The chamberlain or curtain-keeper (hájb) was, in fact, the jailer of the khalif, and his office became soon after Al-mu'tadhed's time the most important in the government. When Abú-l-kásim Ibn 'Abdullah, the vizír of Al-mu'tadhed, and the highest officers employed in the revenue had examined into the complaints of the inhabitants of Basrah, the khalif gave the principal members of the deputation another audience, in which the kádhi of Basrah explained with great natural eloquence the grievances of his city; for instance, that they had to pay double tithes and the like. The khalif promised them relief, and they returned to Basrah.

In A. H. 280 (A. D. 893), Mohammed Ibn Al-huseyn, of the Naubakht family, was seized at Baghdád, and there was a list of conspirators found upon him who had sworn allegiance to the Fátimites. Mohammed was transfixed with three spears and roasted alive before the eyes of the khalif.

In the same year Al-mu'tadhed undertook in person a campaign against the tribe of Shaybán, in which he made predatory incursions into the southern parts of Mesopotamia and into the country about the river Záb, and he put down the robbers. Since the fall of the Bení Umeyyah, the nomadic population of Arabia had been independent of the khalifs, and as predatory incursions promised greater profit than enlisting in the armies of the khalifs, the Beduins preferred robbing to regular military service, and were the enemies of the khalifs.

In the same year the 'Alite rebel, 'Abdullah Ibn Al-hasan, who had made himself independent in Armenia and part of Azerbáján, was beaten by the troops of the khalif. Merághah, one of his principal towns, was taken, and his property confiscated. But the 'Alites continued in possession of Hamadán, Komm, Abhar, and several places of Taberistán and of the Jebál, and in A. H. 287 (A. D. 900), they again extended their power over Jorján and Daylem.

In A. H. 284 (A. D. 897) some riots took place at Baghdád on account of the secret police. Al-mu'tadhed had appointed a number of spies, who denounced any one whom they heard speak disrespectfully of the khalif,

and such transgressions were severely punished. A system of secret police had existed before Al-mu'tadhed, but it had not been so injurious to personal liberty. Al-mámún is said to have had sixty thousand persons, particularly women, in pay, who brought him the news of the town. There existed at the same time another system of police, which was connected with the post, and which seems to have continued in the Persian provinces since the time of the Sassanidæ: the postmaster of every town had to give intelligence to the government of all that happened, and he had particularly to watch the governors, and, if he was near the frontier, the neighbouring nations. A postmaster was therefore a man of great trust, and usually a personal friend of the khalif.

In A. H. 280 (A. D. 893) Ahmed Ibn Thaur had taken Bahreyn and 'Omán from the Abádians, who were heretics and defended the cause of the imám As-salt Ibn Málik. They were about two hundred thousand men in number, and had for a long time disturbed the peace of the empire. This victory of Ahmed Ibn Thaur had not restored peace to Arabia. In A. H. 284 (A. D. 897) the position of the Beduins, under the command of Abú Sa'id, was so menacing that Basrah was in great danger. The khalif sent forty thousand dinars to restore the walls of that city, and in A. H. 287 (A. D. 900) the army of Al-'abbás Ibn 'Amr was defeated by them.

In A. H. 288 (A. D. 901) a Turkoman general of the guard of the khalif, of the name of Wasíf, attempted to desert from the khalif and to go over to the Greeks. He was however overtaken by Al-mu'tadhed in Syria, and brought back in triumph to Baghdád. When he was on the point of being executed, the khalif sent to him to ask whether he had any further wish, and he asked for perfumes and some amusing books. Among the books that were sent to him he chose particularly histories of ancient kings and descriptions of battles. His life was spared, and he died in prison in A. H. 289 (A. D. 901-2). After his death he was beheaded, and his trunk was crucified and remained hanging on the cross to A. H. 300 (A. D. 912).

Towards the end of Al-mu'tadhed's life the Karmatians made great progress in the 'Irák and in Syria, and several armies sent against them were defeated. Al-mu'tadhed died in the evening of the 21st of the latter Rabí', A. H. 289 (2d of April, A. D. 902), most likely from the effects of poison given to him by one of his concubines, and he was succeeded by Al-muktafi billah. (Al-mas'údí, *Meadows of Gold*, MS.; Soyúti, *History of the Khalifs*, MS.; Karamání, *Tárikh Ad-dowal*, MS.; Abú-l-fedá, *Annales Muslemici*, ii.; Price, *Chron. Retrospect of Mohammedan History*.)

A. S.
AL-MUTAKKI LILLAH or B'LLAH
(he who fears God) Abú Is'hák Ibráhím,

the twenty-first khalif of the race of 'Abbás, was born in Shawwál, A. H. 307 (Feb. A. D. 920). He was the son of Al-muktader billah, the eighteenth khalif of his family, and of a Greek concubine named Khalúb. Upon the death of Ar-rádhi in the month of Rabi' the first, A. H. 329 (Dec. A. D. 940), Bahkam, the Turk, who had usurped the office of amíru-l-omrá at Baghdád, being then absent from that capital, sent instructions to the 'ulemas and kádhis to choose among the relatives of the deceased the person best qualified for the spiritual duties of the khalifate. Their choice fell on Abú Is'hák Ibráhím, the brother of Ar-rádhi, who was accordingly proclaimed khalif under the title of Al-mutakki billah. But the new khalif was not better treated by Bahkam than his predecessor had been. Soon after his appointment, the amíru-l-omrá, happening to send to Baghdád a division of his followers, seized for their use the whole of the horses and camels belonging to Al-mutakki, and took for himself many valuable effects of every description, hitherto deemed the exclusive property of the reigning family. On the death of Bahkam, who was assassinated while hunting by a native of Kurdistán, the dignity of amíru-l-omrá was aspired to by Abú 'Abdillah Al-báridí, who had been governor of Basrah and Ahwáz under Ar-rádhi, and who for the attainment of the object of his ambition approached Baghdád at the head of an army. Being successfully opposed by a body of the Tatar garrison of that capital, Al-báridí was for a time obliged to desist from his undertaking; but in A. H. 330 (A. D. 941-2), he made himself master of Baghdád, which, in revenge for his former miscarriage, he gave up to pillage and slaughter. Al-mutakki, with a band of faithful followers, made his escape to Mosul; whence, having obtained the assistance of Násiru-d-daulah and Seyfu-d-daulah, the sons of 'Abdullah Ibn Hamdán, the governor of Syria, he returned to Baghdád, into which he made his triumphant entry, the usurper betaking himself to Wásit. In the course of A. H. 331 (A. D. 942-3), the dignity of amíru-l-omrá was conferred by Al-mutakki upon a Turkish chief, Tuzún, who proved as rapacious and tyrannical as his predecessors. Some misunderstanding having occurred between the khalif and that chief, both parties had recourse to the sword, when the khalif was again defeated, and compelled to abandon his capital. This time Al-mutakki betook himself to Rakkah, where he was soon after visited by Ikhshid, ruler of Egypt, by whom he was invited to repair to the capital of his dominions, whilst he collected a sufficient force to aid him against Tuzún. The khalif however, for reasons which are not explained, declined his invitation, choosing rather to risk the chance of an accommodation with his enemy, to whom he accordingly applied for peace. Having convened the 'ulemas and

kádhis at Baghdád, the perfidious Tuzún swore in their presence and that of the messenger sent by Al-mutakki, that he would thenceforward prove the most loyal subject of the khalif if he would only return to his capital, and he drew up a written engagement to that effect, which he transmitted to the khalif. On the receipt of this insidious paper, Al-mutakki, in spite of the remonstrances of both Násiru-d-daulah and Seyfu-d-daulah, and of his friend and ally Ikhshid, the sultan of Egypt, proceeded towards Baghdád; but before his arrival there he was taken and conveyed to the presence of his enemy, where the searing instrument being applied to his eyes, deprived him of sight. According to Ibnu-l-athír and Ad-diyárbekrí, this event took place near the river or canal of 'Isa, on the 20th of Safar, A. H. 333 (Oct. 12. A. D. 944), after Al-mutakki had exercised his precarious authority for about four years. He is said to have survived his misfortune for five-and-twenty years, and to have died in A. H. 358 (A. D. 968-9). The name of this khalif is erroneously written in the Arabic text of Ibnu-l-'amíd published by Erpenius, as Al-muktakfi instead of Al-mutakki. The names of the two amírs are likewise incorrectly given by Erpenius, *Yahkam* for Bahkam, and *Buzun* for Tuzún. (Ad-diyárbekrí, *Gen. Hist.* MS.; Ibnu-l-athír, *Ibratu-l-awali*, MS.; Elmacin, *Hist. Sarac.* lib. iii. cap. ii.; Abú-l-fedá, *Ann. Musl.* sub anno 333; D'Herbelot, *Bib. Or.* voc. "Baridah," "Mutaki.") P. de G.

AL-MU'TALI. [YAHYA IBN 'ALI.]

AL-MU'TAMED 'ALAI-LLAH (he who places his reliance in God) Mohammed II., third sultan of Seville of the dynasty of the Bení 'Abbád, succeeded his father, Al-mu'tadhed, in Jumáda the second, A. H. 461 (April, A. D. 1069). When young, Al-mu'tamed had greatly distinguished himself in his father's wars against the kings of Badajoz and Toledo. In A. H. 452 (A. D. 1060), he had relieved Cordova, besieged by Al-mámún, king of Toledo, and he had subjected the south-western provinces of Spain, between the Tagus and the Guadiana. His accession to the throne was therefore hailed by his subjects as the signal for the restoration of the Mohammedan empire. Their hopes, however, were disappointed. In A. D. 1080, after some preparatory incursions, Alfonso VI. of Leon invaded the dominions of Al-mu'tamed, who, unable to contend alone with his formidable enemy, sought the assistance of his neighbours the kings of Badajoz and Granada; but, although each of those princes sent him a body of troops, he was defeated, and compelled to make an ignominious peace, one of the conditions of which was, that he should acknowledge himself the vassal of Alfonso, and pay him a considerable annual tribute. In A. H. 475 (A. D. 1082-3), a Jew, named Ibn Shalbíb, who was one of Alfonso's

treasurers, repaired to Seville for the purpose of receiving the customary tribute. Having made known his arrival, Al-mu'tamed sent to his dwelling the money by one of the high officers of his court; but either the gold brought was deficient in weight, or, what is more probable, the Jew was instructed by Alfonso to look for a pretext to violate the truce which he had concluded with the King of Seville; the fact is, that the Jew peremptorily refused to take the money, saying, "That gold is not fit to be laid before my master; let your king send me better pieces than these, or else I shall leave his dominions empty-handed, and the vengeance of Alfonso will fall on his head. Next year we will not be satisfied with anything short of all the wealth of his country." This insolent answer being reported to Al-mu'tamed, he caused the ambassador to be brought to his presence, and ordered him to be nailed to a stake on the bank of the Guadalquivir. In vain did Ibn Shalbīb allege his character of ambassador, and offer his weight in gold as a ransom. Al-mu'tamed declared that if Alfonso himself were to offer all his dominions as a ransom for him, he would not take it; and the sentence was accordingly executed. Alfonso prepared to revenge the insult. Having assembled a considerable force, he marched to Seville, which he besieged; but as he had no battering engines with him, after remaining some time on the left bank of the Guadalquivir, and laying waste the neighbouring districts, he returned into Castile. The ensuing year Alfonso was occupied with the siege of Toledo; but when he had reduced that important city, he made greater preparations than before, and having invited the Christian princes of Europe to take part in a crusade against the infidels, he prepared to invade the dominions of Al-mu'tamed, giving out as his intention to drive the Moslems out of the Peninsula, or to perish in the attempt. Al-mu'tamed, seeing the storm gather over his head, invited to his capital all the rulers of Mohammedan Spain to consult with them as to the best means of protecting their threatened independence. All answered his call, and either went to Seville in person or sent their representatives. On the day appointed, Al-mu'tamed, attended by his son Ar-rashīd and several of his vizīrs and kádhīs, entered the council room. After some deliberation, it was agreed that the danger was so imminent, the forces of the Christians so numerous, and the condition of Mohammedan Spain so deplorable, that all idea of resisting alone the superior power of the enemy must be relinquished. Two of the most powerful men in the assembly then proposed to despatch an embassy to Yūsuf Ibn Táshefīn, the Almoravide, who had just subjected Marocco and the whole of Western Africa to his rule, and to implore his aid against the common foe. The pro-

posal was received with general applause by all present, with the exception of an old chief named Zákút, who said, "Who among you can be so insane as to call the Almoravides into Spain—those savage conquerors who resemble the tigers of their native deserts? Suffer them not, I beseech you, to enter the fertile plains of Andalusia; for, once in this country, all the power of the earth will not drive them out. I doubt not that they will break the iron sceptre which Alfonso intends for us; but you will still be doomed to wear the chains of slavery." The aged Zákút spoke in vain; he was even accused of being secretly sold to Alfonso, and the embassy was decreed. Zákút, however, was not the only person in the assembly who entertained these opinions. Ar-rashīd, the son of Al-mu'tamed, remonstrated also with his father, and said to him, "This Yūsuf will no doubt serve us as he has served the princes of Western Africa; he will expel us from our country, and establish his followers in our cities." "Anything," replied Al-mu'tamed, "rather than this country should become the prey of the Christians;" and he added, "better be a camel-driver than a driver of pigs," meaning that he would rather be Yūsuf's prisoner, and guard his camels in the desert, than become the captive of Alfonso, and keep his swine in Castile. The ambition of Yūsuf Ibn Táshefīn had for some time been roused by the reports of the fertility and climate of Spain, and he was determined to seize the first opportunity of establishing himself in that country. On receiving the application of the Spanish Moslems he sent down orders to Ceuta for the equipment of a fleet. Having soon after crossed over to Spain at the head of considerable forces, he encountered Alfonso at a place called Zalákah, near Badajoz, and gained a most signal victory over him. [ALFONSO VI. of Leon.] Al-mu'tamed, who with most of the rulers of Mohammedan Spain was present at the battle, greatly distinguished himself on the occasion. Yūsuf had given him the command of the right wing of his army, against which Alfonso directed all his attacks, under the impression that if he once succeeded in breaking the ranks of the Spanish troops under Al-mu'tamed, he would have no difficulty in routing the Africans, who, besides being slightly armed, were unaccustomed to the Spanish mode of warfare. Al-mu'tamed and his men fought for several hours with the courage of despair. At last, hemmed in on all sides by the Christians, and expecting no help from the Africans, who, under the command of Yūsuf, were then making an attack on the Christian camp, the Spanish Moslems lost courage, and fled in every direction. Al-mu'tamed only remained with a few devoted followers, and he continued fighting until Yūsuf came to his assistance, notwithstanding his having had three horses

killed under him and his having received several wounds. Al-mu'tamed invited his ally to accompany him to Seville, where he entertained him with such splendour that Yúsuf was advised by his courtiers at once to seize the person of his host and take possession of his wealth. Yúsuf, however, rejected the advice, and crossed over to Africa, leaving a body of Almoravides under Seyr Ibn Abí Bekr to prosecute the war against Alfonso. Al-makkarí relates that Al-mu'tamed, being aware of the plans formed against him, was strongly advised to seize his guest and keep him under restraint until the Almoravides had recrossed the straits by his orders and Yúsuf himself had been made to swear on the Korán never to molest the Moslem rulers of the Peninsula. Two years after these events, in Rabi' the first, A. H. 481 (May, A. D. 1088), Yúsuf returned to Spain, and although his stay was not long, the dethronement of the Mohammedan princes was resolved upon, and intrusted to his general Seyr. After reducing one by one the less powerful of them, on the plea that their cowardice and their subserviency to the Christians had rendered them unfit to rule, Seyr wrote to his master informing him of his success, and asking for further instructions. Yúsuf's answer was, that he should propose to Almu'tamed to surrender his capital and cross over to Africa with all his family: if he consented, he was not to be molested; but if he refused, he was to be besieged in his capital, and, when taken, put to death. Seyr sent a message to Al-mu'tamed intimating his master's pleasure; and upon Al-mu'tamed's refusal to accede to the conditions, he prepared to carry his orders into execution. Having previously detached part of his forces against Al-mámún Al-fat'h, one of Al-mu'tamed's sons, who commanded in Cordova, Seyr with the rest of his army advanced upon Seville, and having taken Carmona in Rabi' the first, A. H. 484 (May, A. D. 1091), he arrived before the capital of Al-mu'tamed, which he immediately invested. Meanwhile Abú 'Abdillah Ibnu-l-háj, whom Seyr had despatched to Cordova, took that city by storm, and put to death Al-mámún. Yezíd Ar-rádhí, another of Al-mu'tamed's sons, who commanded at Ronda, shared a similar fate. He was taken and put to death, and his head was sent to the camp of Seyr, who had it paraded on a spear before the walls of Seville. In this extremity Al-mu'tamed sent to implore the help of Alfonso, to whom he offered the sovereignty of Seville provided he would aid him against the Almoravides; but although Alfonso sent a body of troops to his assistance, Seyr detached ten thousand horse under an experienced general named Abú Is'hák Al-lamtúní, who kept the Christians in check, and prevented them from passing beyond Almodovar on the Guadalquivir. At last, after a siege of several months, during

which Fakhru-d-daulah (glory of the state), one of Al-mu'tamed's sons, was killed, the Almoravides fought their way into Seville, and Al-mu'tamed was compelled to surrender, on the 22d of Rejeb, A. H. 484 (Sept. 10. 1091). He was immediately placed on board a vessel with his son Ar-rashid, and such of his women and slaves as consented to share his fate, and conveyed to the castle of Aghmát, on the western coast of Africa, where he ended his days in Rabi' the first, A. H. 488 (March or April, A. D. 1095), or, according to other accounts, in Dhí-l-hajjah of the same year (Dec. A. D. 1095). He was born at Beja in Alemtejo, in A. H. 431 (A. D. 1039-40), and had occupied the throne of Seville for about twenty-seven years.

Al-mu'tamed is described by all contemporary writers as the most liberal and enlightened ruler of Mohammedan Spain. His capital was the resort of poets and literary men from all parts of the Mohammedan dominions. Himself an excellent poet, he composed several poems, fragments from which have been preserved by Ibn Khákán, in his "Kaláyidu-l-'ikiyán" ("Gold Necklaces"); by Ibn Bessám, in his "Dhakhírah" ("Hoarded Treasure"); by Ibnu-l-lebbánah, Ibn Sa'id, and others. A collection of all the verses composed by Al-mu'tamed, as well as by his father and grandfathers, who were also poets, was formed by a native of Seville, under the title of "Sakíttu-d-doror wa lakíttu-z-zohor fí sha'ri-bni 'Abbád" ("The falling of Pearls and the spreading of the Flowers: on the Poetry of the Bení 'Abbád"). (Ibn Bessám, *Adh-dhakhírah*, Bodl. Lib. No. DCCXLIX.; Ibn Khákán, *Kaláyidu-l-'ikiyán*, MS. Brit. Mus. No. 7525. fol. 5.; Al-makkarí, *Moham. Dyn.* ii. 271-300.; Casiri, *Bib. Arab. Hisp. Esc.* ii. 209.; Conde, *Hist. de la Dom.* ii. cap. viii.-xxi.; Alfonso el Sabio, *Cronica de España*, part iii.) P. de G.

AL-MU'TAMED 'ALA'-LLAH (he who puts his faith in God) was the surname of Ahmed, the son of Al-mutawakkel. He was the fifteenth khalif of the house of 'Abbás, and succeeded Al-muhtadí in the khalifate in the month of Rejeb, A. H. 256 (June, A. D. 870), at the age of twenty-five.

His predecessor had been dethroned and put to death by the Turkish guard at Sámarrá for being unable to pay fifty thousand dinars which they demanded from him as arrears of their pay. Al-mu'tamed, who owed his election to these guards, received a lesson by this example, and he left the whole administration to the Turkish guard and to his brother Al-muwaffik, who was one of their leaders, putting himself forward wherever his dignity could be useful for uniting parties or commanding respect. His position somewhat resembled that of the constitutional kings of Europe. His good policy procured him a quiet reign, and the turbulent times and the dangers from without caused the

guard to remain united under the command of Al-muwaffik and some other leaders. Al-muwaffik and his colleagues were so economical that on one occasion they refused the khalif three hundred dinars, though he stood much in need of them. Thus the government had more stability than under the preceding three khalifs.

The first danger from without was from the increasing power of the Zanjites, who consisted of the lowest classes of the nation, and since A. H. 255 (A. D. 869) had devastated the 'Irák and Ahwáz. The picture which Al-ma'súdí, who lived less than a century after the event, gives of the miseries suffered by the places which the Zanjites had got possession of, is so horrible that it surpasses all belief. "The Zanjites, during the fourteen years and four months of anarchy, killed men and women, young and old, without distinction. They butchered most of them with the sword, others they drowned or strangled. One hundred thousand persons lost their lives in one battle, which was fought at Basrah. Al-mohallebí, who was their principal leader after 'Ali Ibn Mohammed ['ALI], erected after this battle a pulpit at Basrah in the place called the place of Mugheyrah Bení Yashker, and on Fridays he used to say the public prayers from this pulpit and to preach to his followers. In his prayers he blessed the memory of Abú Bekr and of 'Omar, but he cursed the family of Umeyyah and of 'Abbás; for the Zanjites followed the doctrines of the sect of the Azárikah. The inhabitants of Basrah were horrified at hearing this sermon, and assembled in their own mosques. Al-mohallebí sent soldiers to the mosques, and the greater part of the assembly were cut to pieces. Many of those who had escaped concealed themselves in cisterns and holes, whence they crept forth at night to find dogs and cats, the coarse flesh of which was their only subsistence. After some time they could no longer find dogs, cats, pigs, or other animals considered unclean by the Mohammedans, and they were compelled to eat human flesh. Children devoured their own parents, and relations anxiously waited for each other's death to satisfy their hunger; sometimes they hastened the death of relations by violent means in order to avoid starvation. Two sisters were concealed together with some other women; one of the two sisters was near her death; her companions were so eager to eat her flesh that they killed her and cut her in pieces. The remaining sister ran crying from the hole with the head of her dead sister in her hand, and when she was asked the cause of her tears, she complained that she considered herself unjustly treated, having obtained only the head of their prey, on which she had the greatest claims. Similar instances were numerous. . . . Those who make the lowest estimate of the number of persons who

perished in this rebellion make them five hundred thousand (according to another MS. five hundred millions). This estimate however must be wrong, and it is absurd to name any number, for the amount of victims cannot be estimated. The number of female prisoners who were made slaves by the Zanjites was so great that ladies of the best families were sold for two or three dirhems a piece. They were cried in the markets for sale, with their names and the names of their families. There were few Zanjites who had less than ten, twenty, or thirty of these ladies, for the soldiers received sometimes a certain number of female prisoners instead of their pay." All these horrors were going on for twelve years before the government of Sámarrá took any notice of them. It was only in A. H. 267 (A. D. 881), when Baghdád was in danger, that an army was sent under the command of Al-muwaffik, who, after several battles, put an end to the rebellion in A. H. 272 (A. D. 885-6).

Another and greater danger to the government of Al-mu'tamed was in the rapid progress of the victories of Ya'kúb Ibn Leyth, who is usually called As-saffár, because it is said that he was originally a coppersmith. He entered the army of the governor of Sejistán, and was finally made governor by the soldiers. Soon after he made himself independent in his province, and extended his power from Sejistán over Herát, Búshanj, Balkh, and Tabaristán. He was the first Mohammedan conqueror who made much progress in India. He took Kabul and several other towns, from which he sent Indian idols to the khalif. At Bost he received a splendid embassy from an Indian king. When Ya'kúb Ibn Leyth had gained these victories he was the most powerful prince in Western Asia; and it seems he intended to found a new dynasty on the ruins of the khalifate and on the graves of the Turkish soldiery, and to regenerate the nations which had formed the empire of the khalifs. He was a just and merciful prince, and personally so austere that he lived on black barley bread, and he was a great disciplinarian. In A. H. 262 (A. D. 875-6) he marched against the 'Irák and fought with the khalif. In the latter Jumáda of this year he encamped at Kátúl on the Tigris. The khalif, leaving his son as viceroy in the capital, took the field against Ya'kúb Ibn Leyth; for, besides his own soldiers, his army consisted of the troops of the Táherites, who would not fight under a Turkish general, as the Turks would not fight under Mohammed Ibn Táher. The army of the khalif met that of Ya'kúb Ibn Leyth near Kátúl. The Táherites were in the centre, and Músa Ibn Boghá commanded the right wing, which first joined battle with the enemy. Ya'kúb charged the army of the khalif ten times in one day, but he was driven back chiefly

by the courage of Autemish, a Turk. An ambuscade decided the victory for the khalif. Sa'id Ibn Sálík, a Turk, who was concealed in the reeds on the banks of the Tigris, attacked Ya'kúb Ibn Leyth in the rear, threw fire among the five thousand dromedaries which carried the baggage of Ya'kúb, and drove them into his lines. The troops of Ya'kúb were thrown into confusion and took flight, but the loss was almost equal on both sides. The capital was saved for the time. It appears however that the khalif continued to be in great danger, for we find that when Ya'kúb Ibn Leyth was dying, which happened at Jondisabúr in A.H. 265 (June, A.D. 879), there were ambassadors of the khalif in his camp suing for peace; but Ya'kúb declared his firm determination, if he should live, only to decide by the sword the differences between him and the government of Sámarrá; and as his treasury then contained eight hundred millions of dinars and fifty millions of dirhems, it is certain that he would have been victorious, for the troops on both sides were chiefly mercenaries, and ready to serve him who paid best.

In A.H. 277 (A.D. 890) the Karmatians made their first appearance; they were probably the most dangerous enemies of the empire of the khalifs that ever existed. [AL-MUKTAFÍ.]

In A.H. 261 (A.D. 874-5) Al-mu'tamed declared his son Ja'far his successor, and his other son, Abú Ahmed, as the successor of Ja'far; but subsequently he was obliged to substitute his brother, Abú Ahmed Talhah Al-muwaffik, in place of his sons. Al-muwaffik was a man of great military talents, and it may be said that he was the khalif rather than his brother Al-mu'tamed. The way to rise to power in those times was open only to military talents. A good general was obliged to have as great a number of mercenaries as possible, and they were almost all Turks. The larger the army the easier it was to maintain it, for the revenue of the state was the prey of the strongest. The great object of a general was to keep his soldiers in good discipline and to contrive to pay them regularly. Al-muwaffik had one hundred thousand men in his pay. He was a good disciplinarian, and managed well the financial department of the state, which was entirely under his control. Al-muwaffik died in A.H. 277 or 278 (A.D. 891), and his army entered the service of his son, Abú-l-'abbás Ahmed, who compelled the khalif in the following year to declare him his successor, and who succeeded him under the surname of Al-mu'tadhed.

Al-mu'tamed died in the month of Rejeb of the same year, A.H. 279 (October, A.D. 892), in which he had made his nephew his successor, in consequence of excess at table. It appears that the same banquet after which Al-mu'tamed died caused also the death of

his jester and of another of his guests. There was therefore a rumour at Baghdád that he had been poisoned by Al-mu'tadhed, who, in order to avoid suspicion, had an inquest held on the body of his uncle, the result of which was that nothing was found to confirm the suspicion.

Al-mu'tamed was fond of refined pleasure, and his evening parties (mejális) were very splendid. His principal courtier was Ibn Khordádbeh, a man of good family of Persian origin (Abú-l-fedá, ii. 116.), who had formerly been postmaster-general somewhere in Khorásán. He was one of the best Arabic historians, and Al-mas'údí acknowledges that he was greatly indebted to him. We only possess a road book of Ibn Khordádbeh, of which there is a copy in the Bodleian library at Oxford. Al-mas'údí relates several conversations which passed between the khalif and Ibn Khordádbeh. The subject of one of them was music. Ibn Khordádbeh says that the music used by the ancient Persian kings at their feasts consisted chiefly of songs, which may be compared with our choral songs, accompanied by the lute. In like manner he enters on the music of the Nabathæans, of several towns of Khorásán, and of the Greeks; and on the songs of the ancient Arabs. It would require a good knowledge of the ancient system of music to understand the whole conversation of the khalif with Ibn Khordádbeh; it would however be important, inasmuch as the Arabic music was a collection of old tunes, and as the system of music in Europe during the middle ages was based upon a Latin translation of Al-farábí's work on music. A fragment of this translation is in the royal library at Paris. The remarks of Al-mu'tamed and Ibn Khordádbeh on music end with some observations on the relation of music to the mind. (Al-mas'údí, *Meadows of Gold*, MS.; Soyúti, *Hist. of the Khalifs*, MS.; Abú-l-fedá, *Annales Muslemici*, ii.; Price, *Chron. Retrospect of Moham-medan History*, ii.; Rampoldi, *Annali Musulmani*, vol. v.) A. S.

AL-MUTAMEN BILLAH, third sultan of Saragossa of the first dynasty of the Bení Húd. [YU'SUF IBN HU'D.] P. de G.

AL-MU'TASEM BILLAH (he who defends himself through God) was the eighth khalif of the house of 'Abbás. His full name was Abú Is'hak Mohammed, the son of Harún Ar-rashíd. He was born in A.H. 179 (A.D. 795): he came to the khalifate after the death of his half-brother Al-mámún; A.H. 218 (7th of August, A.D. 833), and he died A.H. 227 (January, A.D. 842), at the age of forty-six lunar years and ten months.

Under Al-mu'tasem the empire of the khalifs began to decline, and, as it always happens, there was no man whose natural taste and inclinations could have been more ruinous to the state than those of Al-mu'tasem, although he had much talent and

many good qualities. "He was," says Al-mas'údí, "passionately fond of building, and used to say that building was useful in many respects; that it promotes civilisation, which was the principal object of life, that it increases the revenue of the state, that it spreads money, that it encourages the improvement of cattle, and that it gives occupation to the working classes." He said to his vizír, Mohammed Ibn 'Abdu-l-malik, "If you find a place where I can get, after a year's time, eleven dirhems for ten which I have laid out upon it, point it out to me." "Another propensity of Al-mu'tasem," says the same author in another passage, "was to buy Turkish slaves from any man who happened to possess them. He had no less than four thousand of them, whom he dressed in various kinds of brocade, with gilt girdles and gilt necklaces and bracelets. He gave them a uniform which was different from and richer than that of any other troops in his army. Before he mounted these Turks, he had formed a body-guard of men of the lowlands of Egypt, of Yemen, and of the country of the Kaïs tribe; they were called mogháribah (foreigners). To these he added troops of Khorásán, and (as we have said) of Osrúshanah (in Turkistan)."

This step, which was the only means of keeping the country in order, was the ruin of the empire, for these slaves soon became a prætorian guard, and the masters of the nation and of the khalifs. The original notion upon which the Arabic empire was founded was, that the Arabs, who were all Moslems (for those who refused to embrace the doctrine of Mohammed were expatriated or extirpated), and those who accepted the Islám without resistance, should form the free and fighting population of the empire. They had no taxes to pay, and had on the contrary a claim on the public funds, but they were liable to serve in war as soon as they had attained maturity, without any other recompence than one fifth of the prize-money. According to the regulations of 'Omar they were not allowed to devote themselves to agriculture or to any other profession: they received their maintenance from stipends allowed to them from the revenue levied upon all other subjects of the empire. Many of them had large landed properties (iktá'át), which had been given them by the state for their services, and which were exempt from all taxes excepting the alms.

These hereditary soldiers were originally settled in camps, such as Basrah and Kúfah, which soon became important cities, for the wealth resulting from the prize-money was immense. These cities were called jonúd (armies) in Syria and Mesopotamia, and amsár (misr) in the 'Irák. This latter appellation means literally "Egypt;" but here it has the meaning of settled places, as Egypt was, in opposition to the wandering habits of Arabia. These soldiers were from the beginning very

rebellious, and their tumultuous spirit was increased by religious speculations, for their cities, like Basrah, Kúfah, Damascus, and the like, became early the principal seats of genuine Arabic learning, comprising theology, law, the study of Arabic grammar and literature. At the end of the third century there were no less than seventy religious sects among them, of which that of 'Ali, or the Shí'ites was the most numerous; and there never passed a year in which they did not attempt to dethrone the family of 'Abbás and to put an 'Alite on the throne. The attempt of Al-mámún to unite the two families by the marriage of his daughter to the 'Alite pretender, whom he declared his successor, had failed; Al-mu'tasem was therefore obliged to form a new body-guard, consisting of men that had no party. This new guard was accordingly called the guard of foreigners (mogháribah), and it corresponded to the Swiss guard of some courts of Europe. Foreign soldiers had fought in the ranks of the Mohammedans long before the reign of Al-mu'tasem, and thus the Berbers formed whole corps in the Mohammedan armies in Africa, and Turkish soldiers had been employed by Al-mámún in Máwará-n-nahr. But in these two instances they only formed auxiliary corps; and whenever any foreigner was enlisted in the Mohammedan regiments he had been previously adopted by some tribe as a member, and was therefore called the maulá or client of such a tribe, and he had the same rights as if he had been born in it. Al-mu'tasem, on the contrary, made the Arabic troops subordinate to his mercenaries, whom, in order to elude the law, he called his clients. This practice continued after Al-mu'tasem.

The discontent of the Arabs, particularly at Baghdád, against this new guard, was increased by the way in which they treated the citizens. The Turkish soldiers, says Al-mas'údí, rode in the narrow streets and markets of Baghdád without the slightest regard to the citizens; old men and children were trod under the hoofs of their horses. The population became indignant at such insolence, and they frequently attacked and killed the Turkish soldiers in the open street. According to later authors the inhabitants of Baghdád only brought their complaints before the khalif. In consequence of these scenes Al-mu'tasem intended to form a permanent camp in an open spot about four farsangs from Baghdád, at a place called Al-bardán. But the soldiers found it very inconvenient, and the khalif thought the air was not bracing enough. After he had shifted a long time from one place to another, on the banks of the Tigris and elsewhere, he came to a place called Kátúl, which was inhabited by Nabathæans and Jerámikahs; it was situated on a canal of the Tigris, which had also the name of Kátúl. He found it an excellent place, and built there a palace, and

a great number of the inhabitants of Baghdád settled there. The old capital was nearly emptied by this emigration. Whilst the building was in progress, in A. H. 221 (A. D. 836), Al-mu'tasem happened to come to a place called Sámarrá, where there was a Christian monastery. He spent three days there hunting, and found the place so well situated, and the air so salubrious, that he bought it from the monks for four thousand dinars. Here he built a palace and barracks. Labourers and artisans came from all parts of the East. The building went on with great rapidity; and in a few months a magnificent city was erected. The Turkish soldiers were quartered in a place called the Karkh of Sámarrá, which was two farsangs from Sámarrá on the road to Rakkah, and which has subsequently become famous in the annals of rebellion, violence, and bloodshed. They were divided according to the cities from which they came; those who came from Ferghánah were called Ferájhinah, and so on; and in order to avoid all contact, every class of the inhabitants and every regiment of soldiers had their own markets. Some authors identify Kátúl and Sámarrá, but according to the above passage of Al-mas'údí they are to be distinguished from each other. The palace at Kátúl was probably neglected at a subsequent time, as it happened with many others. In A. H. 219 (A. D. 834) Al-mu'tasem gave cause to Mohammed Ibn Al-kásim, an 'Alite, who lived at Kúfah, and was entirely devoted to ascetic exercises, to fear for the safety of his person. Accordingly he took flight to Khorásán, where he declared himself imám. After he had made many proselytes at Merw, Sarakhs, Talikán, and Nisá, he rose in open rebellion against the khalif; but he was defeated, and made a prisoner by Al-mu'tasem's viceroy of Khorásán, 'Abdullah Ibn Táher, and brought to Sámarrá. Al-mu'tasem imprisoned him in his pavilion, where he was poisoned.

The followers of Mohammed Ibn Al-kásim were of opinion that he was the saviour (mahdí) of the Mohammedan nations, that he was immortal, and that he would make them all good and just. In order to vindicate their doctrine after his death, they said that some of his friends penetrated, by means of ladders, into the garden, and delivered him from his prison, and that he was alive, but that he would remain unknown until a favourable opportunity should offer. Many followers of this sect were found in the fourth century of the Hijra at Kúfah, others in Jebál, Taberistán, Daïlem, and in various districts of Khorásán.

While Al-mu'tasem had been directing his attention to the foundation of Sámarrá, the anarchy in the northern provinces of Persia made rapid progress. The cause of this anarchy was a man of the name of Bábek, who preached at the beginning of the third

century of the Hijra, a new religion, for which he found many proselytes, because he allowed them all sorts of licentiousness. They were attacked by Al-mámún's general, Mohammed, but the mountainous frontiers of Azerbíján and Jebál offered them safe places of retreat. Al-mu'tasem first sent Is'hak Ibn Ibráhím against them, who, after a bloody war, in which he is said to have slain more than one hundred thousand rebels, returned in triumph to Baghdád, without having put a stop to the disorders. 'Al-mu'tasem therefore equipped an immense force against the rebels, of which he gave the command to Heyder, a Turk, who had the cognomen of Akshín or Ikshín, which was originally the title of the kings of Osrúshanah. In A. H. 222 (A. D. 836), Al-mu'tasem sent reinforcements to his general, together with thirty thousand dirhems to divide among the most distinguished of his soldiers. Akshín besieged Bed, the capital of Bábek, and took it at the beginning of the month of Ramadhán. Bábek escaped with his harem, which was in times of danger usually the depository of the treasures, and he wandered from one place to another, until he came in disguise to Sahl Ibn Sanbat in Armenia, who, in order to gain his full confidence, saluted him as king, but at the same time sent information to Akshín. One day, Sahl Ibn Sanbat sat down to table with Bábek, who in haughty terms expressed his wonder that Sahl dared to sit down with his master. Sahl left the room, and returned with the soldiers of Akshín, who had come to make Bábek a prisoner. The triumph of Akshín was magnificent. Bábek, to be more conspicuous, was put on a white elephant, which had been presented to Al-mámún by some king of India, and his brother on a camel: they were both loaded with fetters, but the elephant and camel were magnificently decorated. He was accompanied by seventeen of his sons, by thirty of his wives and concubines, and by seven thousand prisoners: among them was his hangman, who professed to have executed the duties of his office on twenty thousand prisoners. The number of lives sacrificed to the ambition of Bábek is stated to have amounted to two hundred and fifty thousand, in the space of the twenty-five years during which he pretended to be a prophet. After the triumph the trunk of Bábek was suspended in chains, after the hands, arms, and head had been cut off. The reward of Akshín consisted of twenty millions of dirhems, of the province of Sind, and of the most precious gifts in dresses and arms set with jewels. The khalif put a golden crown studded with rubies and other precious stones on his head; and he married the son of Akshín to the daughter of Eshnás, one of the greatest men of the empire. She was the theme of the poets of the day for her beauty; and the khalif himself gave at the marriage proofs

of his poetical talents. It appears, however, that Akshín never went to Sind. We may therefore conjecture that only the tribute of that province, which from the time of the first conquest up to the fourth century of the Hijra was administered by the same family, was allotted to Akshín.

Bábek had prevailed upon the Greek emperor Theophilus, the son of Michael the Stammerer, to invade the dominions of Almu'tasem. Theophilus, who was one of the most active of the Byzantine emperors marched (A. H. 223, A. D. 838) himself the fifth time towards the Arabic frontier; levelled the town of Sozopetra, which was the birthplace of Al-mu'tasem, with the ground; put to a cruel death the Mohammedan prisoners, and forced one thousand women away from the adjacent country. Ibráhím, the son of Al-mahdí, who had witnessed the cruelties of the Greeks, gave Al-mu'tasem intelligence of them, in a long poem, in which he exhorted him to prepare for war against the enemies of the faith.

Al-mu'tasem put on the turban which was the distinctive mark of those who out of religious zeal enlisted against the enemy, and a cuirass of white wool, and he formed a camp near the bridge of the Tigris, where all those who should feel inclined to enlist were called upon to assemble. In all the military cantonments was proclaimed, "Nafír! nafír!" (To the general rising with the commander of the faithful!) Volunteers came from all parts of the Mohammedan territory. The army was divided into five columns, which marched by two different roads into the Greek territory; Al-mu'tasem himself kept on the main road that leads from Tarsus to Constantinople, and Akshín, who commanded the troops which had taken the other road, entered the Greek territory by Al-hadeb. Separate corps of volunteers went by other roads, for one of the most meritorious acts was to make predatory incursions, to rob, take prisoners, and kill the quiet peasantry of the enemy, and to retire behind the fortifications of the frontiers. This system was carried so far that Al-mu'tasem had Beduin robbers transported to the Greek frontiers in order to afford them a sphere of activity. The army of the Mohammedans, according to those who rate it highest, amounted to five hundred thousand men, and according to those who rate it lowest, to two hundred thousand. Akshín was encountered by the Greek emperor, whom he defeated; and Al-mu'tasem, after he had taken many Greek fortifications, besieged and took Amorium, which was the birthplace of Theophilus. Thus Al-mu'tasem retaliated for the destruction of his own birthplace. The destruction of Amorium lasted three days: thirty thousand persons were killed, and the governor himself was made prisoner.

Al-mu'tasem now designed to march to Constantinople. He was provided with the

necessary engines to besiege the town by sea and by land; but he was obliged to return to Baghdád, on account of a rebellion, headed by the pretender Al-'abbás, the son of Al-mámún, who was in treacherous communication with the Greeks. Al-mu'tasem succeeded in subduing the rebellion. Al-'abbás was imprisoned, and died in the same year.

In A. H. 225 (A. D. 839-40) Baziár, the rebellious governor of Jebál and Taberistán, who had introduced a new religion, founded on dualism and star-worship, was defeated by 'Abdullah the son of Táher, and brought to Baghdád. He confessed that Akshín had encouraged him in his rebellion. Akshín was arrested, and they found golden idols in his house. Akshín died soon after, in prison; and after his death he was hung on the same spot where the body of Bábek and of the Greek governor of Amorium were still suspended. Al-mu'tasem died in the palace called Al-khákání on a Saturday in the middle of the former Rabi', A. H. 227 (end of December, A. D. 841, or beginning of January, 842), at the age of forty-eight years, after a reign of eight years. He left eight sons and eight daughters, and he was the eighth khalif of the house of 'Abbás, and the eighth descendant of 'Abbás. On account of these various coincidences he is called the Octonary. (Soyúti, *History of the Khalifs*, in two MSS. of the British Museum; Al-mas'údí, *Meadows of Gold and Mines of Gems*, MS. of the author, p. 660.; Abú-l-fedá, *Annales Muslemici*, vol. ii.; Price, *Chron. Retrospect of Mohammedan History*, vol. ii.; Von Hammer, *Gemaeldesaal der Lebensbeschreibungen grosser Moslimischer Herrscher*, Leipzig, 1837, ii. 248.; Abú-l-faraj, *Historia Dynastiarum*; Karamání, *Tárikh-ad-dowal*, MS.)

A. S.

AL-MU'TASSEM BILLAH Abú Yahya Mohammed, second king of Almeria of the dynasty of the Bení Samádeh, succeeded his father, Ma'n Abú-l-ahwas, in A. H. 443 (A. D. 1051-2). During his father's lifetime Abú Yahya was known by the honourable surname of Mu'izzu-d-daulat (the exalter of the empire); but upon his accession to the throne he assumed the titles of Al-mu'tassem-billah (the preserved from sin by the favour of God) and Al-wáthik billah (he who trusts in God). He is represented by the Arabian writers as a prince of amiable qualities, very accessible to his subjects, and exceedingly liberal towards the poets who visited his court. At peace with his neighbours of Murcia and Granada, Al-mu'tassem devoted himself entirely to promote the happiness of his subjects. He encouraged trade and agriculture, and by his wise regulations made Almeria the emporium of the trade of the Mediterranean. Almeria became also celebrated for its manufactories of silk and cotton stuffs. Al-makkarí mentions several other articles manufactured at Almeria which

merchants from the East came yearly to purchase, and he says that a considerable trade was carried on there by the Genoese, the Pisans, and Catalonians, who were always allowed to have depôts of goods to send into the interior of Mohammedan Spain. In A. H. 479 (A. D. 1086), when Yúsuf Ibn Táshefín, the Almoravide, crossed over to Spain to aid the Mohammedan princes, he was one of those who joined the Africans at the head of his forces, and contributed to the victory of Zalákah, gained over Alfonso VI. of Leon. Al-mu'tassem, however, like the other rulers of Mohammedan Spain, soon fell a victim to Yúsuf's ambition. The African king had no sooner humbled the pride of Alfonso than he formed the design of subjecting the entire country to his rule; and on the ground that the Mohammedan rulers of the Peninsula had become corrupted, and were inadequate to watch over the interests of the Moslem community, he proceeded to dethrone them one by one. In A. H. 484 (A. D. 1091) Mohammed Ibn 'Ayeshah at the head of a body of Almoravides laid siege to Almeria. Al-mu'tassem defended himself vigorously; but hearing that the Almoravides were in possession of the city and of the suburbs, and that they were preparing to invest the citadel, he fell into a state of despondency and died. He was succeeded by his son Hosámu-d-daulah, who surrendered the place to the Almoravides. (Al-makkarí, *Moham. Dyn.* ii. 296.; Casiri, *Bib. Arab. Hisp. Esc.* ii. 214.; Conde, *Hist. de la Dom.* ii. cap. iii.)

P. de G.

AL-MUTAWAKKEL IBN AL-AFT-TAS, fourth and last sultan of Badajoz of the dynasty of the Bení Al-afttas. [OMAR.]

P. de G.

AL-MUTAWAKKEL 'ALAI-LLAH (Ibn Húd Mohammed), founder of the second dynasty of the Bení Húd, was born at a place near Murcia in Spain about A. H. 590 (A. D. 1194). He was the son of Yúsuf Al-jodhámí, a descendant from Al-musta'in Ibn Húd, fourth sultan of Saragossa of the first dynasty of the Bení Húd, who reigned from A. H. 438 to 474 (A. D. 1046-81). When young he entered the army as a common soldier, and rose to the rank of 'arif, or captain of one hundred men. A singular circumstance suddenly raised him to power. About A. H. 625 (A. D. 1227-8), when the empire of the Almohades was fast drawing to its end, an impression prevailed among the inhabitants of Murcia, Almeria, and other cities on the eastern coast of Spain, that the power of their African rulers was shortly to be overthrown by a chief named Mohammed Ibn Yúsuf, who would expel them from the country, and restore the Mohammedan empire to its former splendour. Other historians, and among them Ibnu-l-khattíb, assert that an astrologer communicated this to one of the Almo-

hade sultans, who accordingly ordered a search to be made all over Spain, and that all who bore the name of Mohammed Ibn Yúsuf should be put to death; which is very improbable, for it can hardly be supposed that an officer of the rank of Ibn Húd, living at Murcia, at that time one of the most flourishing cities of Mohammedan Spain, should have escaped the search. The same writer relates that while Ibn Húd was living in Murcia, as unconscious of the prophecy as of the sultan's order, a stranger one day dressed as a fakir came up to him and said, "Why dost thou tarry here, when a kingdom awaits thee? Away, away! look for a man of the name of Al-káshí, and the empire of this land shall be thine." This Al-káshí was a celebrated robber, who infested the roads about Murcia. On the 9th of Rejeb, A. H. 625 (June 13. A. D. 1228), Ibn Húd left Murcia and joined the brigand chief, who, being informed of his visitor's noble birth and of the prophecy in his favour, gave up to him the command of his small force. Soon after Ibn Húd made an incursion into the Christian territory, which being attended with success, brought to his banners a number of adventurers from the neighbouring districts. Gradually his small band swelled into a respectable force, until Ibn Húd caused himself to be proclaimed king at a place called As-sokheyrah, in the neighbourhood of Murcia. At the news of this rebellion Sídí Abú-l-'abbás, who held that city for the Almohades, marched against Ibn Húd; but he was defeated with great loss and obliged to return to Murcia. Shortly after the inhabitants of that city, who detested the rule of the Almohades, expelled him and his troops, and proclaimed Mohammed, who made his triumphant entry into Murcia about the end of A. H. 625 or the beginning of 626 (Nov. A. D. 1228). Denia, Xátiva, and other cities of Eastern Spain soon followed the example of Murcia. After defeating Al-mámún Idrís, sultan of the Almohades, Ibn Húd reduced Granada, Malaga, and Almeria; and towards the close of the year 626 (Nov. A. D. 1229), the whole of Mohammedan Spain acknowledged his sway. On this occasion Ibn Húd assumed the title of Amíru-l-moslemín, or commander of the Moslems, and took also the surname of Al-mutawakkel 'alai-llah (he who places his confidence in God), by which he is best known in history. Wishing, however, to give to his elevation all the character of legitimacy, he despatched an embassy to Al-mustanser the 'Abbáside, the then reigning khalif at Bagdad, requesting to be allowed to hold his dominions from him, and to mention his name in the public prayers. The ambassadors returned in A. H. 631 (A. D. 1233), bringing an autograph letter from the khalif, in which he granted him the investiture of all the dominions which he then held or might

acquire. Mohammed was at Granada when the answer of Al-mustanser arrived: he repaired immediately to the great mosque, dressed in the sable uniform of the 'Abbásides, and holding in his right hand a black banner; and when the prayers were over, he caused the khalif's letter to be read. Mohammed, however, did not long enjoy in peace his newly acquired sovereignty. Other chiefs rose in various parts of Mohammedan Spain, and either assumed the same titles and authority which he himself had assumed, or refused to acknowledge him as their sovereign. Among the former was his namesake Mohammed Ibn Yúsuf, who became eventually king of Granada, and was the founder of the Nasrite dynasty. [AL-GHÁLILIB BILLAH.] Among the latter, Abú Jemíl Zeyyán Ibn Mardanish, and Abú Merwán Ahmed Al-báji, the first of whom declared himself independent at Valencia, and the second at Seville. [AL-BÁJÍ.] Meanwhile, and during the contention for power of the above chiefs, the Christians were not inactive. Merida, Badajoz, and the greater part of Algharb, or Spanish Estremadura, were subdued by Alfonso IX. of Leon; Cordova and Jaen, by Ferdinand III. of Castile; whilst Jayme I. of Aragon made considerable conquests on the side of Valencia. At last, after a stormy reign of about ten years, counting from the day of his proclamation at As-sokheyrah, Al-mutawakkel was assassinated in Jumáda the second (Dec. A. D. 1237, or Jan. 1238), by a chief named Ibnu-r-remímí, to whom he had intrusted the government of Almeria. He was succeeded in his dominions by his son Al-wáthik Ibn Húd. (Ibnu-l-khattíb, *Biog. Dict.* MS. in the life of Mohammed Ibn Húd; Al-makkarí, *Moham. Dyn.* ii. lib. viii. cap. iv.; Conde, *Hist. de la Dom.* ii. cap. 57. iii. cap. 1—4.; Casiri, *Bib. Arab. Hisp. Esc.* ii. 212.; Ibn Khaldún, *History of Africa*, part vii. MS.; Marmol, *Hist. de Africa*, lib. vi.; Mariana, *Hist. gen. de España*, lib. xii. cap. 17, 18.; Zurita, *Anales de Aragon*, lib. i. cap. 25.)

P. de G.

AL-MUTAWAKKEL 'ALA'-LLAH (he who trusts in God) was the surname of Ja'far Ibn Mohammed Al-mu'tasem Ibn Hárún Ar-rashíd, the tenth khalif of the house of 'Abbás. He was born in A. H. 204 or 205 (A. D. 819). He succeeded his brother Al-wáthik in the khalifate in the twenty-third of Dhí-l-hajjah, A. H. 232 (August, A. D. 847), and he was killed on the third of Shawwál, A. H. 247 (January, A. D. 862).

When Al-wáthik was dead, the leading men of the family of 'Abbás inaugurated his son Mohammed as khalif. He was not yet of age, and of diminutive size. They dressed him up in a large Persian tiara and a black cuirass. The boy looked such an object in this dress that they thought it better to elect another member of their family, and finally

the choice fell on Al-mutawakkel, one of the sons of Al-mu'tasem. Being sent for, when he arrived in the assembly, Ahmed Ibn Abí Dáwud, the high kádhi of Baghdád, put on him a long cloak and a turban, kissed him on the forehead, and greeted him as amíru-l-múmenín (commander of the faithful). The rest of the family of 'Abbás and other great men of the state saluted him as khalif. This took place on the same day on which Al-wáthik died.

The reign of Al-mutawakkel offers few striking events. The first act recorded after his accession was one of cruelty, and very indicative of his character. After he had confiscated the property of Ibn Zayyát, the vizír of his predecessor, he imprisoned him for some days without food; then he put him into a wooden box, into which nails were driven, the points of which projected inside, so that he could neither sit nor move, and he endured these torments until he died. This box had been made by order of Ibn Zayyát for culprits and for his enemies. In A. H. 244 (A. D. 858), Al-mutawakkel asked As-sikkít, one of the most learned men of his time, "Whom do you like best, Al-mu'tazz and Al-muyyed, my two sons, or Al-hasan and Al-huseyn, the two sons of Fátimah?" When he had candidly expressed his respect for the sons of Fátimah, the slaves of the palace threw him, by orders of the intoxicated khalif, on the ground, and trod upon him until he expired.

The hatred of Al-mutawakkel against the 'Alites went so far that in A. H. 236 (A. D. 850) he gave orders to destroy the mausoleum of Al-hosayn the son of 'Ali, and forbade pilgrimages to be made to the spot where he was buried, although it is so sacred to Mohammedans that it is visited up to this day. The khalif was no less hostile to Jews and Christians; they were obliged to wear the distinctive dress prescribed by former laws; they were excluded from all offices under government, and they were only allowed to ride on a pack-saddle with wooden stirrups. In a subsequent edict they were forbidden to ride on horseback at all; they were only permitted to ride on mules and asses.

In A. H. 244 (A. D. 858) Al-mutawakkel came to Damascus, with which he was so much pleased that he intended to transfer his residence there; but after some months he found that the climate did not agree with his health, and he returned into the 'Irák. Al-mutawakkel was killed by his own son and successor, and by Boghá the younger, called Sherábí (drunkard), who was the most popular leader of the Turkish guard. He was assassinated, in the middle of the night, in the same room in which he used to have his evening meetings and drinking parties, after his guests had withdrawn. With him fell his faithful minister Fat'h Ibn Khákán,

who, disdaining to take flight from his dying master, threw himself on his body, and was murdered with him. The next day, when the people who had to attend at the court had assembled at the palace, Al-muntaser, the parricide, sent them a letter by his vizír Ahmed Ibn Al-khasíb, in which he accused Fat'h Ibn Khákán of having assassinated the khalif, and pretended to have killed the perpetrator of the crime on the spot. Al-muntaser (he who expects help from God), who was frequently called Al-muntaser (he who waits, namely, for the death of his father), obtained the throne by his crime.

Al-mutawakkel was bigotted, and entirely given to pleasure : no less than four thousand women are said to have passed through his harem. His palace swarmed with singers and musicians. The most celebrated singers of his court were Kalam As-salihiyyah, Mahbúbah, and 'Obeydah. He usually spent the evening in debauchery. He was fond of society ; and poets, jesters, divines, and men of learning were indiscriminately invited to his court, and to his wine parties. Although he possessed considerable learning and refined taste, and although he protected science and liked the society of learned men, he was sometimes so overcome by intoxication that he would send a lion into the midst of his guests, or throw jars of scorpions among them. To satisfy his predilection for medicine, he sometimes secretly put a poisonous serpent into the sleeve of one of his courtiers, and when he was bitten, he attempted to cure the wound.

In restless nights, as it had been the habit with eastern kings from the time of Esther, he sent for story tellers, who usually related the history of former kings in a poetical form. One night the history of the kings of Hírah, and of their splendid palace, which represented an army in battle array, was related to him. This inspired him with the desire of erecting a building in the same style. The palace which he built, and which was the most splendid architectural monument of the khalifs, was accordingly called the Hírían palace and the ambuscades (*kemín*). The palace consisted, like an army, of a centre and of a right and left wing. In the centre was the great room of reception and the private apartments of the khalif, in the right wing were his robes, and in the left the kitchen and the royal household. Besides the main building there were two houses for the courtiers and the gentlemen in waiting, which were called ambuscades, and had the same courtyard with the palace.

The age of Al-mutawakkel was an age of greatness. The example of Ar-rashíd, Al-mámún, and others of his predecessors now began to bring forth its fruits. The encouragement which they had given to science and literature had called many men of talent into activity ; and their immense expenditure

had increased commerce and industry. An impulse being thus given, civilisation advanced until it received a new shock through the intestine wars and the tyranny of the Turkish guard, which attained its height after the reign of Al-mutawakkel. The assemblies of Al-mutawakkel were frequented by Al-'otahiah, Al-bohtarí, As-súlí, and Al-mubarrad, who are unequalled in Arabic literature for elegance of style ; by the family of Honayn of Hírah ; by that of Bakhtishu'a of Jondisabúr, who were the most celebrated physicians of the time ; by the mathematicians of Harrán ; and by Al-kindí, the greatest Arabic writer on natural philosophy.

Industry and commerce were probably never more flourishing than under Al-mutawakkel. The khalif himself brought a very stout and fine sort of cloth into fashion, which was called the Al-mutawakkelian cloth after his name. Al-mas'údí, who wrote one century after Al-mutawakkel, says that this cloth was still used in his time, and was much esteemed. The principal factories, according to Ibn Haukal, were along the east coast of the Persian Gulf ; they were mostly in the hands of Guebers, and we may therefore conclude that they had existed since the times of the Chosroes.

The history of commerce was at the time of Al-mutawakkel a subject of literary inquiry. Jáhiz, who died A. H. 255 (December, A. D. 868), wrote a work on this subject, entitled "Nazr fí-t-tejárah" ("A View of Commerce"). This book is not known to exist in any European library, but the notices on this subject contained in early Arabic geographers, such as Ibn Haukal, Ibn Khordádbéh, and in the Kitábu-l-boldán (MS. of the British Museum, No. 7496.) seem to be extracts from the work of Jáhiz. It appears that Ray was the centre of the commerce of Armenia, which sent fine carpets to its market, also of Azerbiján, Khorásán, the country of the Khazares, and all the countries north of the Caucasus. The chief articles imported from these northern countries were furs and slaves. Whether the mines of the Ural sent their productions into the empire of the khalifs is not certain. The commerce was carried on by Slavonians, who were almost the only navigators of the Caspian and Black Seas. They came down the Wolga into the Caspian, under the protection of the Khazares, to whom they had to pay a toll : they then went on the Caspian, either to Georgia (Jorján), and sold there their wares, from whence they were carried to Mesopotamia and Syria ; or they sailed to the southern coast, and brought them to the market of Ray. They even imported European manufactures by this route into Khorásán. These articles came from the Mediterranean into the Black Sea, and thence by a very short journey by land to the Wolga and

the Caspian. Another mercantile town of Khorásán, of great importance, was Jéroft. It was the principal station of the commerce of Sejistán and of Tatary. The best musk which came by land from Thibet, paper which was manufactured at Samarkand and Kashmír, and various articles from Tatary and China, as sal ammoniacum, which came from the neighbourhood of the desert of Kobi, were brought by this route. The most important article of export from Tatary was slaves. In Transoxiana were many silver and other mines, and the finest fruits in the world. Darábjerd and Azerbáján furnished quicksilver. The Arabs at that time were well acquainted with Chinese silk and with porcelain, but these two articles were exported from China by sea.

The exports from the empire of the khalifs seem to have been mostly manufactured articles and money. The principal articles for export were the glass of Kadesia, near Sá-marrá, the striped Arabian cloth of Yemen, the carpets called hosr of Baghdád, tent cloth of Bahrain, turbán cloth of Obollah, and woollen cloth of Fáris, the perfumed sealing earth of Nejrán, papyrus of Egypt, and the perfumes of Arabia. Chintz was manufactured at Shíníz, on the Persian Gulf, and has, according to Al-mas'údí, its name from that town. In the same manner muslin has its name from Mosul, or more correctly Al-mausil, and damask from Damascus, where these articles were first manufactured. Swords were one of the most important articles of Arabic manufacture, but it was forbidden to export arms or horses, except in exchange for better.

The commerce by sea from Basrah, Obollah, and Muskat, to China, India, and Zanguebar, was carried on by Arabs of the tribe Azd, and by Jews. At the beginning of the 'Abbáside dynasty, Chinese vessels used to enter the sea-ports of Obollah, and Arabic vessels went as far as Canton. But owing to a rebellion in China, which took place in A. H. 264 (A. D. 877), the Arabs and Chinese met half way at some island. Part of the Indian commerce was carried on by land; for perfumes, which were the principal articles of this commerce, were spoiled by the sea voyage. An instance of the intimate connection of the Arabs with India, and of the facilities of travelling from one country to another by various roads, is found in the reign of Hárún Ar-rashíd. In his last illness he asked some king of India to send him a physician. This physician came over the Hindukoosh and down the Oxus, and he returned home by the Persian Gulf.

Respecting the commerce of Europe with the East, Ibn Khordádbeh, a contemporary of Al-mutawakkel, gives the following account:—"The Jewish merchants called the Kohdánians, who speak Persian, Greek, Arabic, and the Frank, Spanish, and Sla-

vonian languages, go from the East to the West and from the West to the East; they import into the dominions of the khalifs, slaves and díbáj (this word means in modern Arabic "brocade"); they sail from Europe to Fermá, from whence they carry their wares by land to Kolzum, which is a distance of five days' journey; they then proceed by the Red Sea to Jidda, and to India and China, from which countries they return with fresh cargoes by the same road. Sometimes they sell their cargo at Constantinople, and sometimes in the Frank empire. Another route of these merchants is from Europe to Antioch, from whence they have three days' journey to the Euphrates. On this river they descend to Obollah, and thence by the Persian Gulf to India and China.

..... Sometimes commerce takes the more tedious route by land; merchants go from Spain to Tangiers and along the coast of Barbary to Egypt, and thence to Baghdád." The latter was the route followed by the ambassadors of Charlemagne to Hárún Ar-rashíd; they sailed from Arles to the coast of Barbary, and proceeded thence by land to Baghdád. (Al-mas'údí, *Meadows of Gold and Mines of Gems*; Soyúti, *History of the Khalifs*, in two MSS. of the British Museum; 'Abú-l-fedá, *Annales Muslemici*, ii.; Price, *Chron. Retrospect of Mohammedan History*, ii.; Abú-l-faraj, *Historia Dynastiarum*, 259.; Karamání, *Tárikh Ad-dowal*, MS.) A. S.

AL-MUTAYYED. [IDRI'S, KING OF MALAGA.]

AL-MU'TAZZ BILLAH (the exalted by God) is the surname of Abú 'Abdullah Az-zobayr, the son of Al-mutawakkel, the thirteenth khalif of the house of 'Abbás. He was born at Sá-marrá in A. H. 232 (A. D. 837), and he succeeded Al-musta'in in the khalifate in A. H. 252 (May, A. D. 866), at the age of eighteen years. He owed his elevation to the khalifate entirely to the Turkish guard at Sá-marrá, who dethroned Al-musta'in, because he had gone to Baghdád and had put himself under the protection of the governor of that city, who belonged to the Táherite dynasty, which now reigned in the name of the khalif. The Turks raised Al-mu'tazz to the khalifate in order to deprive the Táherite of his power; for the khalif had become the mere tool of the victorious party, and as often as a party was defeated, the khalif was compelled to sanction all the acts of those who had come into power. In most instances, however, the defeated party did not give up the khalif, and he had to suffer for their faults with his death, which happened in the case of Al-musta'in, and his successor Al-mu'tazz.

At the beginning of his reign, Al-mu'tazz was in the hands of Wasíf, who enjoyed the confidence of the Turkish guard, as well as of the Mogháribah and Ferghánian guards, which were the three principal bodies of

soldiers that constituted the army of the khalif. Those troops, which were not entirely in favour of Wasíf, were sent with their leaders into distant provinces of the empire. Thus 'Isá Ibn Sheykh, who was of the Sheybán tribe and of an ancient Arabic family, was sent to Ramlah as governor, with his Arabic soldiers, in the same year in which Al-mu'tazz came to the khalifate. Subsequently, when the Turks were at variance among themselves, 'Isá Ibn Sheykh made himself independent, extended his dominion over Damascus, and collected the tribute from the smaller governors, instead of sending it to Baghdád. In the same way, Ahmed Ibn Túlún, a Turk who had been governor at Wásit in the 'Irák, and who had attained so much importance as to make Boghá apprehend danger for his power, received, in A. H. 254 (A. D. 868), the province of Egypt, where he laid the foundation of the Túlúnide dynasty. The eastern provinces of the empire were divided between the Táherite and Saffárite dynasties. Ya'kúb Ibn Leyth, the founder of the Saffárite dynasty, took, in A. H. 253 (A. D. 867), Herat and Búshanj; and, two years after, he extended his victorious arms over the province of Fáris (Persis).

He now made peace with the khalif, acknowledged him as his nominal master, and sent him rich presents, among which there were ten falcons and one hundred balls of musk.

In A. H. 253 (A. D. 867) Wasíf was unable to give to his soldiers the regular pay which was due to them for four months. Accordingly they killed him, and he was succeeded by Boghá Ash-sharábi (the Drunkard). In the month of Rejeb, A. H. 255 (July, A. D. 869), Al-mu'tazz himself fell a victim to the enraged soldiers. Ever since the governors of the provinces had made themselves independent, the public resources had become very limited. The soldiers had not received their pay for several months, and although they said that they would be content if the khalif could give them fifty thousand dinars, he was unable to comply with their demand. He sent to his mother, to whom he had intrusted his private treasures, and requested her to send him the money; but she denied that she had any, although she had concealed one million of dinars under the ground. The various corps of the guard assembled before the palace of the khalif, and requested him to come out to them. The khalif sent an excuse, saying that he had taken medicine and could not leave the room, but they might send a deputation to him. A number of soldiers went into the room, pulled him out of doors, tore his dress and exposed him in a state of nudity to the burning sun, at the same time inflicting severe blows upon him. They then took him back into the room and sent for the kádhí, in whose presence he was

obliged to abdicate. When he had signed his abdication, they imprisoned him three days without food and drink, and then put him into a hole in the ground, where he perished. (Abú-l-fedá, *Annales Muslemici*, ii. 215.; Al-mas'údí, *Meadows of Gold*; Kar-amání, *Tárikh Ad-dowal*; Price, *Chron. Retrospect of Mohammedan Hist.* ii. 160.; Soyúti, *History of the Khalifs*; Abú-l-faraj, *Hist. Dynastiarum*; Al-makín, *Hist. Sarac.*) A. S.

AL-MUTENABBI' Ahmed Ibnu-l-huseyn Ibn Hasan Ibn 'Abdi-s-sammad Al-júfí Al-kindí, one of the most celebrated Arabian poets, was born at Kúfah, in the quarter of that city called Kindah; for which reason he was surnamed Al-kindí. His father was a bricklayer, others say a water-carrier, and that he afterwards emigrated to Syria with his son, who was brought up there. Those who adopt the latter opinion adduce as a proof the following distich composed by a poet who lampooned Al-mutenabbí:—

“What merit is there in a poet who from morn to night
is seeking for reward?
Who once lived by selling water at Kúfah; as he lives
now by prostituting his talents?”

There are also various opinions as to the meaning of the word Al-mutenabbí, some saying that it signifies “he who is inspired like a prophet,” whilst others assert that it means “the pretended prophet,” and that it was given to him because, when young, he gave himself out as a prophet among the Bení Kelb, an Arabian tribe who inhabit the western banks of the Euphrates, and was followed by great numbers of them, until Lúlú, governor of Hems (Emesa) and lieutenant of the Ikhshid family, having marched against him, dispersed his followers, and took Al-mutenabbí prisoner. Al-mutenabbí remained in confinement, until, having renounced his errors, he was set at liberty. He then became a follower of the amír Seyfu-d-daulah Ibn Hamadán, at whose court he resided until A. H. 346 (A. D. 957), when he left him and entered the service of Anújúr Ibnu-l-ikhshid, sultan of Syria and Egypt, whose praises he celebrated in verse, as well as those of his vizír Káfúr. Such was the favour which Al-mutenabbí enjoyed with that sovereign, that, in addition to other distinctions, he obtained that of being accompanied, whenever he rode out, by two ushers, and preceded by Mamlúks of the sultan wearing swords and belts. Being afterwards dissatisfied with Káfúr, Al-mutenabbí composed a satire against him, and left Egypt in Dhí-l-hajjah, A. H. 350 (Jan. A. D. 962.) From Egypt Al-mutenabbí went to Persia, where he composed several poems in praise of Adhadu-d-daulah Ibn Buwayh, by whom he was munificently rewarded. On leaving him, he went to Baghdád, and thence to Kúfah, where he arrived on the 8th of Sha'ban, A. H. 354 (Aug. A. D. 965). As he was returning to Baghdád accompanied by

his son Al-muhassad, his slave Muflih, and some friends, he was attacked by a chief of the tribe of Asad, named Fátik Ibn Abí-l-jahl, at the head of thirty men, and a combat took place in which Al-mutenabbí and all those who were with him were killed. This happened close to An-no'máníyah, at a place called Jebal As-sáfia, or mountain of As-sáfia in the western part of the Sawád or province of Baghdád, in Ramadhán, A. H. 354 (September A. D. 965). The poems of Al-mutenabbí were collected after his death, and commented upon by several eminent philologists. Hájí Khalfah (*Lex Bibl.* voc. "Díwán") mentions upwards of forty commentaries upon the poems of Al-mutennabí, the best of which is that entitled "Mojiz Ahmed" ("Miraculous Excellence of Ahmed"), by Abú-l-'ala Al-ma'rri, who was himself an excellent poet. [ABU'-L-'ALA AT-TENU'KHI.] The poems of Al-mutenabbí are divided into six parts:—1. The "Shámiyat," or poems composed in Syria. 2. The "Seyfiyat," or poems in praise of Seyfu-d-daulah Ibn Hamadán. 3. "Káfúriyat," poems in praise of Káfúr Al-ikhshidí, the vizír of Anújúr, including also his satire upon him. 4. "Fátikiyat," poems in praise of Fátik Al-mejnún, a Turkish slave of Ikhshid. 5. "'Amidiyat," poems in praise of Ibnu-l-'amid. 6. "Adhadiyat," poems composed at the court of Adhadu-d-daulah of the race of Buwayh. A complete edition was printed at Calcutta in 1824, 8vo., by the care of Ahmed Ansari Yemeni Shirwani, son of Mohammed Ibn Ali. Von Hammer translated them into German verse: "Motenebbi der grösste Arabische Dichter. Wien, 1824," 8vo. The same author published some fragments in the periodical entitled "Fundgruben des Orients," v. 197. Fragments from his poems have likewise appeared at various times: "Poëme composé en l'Honneur d'Abou-fawares Diller fils de Leschkerwazz (Abú-l-fawáris Dillar) par Aboulthajíb Al-motenebbi, traduit de l'Arabe," by Grangeret de la Grange, in the fourth volume of the "Journal Asiatique," 1824, p. 180, &c.; "E'légie d'Abou Althayyb (sic) Almotenebbi sur la Mort d'Abou Schadscha Fatik (Abú Shaja' Fátik), traduite, &c. by the same, in the fourth volume of the "Fundgruben des Orients," p. 179, &c.; "Abu' Hajib Ahmed ben Alhosein el Motanebbi Carmen quod laudat ad al Hoseinum ben Ishak Altanuchitam, nunc primum cum schol. ed. Lat. vertit et illustravit Anton Horlt," Bonn, 1823, 4to.; "Proben der Arabischen Dichtkunst in verliebten und traurigen Gedichten aus dem Motanabbi, Arabisch und Deutsch," Leipzig, 1765, 4to.; and the extracts published in the "Anthologie Arabe," by Grangeret de la Grange (Paris, 1828, 8vo.), and in the third volume of the "Chrestomathie Arabe," by Silvestre de Sacy. (Hájí Khalfah, *Lex.*

Ency. voc. "Díwán;" Ibn Khallikán, *Biog. Dict.* i. 102.; D'Herbelot, *Bib. Or.* voc. "Motenebbi.") P de G.

AL-MUTP'-LILLAH (the obedient to God) Abú-l-kásim Fadhl, the twenty-third khalif of the house of 'Abbás, was born in Moharram, A. H. 301 (April, A. D. 913). He was the son of Al-muktader-billah, the eighteenth khalif of that family, and of a concubine named Sha'lah. When in A. H. 334 (A. D. 945) Mu'izzu-d-daulah of the race of Buwayh, deposed Al-mustakfi from the khalifate, that chief raised to the vacant dignity his relative Abú-l-kásim, who was accordingly proclaimed khalif under the title of Al-muti'-billah. But that the representative of the house of 'Abbás should not forget his humiliating dependence, Mu'izzu-d-daulah appointed an officer to keep a regular account of the receipt and expenditure of the royal household. So little respect, indeed, did the ambitious amíru-l-omrá show to the representative of the once all-powerful house of 'Abbás, that, according to Ad-diyárbekrí, Mu'izzu-d-daulah had at one time in contemplation to transfer the khalifate to Abú-l-hasan Mohammed, of the posterity of 'Alí Ibn Abí Tálib; but he was dissuaded from his project by his vizír Abú Ja'far Mohammed Az-zámirí telling him that such a change in the succession would be inevitably followed by the subversion of his own power. The death of Mu'izzu-d-daulah, which happened in A. H. 356 (A. D. 967) produced no change in the condition of Al-muti'; for 'Izzu-d-daulah Bakhtiyár, the son and successor of Mu'izzu-d-daulah, kept him in as strict a dependence as his father had kept him. On the 13th of Dhí-l-ka'dah, A. H. 363 (Sept. 3. A. D. 974), in consequence of a paralytic stroke, brought on, they say, by the news of the taking of Baghdád by Subuktekín, Al-muti' resigned his precarious sovereignty in favour of his son 'Abdu-l-kerím, who was immediately proclaimed under the title of At-tayí'. Al-muti' survived his abdication about two months; he died at Deyru-l-'ákúl on the 22d of Moharram, A. H. 364 (Sept. A. D. 974), after a reign of about twenty-nine years. (Ibnu-l-athír, *Ibratu-l-awali*, MS.; Ad-diyárbekrí, *Gen. Hist.* MS.; Elmacin, *Hist. Sarac.* lib. iii. cap. iv.; Abú-l-fedá, *Ann. Musl.* sub anno 337, et seq.; Ibn Khallikán, *Biog. Dict.* in the lives of Bakhtiyár, Mu'izzu-d-daulah, &c.; D'Herbelot, *Bib. Or.* voc. "Moti;" Price, *Chron. Retrospect of Mohammedan History*, iii. cap. v.) P. de G.

AL-MUYYE'D. [HISHA'M II. OF CORDOVA.]

ALNANDER, JOHANN OLAF, a Swedish writer of the first quarter of the eighteenth century, born at Norrköping towards the end of the seventeenth: the date of his death is unknown. In 1722 he published at Upsal a thesis on the history of printing in Sweden, "Historiola Artis

Typographicae in Svecia," which was reprinted at Rostock in 1725: it is dedicated to the celebrated Eric Benzeliuſ, whom the author addresses as a ſecond parent, and thanks for having received him under his roof for nearly five years. The work is divided into four chapters, which contain a clear and ſuccinct account of the progress of printing in Sweden from its introduction in 1483 to the commencement of the eighteenth century. A translation of it into Swedish, with numerous additions, was in the poſſeſſion of the author's ſon, Samuel Alnander, who was preparing it for the preſs at the time of his death in 1772; ſince which time the manuſcript has remained unpublished in the univerſity library of Uppsala. It is probable that much of its utility has now been ſuſſeſſed by the ſeries of diſſertations under the preſidency of Fant, "*Annales typographici ſeculi decimi, ſexti in Svecia*," published in 1794. (Alnander, *Historiola Artis Typographicae*, &c.; Warmholtz, *Bibliotheca Historica Sveo-Gothica*, xv. 268. No. 9714.) T. W.

ALNANDER, SAMUEL JOHANN, the ſon of Johann Olaf, is, like his father, the author of ſome meritorious contributions to Swedish bibliography. Of theſe the moſt extenſive are contained in his "*Anviſning til et udvaldt Theologiskt Bibliothek*," or "*Introduction to a Select Theological Library*," in nine diviſions, occupying two volumes 8vo., which was published at Heſſelberg in 1772: it contains, beſides other things, a diſſertation on Swedish editions of the Bible, and a catalogue of Swedish commentators on the Scriptures. Part of it muſt have been published before the date we have given, as the work is alluded to in the introductory matter to a diſſertation on the hiſtory of prohibited books in Sweden, "*Historia Librorum prohibitorum in Svecia*," Uppsala, 1764, 4to., an academical theſis to which Peter Kindahl was the reſpondent, but Alnander the præſes and author. This diſſertation was intended to be the firſt of a ſeries, and it is to be regretted that it did not prove ſo, as it contains much curious and intereſting matter. Alnander was alſo the author of a "*Sammandrag af den Christna Sälighets-Läran*" (Stockholm, 1771, 8vo.), or "*Compendium of the Christian Doctrine of Salvation*," and of ſome translations of little conſequence, the titles of which will be found in Aurivillius's catalogue of the library at Uppsala. He died in 1772. (Warmholtz, *Bibliotheca Historica Sveo Gothica*, xv. 76. No. 9097, &c.; Aurivillius, *Catalogus Librorum Bibliothecæ Upsaliensis*, i. 22.; Alnander, *Historia Librorum Prohibitorum*, &c.) T. W.

ALNPEKE, DITLEB VON, a German chronicler who lived at Reval towards the end of the thirteenth century. Reſpecting his life we only know that he wrote his work,

which is a Chronicle of Livonia (Livland) from the earlieſt period to his own times, at Reval, about the year 1296. This Chronicle is the earlieſt written account of Livonia, and, like many others of the thirteenth and fourteenth centuries, is in verſe. As far as poetical talent is concerned, Alnpeke's work far excels the proſaic productions of other rhyming chroniclers. His ſtyle is regular, and as animated as the nature of the ſubject admits; and the author keeps his object ſteadily in view, and does not indulge in digreſſions and reflections which are foreign to the ſubject.

A complete MS. of this excellent Chronicle exiſts in the library of Heidelberg. Only a part of it has hitherto been published, and that from an imperfect MS. by Bergmann, in a little work, "*Fragment einer Urkunde der ältesten Livländischen Geschichte*," &c. Riga, 1817. (Gervinus, *Geschichte der Poetischen National-Literatur der Deutschen*, ii. 71, &c. 2d edit.) L. S.

ALOIS, GIANFRANCESCO, born of a noble family at Caſerta, near Naples, in the early part of the ſixteenth century, applied himſelf with ſucceſs to writing Italian poetry. Some of his poetical compositions are found in ſeveral collections of poems, among others in the "*Raccolta in morte d'Irene di Spilimbergo*," Venice, 1561. He was intimate with Marcantonio Flaminio, a learned ſcholar of that age and a diſtinguiſhed Latin and Italian writer, who was ſuſpected of having adopted ſome of the doctrines of the Reformation from Valdes, Palearius, Carneſecchi, and other Italian reformers. Flaminio, however, died quietly at Rome in 1550, having been reclaimed, as it was ſaid, to the boſom of the Roman Catholic Church by his friend Cardinal Polus. Several years after, Alois and his countryman Giovan Bernardino Gargano of Aversa were impriſoned at Naples on the charge of heresy, under the viceregal adminiſtration of the Duke of Alcala, who had determined upon rooting out heresy throughout the kingdom, and had, in 1561, by force of arms, deſtroyed ſeveral towns and villages of Calabria, the populations of which were deſcended from the Valdenses of Piedmont, whoſe religious tenets they had retained. Alois and his friend Gargano were tried by the vicar of the Archbiſhop of Naples, and found guilty of heresy, after which they were condemned to death by the lay court, and were beheaded in the great market place of Naples on the 24th of March, 1564. Their bodies were burnt, and their property was conſiſcated, although by a bull of Pope Julius III., dated April, 1544, and granted at the requeſt of the Emperor Charles V., it was ordained that no conſiſcation of the property of heretics ſhould be allowed in the kingdom of Naples. This gave riſe to violent altercations in and out of the courts of juſtice; many families left Naples, and the

city was threatened with a renewal of the insurrection which had taken place some years before, when the former viceroy, Pedro de Toledo, attempted to establish the Inquisition at Naples. At last the municipality of Naples sent a legate to Philip II., who issued official letters both to the city and to the viceroy, Alcala, declaring his will that the tribunal of the Inquisition should not be established within the kingdom of Naples, and that questions of heresy should be tried in the ordinary way before the ecclesiastical courts, as before. (Giannone, *Storia civile del Regno di Napoli*, and the authorities therein quoted.)

There is also a PIETRO ALOIS of Caserta, probably of the same family as the preceding, who was born in 1585. He entered the order of Jesuits, was professor in the colleges of Naples and of Lecce, and died in 1667. He published — 1. "Centuriæ Epigrammatum," Lyon, 1635, and Naples, 1646. 2. *Commentarii in Evangelia Quadragesimæ.* Paris, 1658. 3. "Disciplina moralis ad recte vivendum," mentioned by Dupin in his "Tableau des Auteurs Ecclésiastiques." (Mazzuchelli, *Scrittori d'Italia*.) A. V.

ALOISI, BALDASSARE, called Il Galanino, a celebrated Italian painter, was born at Bologna in 1578. He was brought up at Bologna, in the school of the Carracci, to whom he was related; but he went early to Rome, where he settled and practised chiefly as a portrait painter, being less patronised in historical painting than he merited, according to Lanzi. He was unrivalled as a portrait painter in his period, and he has been sometimes termed the Italian Vandyck. His popularity was so great in Rome, that, according to Baglione, he painted nearly all the portraits that were painted in Rome at his time. He painted both large and small portraits. Galanino was excellent also as an historical painter: his chief excellence consisted in composition. There are several of his historical pieces in the churches in and near Rome; and at the Carità at Bologna there is a Visitation by him which is much praised by Malvasia and Lanzi. He died in 1638. He etched also some plates — fifty from the loggie of Raphael in the Vatican, entitled "Historia del vecchio Testamento," &c., copied from the work bearing the same title by Lanfranco and Badalocchio; he copied also Guido's etching of St. Roch distributing alms, after the picture by Annibal Carracci, now in the gallery at Dresden. Galanino's etchings are free but careless, and are very scarce. His portrait by himself is in the painters' portrait gallery at Florence, and has been engraved by C. Gregori. He left two sons, who were both painters, Giuseppe Carlo and Vito Andrea; the elder had considerable ability, but he died young. (Baglione, *Vite de' Pittori*, &c.; Lanzi, *Storia Pittorica*, &c.; Heineken, *Dictionnaire des*

Artistes, &c.; Bartsch, *Le Peintre Graveur*.) R. N. W.

ALO'JA, GIUSEPPE, a Neapolitan engraver of the eighteenth century; he was one of those chosen to execute the plates of the "Antiquities of Herculaneum" ("Le Antichità di Ercolano"), published by order of the King of Naples in 1757, 1760, and 1762. (Gandellini, *Notizie Istoriche degli Intagliatori*.) R. N. W.

ALOMPRA, founder of the reigning dynasty of Burmah, appears to have been born about the year 1711. When Beinga Dalla, king of Pegu, conquered Burmah (1750–52), Alompra was known by the designation Aumdzea, or the huntsman. He was at that time chief of the inconsiderable village of Monchaboo, situated to the west of Keoum-meoum, and about twelve miles distant from the Irawaddy. In this post he was continued by Apporaza, brother of Beinga Dalla, who was left at Ava as governor of Burmah when the conqueror returned to Pegu.

The terms of the proclamation issued by Beinga Dalla on reaching his capital, announcing that Burmah was annexed as a conquered province to his kingdom, and that Pegu in future was to be considered the general metropolis, excited great exasperation among the Burmese. Alompra, who had collected a band of about one hundred devoted followers, strengthened and repaired the stockade around his village; but this proceeding on the part of so inconsiderable a chief appears to have attracted no notice. There was a garrison of about fifty Peguan soldiers placed in Monchaboo, which Alompra attacked and captured unexpectedly some time in the autumn of 1753, putting every man to the sword. This massacre he represented in a letter which he addressed at the time to Apporaza as the consequence of a sudden quarrel between the Burmese and the garrison; and it is possible that the insolence of the victorious soldiers may have produced an explosion before Alompra's plans were matured; but his previous arrangements seem to intimate that his hostilities against the Peguans were only precipitated, not occasioned, by such an accident.

Apporaza was not reconciled by the humility of Alompra's letter, but he was probably induced by it to undervalue the importance of the insurrection. He set out for Pegu, where he had business, leaving his son Dotachew in command of Ava, with instructions to place Alompra in strict confinement when he should be brought in by the party which had been despatched against Monchaboo as soon as the massacre of the garrison had been heard of.

The Peguan troops expected no resistance from the much inferior force assembled in Monchaboo, and were confounded at finding the stockade closed and manned against them.

At day-break next morning Alompra made a sally, and, taking the besiegers by surprise, defeated and pursued them for the space of about two miles. Returning to Monchaboo, he sent emissaries to all the neighbouring towns and villages, inviting the Burmese to join his standard. Many hesitated to engage in what appeared a desperate undertaking; but as many obeyed the summons as placed him at the head of a thousand men. Dotachew, who was at the head of three thousand men, hesitated whether to advance and crush the insurrection, or wait for reinforcements. Alompra, learning his indecision, took the bold part of marching at once upon Ava. Before he reached the city, Dotachew fled from it, and the Burmese rose and overpowered the troops he left behind him. Alompra, on receiving this intelligence, sent his second son Shembuan to take possession of Ava, and returned to Monchaboo. All these events took place before the close of 1753.

A large force was assembled at Pegu, placed under the command of Apporaza, and despatched up the Irawaddy in war-boats. The fleet set sail in January, 1754, at the time of the year when the river is lowest and barely navigable. The obstructions it met with left the Burmese time to collect their forces. Alompra recruited his army, and assembled a fleet at Keoum-meoum. In the vicinity of Ava, the Peguans were molested by frequent desultory attacks; but their leader, after summoning the city without effect, judged it more advisable to proceed at once against the main force of the enemy, than to waste time on a siege. A battle took place near Keoum-meoum, which, although only the fleets were engaged, was obstinate and bloody. A panic seized the troops of Pegu on hearing that the garrison of Ava was advancing to attack them in the rear. They dispersed, and great numbers were slaughtered in the flight. Alompra pursued them as far as Sembew Ghewn, below the confluence of the Kyen-duain with the Irawaddy. Apporaza, with the wreck of his army, sought shelter within the frontier of Pegu.

The Peguans avenged themselves by a massacre of all the Burmese within their power. On the 13th of October they put to death the King of Burmah, who was a prisoner at Pegu, and several hundreds of his subjects of both sexes and all ages. The Burmese, who were numerous in the frontier towns, flew to arms and revenged their friends with equal barbarity: the districts of Prome, Denoobew, Loonzay, and some others remained in their hands.

The eldest son of the murdered king found his way to Monchaboo at the head of a strong body of Quois. He attempted to assert his hereditary claim to the throne; but, seeing Alompra determined not to recog-

nize it, and doubtful of his personal security, he retired to Siam. After the departure of the prince, Alompra caused nearly a thousand of the Quois to be put to death, alleging that they had conspired against him. Their kinsmen threatened vengeance, and at the same time Alompra received intelligence that a fleet from Pegu had blockaded Prome, and that a detachment of boats had advanced as high up as Melloon to cut off all supplies from the northward. A Burmese officer, despatched by Alompra, succeeded in throwing a reinforcement of men and provisions into Prome; and in the space of forty days Alompra collected his troops, left his two eldest sons in command of Ava and Monchaboo, and descended the river at the head of a formidable fleet. Immediately on his arrival at the blockaded town, he attacked the fleet of Pegu, and at the same time detached a force against a stockade erected by the enemy on the north side of Prome. The suddenness and energy of his attack were irresistible. The enemy fled; he pursued them immediately, found Loonzay evacuated, and taking possession, changed its name to Mayah-oun (rapid conquest), and without loss of time pushed on his troops to within a few leagues of Bassein. Beinga Dalla retired to Pegu, and his forces, discouraged by his retreat, evacuated Bassein on the 17th of February, 1755. On the 23d the Burmese entered the town, and having set it on fire, returned the same day to a station where the branch of the river flowing towards Syriam separates from that which passes Bassein. The month of March was passed by Alompra, who had established his head quarters at Mayah-oun, in negotiations with the British resident at Negrais, having for their object to obtain the assistance of some English ships then in the river. About the middle of April he defeated Apporaza at Synyagong, and obliged the forces of Pegu to fall back upon Syriam, leaving the whole Delta west of that town in possession of the Burmese. Early in May Alompra fixed his head quarters at Dagon, a few miles from Syriam, to which he afterwards gave the name of Rangoon.

About the middle of June Alompra was obliged to leave his post at Dagon by an insurrection in Burmah, and a simultaneous advance of the Siamese upon his frontier. The Cassayans west of the Kyen-duain also embraced this opportunity of asserting their independence. Having restored tranquillity in the East in person, and re-subjected the Cassayans by his generals, he made some stay at Monchaboo, where, in the month of September, he concluded an alliance with the envoy of the British resident at Negrais, and immediately afterwards returned to Dagon.

Alompra remained apparently inactive before Syriam till the month of July, 1756; the enemy, imagining he calculated on re-

ducing it by famine, were lulled into security. Availing himself of their negligence, he carried the place by a night attack. Advancing thence, he shut up the King of Pegu in his capital, cut him off from all communication with his own fertile territories of Dalla and Bassein, and from the possibility of foreign aid. As soon as the rainy season was at an end, and the swamps of Syriam and Pegu had emerged from the inundation, Alompra ordered his general Meinla-Meingaing to advance upon Pegu with a strong detachment. He followed himself with the whole army in a few days. The surrounding country was laid waste, and the city invested. Alompra sat down in January, 1757, to wait the effects of hunger. After some attempts at negotiation, characterised by the grossest want of faith on both sides, the dissensions of the inhabitants afforded an opportunity of storming. The king was taken prisoner, and the city given up to indiscriminate plunder. Talabaan, the most energetic and enterprising of the chiefs of Pegu, had made his escape some time before. Alompra pursued him to Martaban. The fugitive's family were seized, and condemned to suffer for him. Learning this, Talabaan surrendered. When brought into the presence of the conqueror, he simply demanded the release of his friends and his own sentence. Struck with his magnanimity, Alompra ordered him to be liberated: he subsequently raised him to a high rank in his own service, the duties of which Talabaan executed during the life of Alompra with strict fidelity.

On his return to Monchaboo, Alompra spent some months in that town, which he had enlarged and made his capital. In 1758 (the exact time is uncertain) he took up arms against the Cassayans. He was advancing rapidly upon Munnepoora when the intelligence of a revolt in Pegu obliged him to retrace his steps. His presence crushed the insurrection; but the impression entertained by the Burmese that it had been excited by foreign intrigues, stimulated Alompra to seek revenge on other enemies.

The English at Negrais were suspected, and not without reason. During the first hostilities between Pegu and Burmah, the French settlers having embraced the cause of the former country, the British, as a matter of course, evinced a predilection for the latter. An alliance, offensive and defensive was concluded between Alompra and the British resident at Negrais; notwithstanding which, in one of the first actions between the Burmese and the Peguans near Syriam, some British vessels took part against the former. The resident was free from blame, but the conduct of the British vessels was the consequence not of ignorance but of insubordination. Alompra accepted the explanation at the time; but in the subsequent revolt it was alleged that

British traders had supplied the people of Pegu with arms. The master of the vessel which had fired on the Burmese at Syriam was taken prisoner by their troops; his life was spared, but his property was confiscated. The position of the British government in India at that time had rendered it expedient to recal the resident at Negrais, (he reached Calcutta on the 14th of May, 1759,) but a few persons were left to preserve the right of possession in case it should be resolved at any future period to re-establish the settlement. On the 6th of October following the settlement of Negrais was treacherously attacked by a party of Burmese who had entered it as guests, a number of Europeans and Hindoos slain, the rest carried off prisoners, and the place destroyed. It does not appear that this assault was made by command of Alompra, or even with his previous knowledge. On the contrary, the pretext for the visit was a letter to be delivered to the English chief from the king, and this letter is admitted to have been a forgery. But Alompra tacitly sanctioned the outrage after it had been committed.

The Siamese too were suspected of having stirred up the insurrection in Pegu: upon them Alompra sought to take open vengeance. The Burmese commandant at Tavoy had declared himself independent, and given shelter to the refugees from Dalla, Rangoon, and Pegu. Alompra's first movement was to chastise him. Mergui and Tenasserim fell an easy prey; and, inspirited with these successes, the victor resolved to carry the war into the heart of Siam without delay. The enemy harassed his army as it advanced, but did not venture upon a general engagement. They retarded its march however, and a month elapsed before he approached Bangkok. Two days after the Burmese had completed their lines of circumvallation and erected their stockades, Alompra was taken ill. He felt that his disease was mortal, and, anxious to reach his capital in order to settle the succession and take other precautions for averting civil disorder after his death, he broke up the siege, and commenced his retreat by the most direct route. The progress of his disease however was so rapid that death overtook him within two days' march of Martaban about the 15th of May, 1760.

Alompra at the time of his death had not completed his fiftieth year. It is said that his person did not exceed the middle size, but was strong and well proportioned; that his features were coarse and dark. He was prone to anger, severe in punishing. He was as deceitful and reckless of human life as most Asiatic conquerors. His treatment of Talabaan, however, and of the English captain who fired upon the Burmese at Syriam, shows that he was capable of magnanimous emotions. He was a braggart,

like all his successors; but he did something to brag of. As a soldier, he commanded success by the promptitude and vigour of his movements. "The wisdom of his councils," says Major Symes, speaking of his civil government, "secured what his valour had acquired: he reformed the Rhooms, or courts of justice; he abridged the power of the magistrates, and forbade them to decide at their private houses on criminal causes, or property where the amount exceeded a certain sum: every process of importance was decided in public, and every decree registered." (Symes, *Account of an Embassy to the Kingdom of Ava in the Year 1795*; Crawford, *Journal of an Embassy to the Courts of Siam and Cochin China*.) W. W.

ALONSO. [ALFONSO.]

ALONSO DE LOS RIOS, PEDRO, a Spanish sculptor, born at Valladolid in 1650. He was first instructed in his art by his father, Francesco Alonso, at Valladolid; he afterwards established himself at Madrid, where he acquired a considerable reputation. There are several of his works in various churches of Madrid. He died in 1700. (Bermudez, *Diccionario Historico, &c.*) R. N. W.

ALOPA, LAURENTIUS DE, the son of Franciscus de Alopā, and therefore commonly called Laurentius Francisci de Alopā, was a native of Venice, and born about the middle of the fifteenth century. He is known only as a printer at Florence, but, like most of the printers of his time, he was a man of learning, and well versed in the Greek and Latin languages. Panzer, in his list of Florence printers, mentions Laurentius Venetus, Laurentius Francisci de Alopā, and Laurentius Francisci de Venetiis; but there is no doubt that these three descriptions refer to the same person. In the absence of contemporary notices it is hardly possible to ascertain to what extent he carried on his business, but the first accredited production of his press, Ficinus's Latin version of the works of Plato, is assigned by Panzer to the year 1484; and the poems of Girolamo Benivieni, printed by him in conjunction with Antonio Tubini and Andrea Ghyr de Pistoja, appeared in 1500. Panzer enumerates another edition of Ficinus's version of Plato, to which no date can be assigned, and places Dionysius Areopagita, *De Mystica Theologia*, under the year 1492. In 1496 he printed the Commentary of Ficinus upon Plato. But the works upon which his reputation mainly rests, and which certainly place him in the first class of Greek printers, are the five following:—The first edition of the Greek Anthology, by Planudes, or, according to Lascaris, by Agathias, the Greek poet and historian; the *Argonautica* of Apollonius Rhodius; the *Gnomæ Monostichoi* and *Musæus*, printed together; the *Medea*, *Hippolytus*, *Alcestis*, and *Andromache* of Euripides, and the *Hymns* of Callimachus, the text of each of which is printed

entirely in beautiful Greek capitals. There are fine copies of each of the *capital* books in the British Museum. The Anthologia is on vellum. The Anthologia is supposed to have been the first of the *capital* books, and has the following colophon: "Impressum Florentiæ per Laurentium Francisci de Alopā Venetum III Idus Augusti, MCCCCLXXXIII." The last seven leaves contain a Greek epigram by Joannes Lascaris, and an epistle addressed by him to Peter de Medicis. Copies with these seven leaves are rarely to be met with, and this circumstance has led some bibliographers to describe the book as printed without name or date, and others to speak of two editions. There is however but one edition; the mutilation is thus accounted for by Mr. Roscoe at No. 871. of the catalogue of his library printed at Liverpool in 1816. The Anthology was published in August of 1494; in the following month the French under Charles VIII. having entered Italy, Peter was speedily driven out of Florence, and the editor or publisher of the Anthologia probably suppressed the epistle from the copies remaining unsold, as likely, from the circumstance of its being addressed to Peter, to prove offensive to the conquerors. Maittaire, in his "*Annales Typographici*," vol. i. p. 270—283., first edition, has given a reprint of these seven leaves, word for word, and line for line. It appears from this epistle, that the idea of printing in capitals originated with Lascaris himself, who occupies nearly twelve pages in proving the antiquity and authenticity of the form of letter which he has adopted, and its advantages over the characters then in use, which he truly describes as perplexed and confused. His capitals, as he states, were copied from ancient coins and inscriptions, and are the same as those in use at the present day in Greek books. The Apollonius was printed in 1496, and bears the date and place of printing, but not the name of the printer. In the royal library at Paris there is a copy of this work with the date of 1498. The remaining three bear no imprint. These works were all revised by Lascaris. Porson was so much pleased with the correctness of the text of the *Medea* that he gave a collation of it in his edition of the *Medea* published at Cambridge in 1801. His reasons, as he states in his Latin preface, for giving this minute collation, are, the great scarcity of the work, and its high price. Dr. Cotton, in his *Typographical Gazetteer*, p. 97., attributes to Alopā, with much probability, the first Greek edition of *Lucian*, printed in 1496, which has been by many assigned to the Juntæ. The type of this edition corresponds exactly with the small type used for the Commentary on the Apollonius Rhodius, and the Scholia to the Callimachus mentioned above, while that of the Proverbs of Zenobius, printed by the Juntæ in 1497, is totally different, being the

same as that used for the celebrated Florence Homer of 1488. The time of Alopæ's death is not known, but no work is authenticated as printed by him later than the year 1500. (Panzer, *Annales Typographici*, i. 419—435. v. 474.; Peignot, *Dictionnaire Raisonné de Bibliologie*, i. 13.; Hoffmann, *Lexicon Bibliographicum Scriptorum Græcorum*, i. 167. 213. 463.; ii. 202.; iii. 104. 299. 323.; Maittaire, *Annales Typographici*, i. 101—105.)

J. W. J.

ALOPÆUS, DAVID, the younger brother of Maxim, was born at Wiborg in 1769, was educated at the military academy at Stuttgart, and was introduced to the diplomatic career by his brother. In 1809 he was the ambassador of Russia at the court of Sweden, at the time when Russia demanded of Gustavus IV. to accede to the continental system [ALEXANDER PAVLOVICH, emperor of Russia], with the threat, in case of his hoped-for refusal, to deprive him of Finland. When, towards the close of the year, the Russian army entered Finland without a declaration of war, Gustavus ordered the seizure of some despatches which were on their way to the Russian ambassador; and finding in them a confirmation of his suspicions that Alopæus was tampering with the Swedish army, placed him under arrest, with the whole of his establishment. The whole of the diplomatic body at Stockholm remonstrated against this proceeding as an infringement of the law of nations; but Gustavus replied that the privileges enjoyed by ambassadors were contingent upon their acting with good faith, and rejected their mediation. Alopæus was kept in confinement for about three months, and, it is said, treated with some harshness. Alexander, in the meanwhile, judiciously courted popularity with the diplomatic body by dismissing the Swedish ambassador with marked forbearance and ceremony. Alopæus was soon set at liberty by the revolution in Sweden, and afterwards received from Alexander the commission to compliment the new king, Charles XIII. He was also named chamberlain and member of the private council, a knight of the order of St. Anne and a count, and presented with an estate of five thousand rubles revenue. In 1809 he signed the treaty of alliance between Sweden and Russia. In the war of 1813 he was commissary general of the allied armies, and in 1815 he was temporary governor of Lorraine for Russia, in which office he distinguished himself for moderation. He was shortly afterwards named minister plenipotentiary of Russia at the court of Berlin, where he became distinguished as a patron of art. He died in that city on the 13th of June, 1831. (Article by Michaud, jeune, in *Biographie Universelle*, lvi. 240, &c.; *Historical Sketch of the last Years of Gustavus IV.*, translated from the Swedish, p. 96.) T. W.

ALOPÆUS, MAXIM MAXIMOVICH,

a Russian diplomatist, was born on the 21st of January, 1748, at Wiborg in Finland, where his father was archdeacon. After studying first at Abo and afterwards at Göttingen, he relinquished the design of entering the church, for which he had been intended, and entered on a diplomatic career under the patronage of Count Panin, who had taken notice of Alopæus when Russian ambassador at Stockholm, and now, as chancellor of the empire, nominated him director of the chancery. In 1790, after discharging some minor diplomatic missions, Alopæus was appointed by the Empress Catherine II. minister plenipotentiary to the court of Prussia, where he obtained a great ascendancy over the king, Frederick William II. He accompanied him in his unsuccessful invasion of France in 1792, and remained at head quarters till the retreat was resolved on. When Prussia abandoned the coalition by the treaty of Basil in 1795, Alopæus presented strong remonstrances against the measure, and in the following year retired from that court with the title of councillor of state. After acting for some time as envoy to the circle of Lower Saxony, he returned to Berlin in 1802, and resided there as ambassador up to and after the rupture with France in 1806, exercising considerable influence in the councils of Prussia. At the time of the treaty of Tilsit he was at London in the capacity of envoy extraordinary from his government, and unsuccessfully endeavoured to induce the English cabinet to accept the mediation of Russia for a peace with France. This was his last diplomatic service. He afterwards resided for some time at Berlin, but his health was so bad that he was unable to discharge any public functions. He retired from public life with the title of baron; and subsequently removed, for the benefit of a milder climate, to the south of Germany. He died at Frankfort on the Main on the 16th of May, 1822, leaving one daughter. He had written his memoirs, which, from the opportunities of observation he had at an important period, are probably too communicative on subjects of recent history, to be allowed to see the light. (Article by Michaud, jeune, in *Biographie Universelle*, lvi. 239, &c.; Article in Russian *Entsiklopedichesky Lexicon*, ii. 11. [merely a transcript of Michaud's article]; *Conversations Lexikon* of Wigand, i. 96.) T. W.

ALOS, JOHANNES, was a physician at Barcelona in the latter part of the seventeenth century. In 1664 he was professor of anatomy and pharmacy, and in 1694 chief professor of medicine, in the academy of that town. He wrote the following works:—1. "Diss. de Vipereis Trochiscis ad magnam Senioris Andromachi Theriacam rite cum Pane parandis per quartam juxta Mentem Galeni," 4to. Barcelona, 1664. 2. "Criticum Apologium adversus Stateram Jatricam Michaelis Villar," Barcelona, 1665. 3. "Phar-

macopœia Catalana," folio, Barcelona, 1686.
4. "Disq. de Corde Hominis Physiologica et Anatomica," 4to. Barcelona, 1694.

The first of these works is omitted in all the medical bibliographies. It is a dissertation on a question which at the time was thought of great practical importance, and was warmly discussed among the pharmacopolists throughout Spain, Italy, and France, namely, what proportions of bread Galen had ordered, in the eighth chapter of his first book on antidotes, to be used in making the trochisci (lozenges or pastilles) of viper's flesh, which was one of the ingredients of the Theriaca of Andromachus. The chief point of doubt was whether, in saying that he put in a fourth part (τέταρτον) of bread, Galen meant one part to three, or one part to four, of viper's flesh. Alos maintained the latter. The last of his works, on the heart, is the most important. It is a clearly written account of the structure of the heart, as far as it was at that time known, and of the doctrine of the circulation. The most interesting chapters are the twenty-second, in which Alos endeavours to show that the admission of a circulation of the blood would not materially interfere with the methods of treatment then in use; and the twenty-third and twenty-fourth, in which he speaks of the transfusion of blood and other fluids into the veins, a practice which was at that time much discussed, and from which the greatest benefits were anticipated. (Haller, *Bibliotheca Medicinæ Practicæ*, t. ii.; Alos's *Works*.) J. P.

ALoud or ALAND, bailiff of South Holland, the highest officer in that province, at the close of the thirteenth century, is memorable from his fate, which shows how strenuous the cities of Holland were even at that period in defence of their rights and privileges. The bailiff of South Holland was at that time appointed by the inhabitants of Dordrecht, but in the year 1299 Aloud, on proceeding to hold a criminal court there, was told by the magistrates that no one but themselves had a right to hold a court in their jurisdiction, and he was only admitted to take a share in the judicial proceedings on taking an oath that this concession should not prejudice the privileges of the city of Dordrecht. At that time Wolfaard van Borsselen, a proud and high-spirited nobleman, was the favourite and chief adviser of the Count of Holland, John I., a youth of eighteen. While the session was still being held, he appeared at Dordrecht in company with the count, and demanded that the prisoners should be given into his hands. Wagenaar, Alkemade, Huydecoper, and other Dutch antiquaries are of opinion that the Dordrechtors were in the right; Bilderdyk adopts the opposite side with vehemence. A deputation of the citizens summoned before the count to Delft alleged the oath taken by Aloud as an admission of their right to

exclude him. Aloud repelled the assertion, called them liars, and challenged them to a decision by combat, which they declined. Some of the deputies of Dordrecht, in dread of Van Borsselen, left Delft without apprising the count or obtaining his permission, and the affair was driven to extremes. Van Borsselen, assisted by Aloud, besieged Dordrecht: the citizens not only succeeded in repelling the attack, but assailed the castle of Slijdrecht, in which Aloud was garrisoned. Van Borsselen, leaving the siege with the count to procure further assistance, was seized and murdered by the populace at Delft, on the 1st of August, 1299; and the news of his death no sooner reached Dordrecht, than the city sallied forth against Aloud, who was then at Kraaijestein, and forced him to an unconditional surrender. As he entered the gates of Dordrecht, the mob rushed upon him, and he and five of his companions, noblemen of his party, were torn to pieces. In the following year the Count of Holland granted to his "well-beloved and faithful syndics of Dordrecht," (onzen lieuen ende getrouwen Schepenen van Dordrecht) a complete pardon for the deed. (Wagenaar, *Vaderlandsche Historie*, iii. 124, &c.; Bilderdyk, *Geschiedenis des Vaderlands*, ii. 290, &c.; Kok, *Vaderlandsch Woordenboek*, ii. 422—425.) T. W.

ALOY'SIUS, an architect, respecting whom nothing further can now be ascertained than that he was in the service of Theodoric the Great, king of the Ostrogoths, and consequently must have lived about the end of the fourth century of our æra. He appears to have been employed by that prince to restore some of the dilapidated buildings at Rome, — chiefly baths and aqueducts. There is an epistle of Cassiodorus to this effect, addressed to Aloysius in the name of Theodoric, expressing the emperor's anxiety to have the principal edifices of antiquity preserved and repaired; but while it contains a great deal of rhetorical flourish, and not a few puerilities, it gives no positive information. It is not known what buildings, if any, were designed by Aloysius himself. (Milizia, *Vite*, &c.) W. H. L.

ALOY'SIUS, GIOVANNI BATTISTA, an ecclesiastic and musical composer of Bologna, born at the end of the sixteenth century, published the following works: —
1. "Cœlum Harmonicum. Venezia, 1628."
2. "Contextus Musicus: Motetti a 2, 3, 4, 5, 6 voc." 3. "Cœlestis Parnassus: Motetti e Canzonetti a 2, 3, 4 voc." 4. "Velulus aureum. Latinie a 4, 5, 6, 7, 8 voc." 5. Motetta Festorum totius anni, a 4 voc. Milano, 1587." 6. "Corona Stellarum. Venezia, 1637." E. T.

ALPA'GO, ANDREA, an Italian physician who was living at the beginning of the sixteenth century. He was a native of Belluno, and has hence been called by some Andrea Bellunese. He is also sometimes

styled Bongajo or Mongajo, in consequence of his having been descended from the ancient family of Bongaja. Colomesio, in his "Italia Orientalis," entitles him Andreas Mongajus Alpagus. About this time the doctrines of the Arabian physicians were commonly taught in the Italian schools, and the works of Avicenna were held in high reputation. In his eagerness to become more fully acquainted with these works, and to read them in their original tongue, Alpago was induced to travel into the East, and spent much time in obtaining a knowledge of the Arabian language. He went to Cyprus and Egypt, and he is said to have remained thirty years in the East, making his principal residence at Damascus. On his return to Italy, he was presented with a chair of medicine in the school at Padua; he died suddenly a few months after his appointment.

The labours of Alpago were principally directed to the works of Avicenna and other Arabian physicians, many of which he translated into Latin, as appears from the following list of his publications:—1. "Johannis Serapionis Practica dicta, Interprete Andrea Alpago. Lugduni, 1525, 4to.; Venet. 1550, fol." 2. "Avicennæ Liber Canonis, de Medicinis cordialibus, et Cantica, jam olim quidam a Gerhardo Cremonensi ex Arabico Sermone in Latinum conversa; postea vero ab Andr. Alpago infinitis prope Correctionibus... et Indice decorata. Venet. 1544, 1546, 1555, 1595, and 1608," Tom. II. fol.; to which were added some other treatises of Avicenna, translated into Latin by Alpago, as "De removendis Nocumentis," and "De Syrupis acetosis." 3. "Averrois Libri VII. Cantica item Avicennæ, cum ejusdem Averrois Commentariis: et Tractatu de Theriaca, ab Armegando Blasio ex Arabica in Latinum translatis, et ab Andr. Bellunense castigatis. Venet. 1552," fol. 4. "Glossarium Nominum Arabicorum ex Avicenna, aliaque Miscellanea Arabica," 12mo. 5. "Embitaris Tractatus de Limonibus, ab Andr. Alpago Latinitate donatus. Parisiis, 1602," 4to. In the preface to his "Avicennæ Liber Canonis," he states that he had translated from Arabic into Latin a history of the lives of Arabian and Greek physicians and philosophers. He is also said by Ciacconius in his "Bibliotheca" to have translated into Latin the following treatises of Avicenna and other Arabian physicians:—"De Venenis," "De Medicinis Principum non horribilibus," "De Lapidibus pretiosis." It appears that these were left in manuscript in the possession of his nephew, Paolo Alpago, who accompanied him in his travels, and it is not certain that they were ever published. (Maz-zuchelli, *Scrittori d'Italia*.) G. M. H.

ALPAÏDE or ALPAÏS, concubine of Pepin L'Heristal, duke of Austrasia and mayor of the palace to Thierry II., king of France. She was mother of Charles Martel,

who succeeded to the power and honours of his father Pepin. St. Lambert, bishop of Maestricht, having rebuked Pepin for his connexion with Alpaïde, whom he had taken during the life of Plectrude, his lawful wife, is said by some writers to have been killed on that account by Alpaïde's brother, Dodon (A. D. 698). Godescalc, who wrote in the eighth century a life of St. Lambert, assigns another reason for his death, of which however he represents Dodon as the perpetrator; but it is not clear that he was the brother of Alpaïde. (*Chroniques de St. Denis*, liv. v. chap. xxiv.; Sigebertus Gemblacensis, *Chronicon*; notes to the extract from *Vita Sti. Landebertii* Godescalco scripta, in Bouquet *Recueil des Historiens des Gaules et de la France*, iii. 597.; Bayle, *Dictionnaire*.)

J. C. M.

ALPALA'S, R. MOSES (ר' משה אלפלא), who is also called Alpeles, and by Plantavitius Ilpeles, a Levantine rabbi and preacher of Saloniki, who was living towards the end of the sixteenth century. His works are—1. "Hoil Moshe" ("Moses began") (*Deut.* i. 5.), a work divided into two parts, of which the First, in thirteen chapters, treats of the excellence of the Mosaic law and its divine perfection, and proceeds to prove that there is nothing in it which can appear superfluous to any man. Part II. is a treatise on the rite of circumcision, in which the excellence and dignity of that ordinance is maintained; it is divided into seven chapters, and has its own separate title, which is "Ba-Gad" ("A troop cometh") (*Gen.* xxx. 11.). This title has a peculiar reference to the text from which it is borrowed. Gad was the seventh son of the patriarch Jacob; and when Leah saw that her maid Zilpah had borne a son, she exclaimed, "Ba Gad!" According to the Hebrew numeration, "Gad" (גד) is equal to the number seven; wherefore the author, having divided this part of his work into seven chapters, chose, as he himself says in his preface, this characteristic title to head his "troop" of seven chapters in praise of circumcision. Plantavitius, mistaking the letter ג in the word Gad for ג, calls this second part "Ba Ger" ("A stranger comes"), and Hyde, in his Bodleian Catalogue, has fallen into the same error. The "Hoil Moshe" was printed at Venice by Daniel Zanetti, revised and corrected by R. Samuel aben Dejesus, A. M. 5357 (A. D. 1597), 4to. 2. "Vajackel Moshe" ("And Moses gathered together") (*Exod.* xxxv. 1.). This work consists of twenty-five discourses preached by the author in the synagogues of Saloniki and elsewhere; it was also printed at Venice by Daniel Zanetti, corrected by R. Samuel aben Dejesus, A. M. 5357 (A. D. 1597), 4to. At the end of the volume are copious indices of "Maamarim" or sentences of the ancient rabbis, and of the texts of scripture quoted in the work. Plantavitius,

and after him Bartolucci, have erroneously attributed the "Vajackel Moshe" to R. Moses Almosnino, though the latter writer has also assigned it, on his own observation, to Moses Alpalas. R. Moses Alpalas was not only the author of the above-mentioned works, but also a diligent editor of the works of other rabbis; among others of the "Ele Toledoth Adam" ("These are the Generations of Adam") of R. Baruch aben Baruch, printed at Venice by Daniel Zanetti, A. M. 5359 (A. D. 1599), fol. (Wolfius, *Biblioth. Hebr.* i. 807, 808. iii. 735.; Bartolucci, *Biblioth. Mag. Rabb.* iv. 62, 63.; Plantavitus, *Biblioth. Rabbin.* No. 149. 168.; De Rossi, *Dizionar. Storic. degl. Autor. Ebr.* i. 49.; Hyde, *Cat. Libror. impress. B. Bodleian*, i. 34.) C. P. H.

ALP-ARSLA'N (the strong Lion) MOHAMMED, sultan of the Turks-Seljuks, was the son of Dáud Bey, or, according to others, of Jáfer Bey, who were both brothers of Toghrul, sultan or rather khan of the Seljuks. Alp-Arslán was born in Turkistán in A. H. 421 (A. D. 1030), and distinguished himself in the wars of his uncle Toghrul in Persia and Turkistán. He succeeded Toghrul in A. H. 455 (A. D. 1063), and immediately after his accession he deposed the faithless minister of his predecessor, A'midü-l-Mülk, who was put to death with six hundred of his adherents. He appointed in his stead Nizámü-l-Mülk, one of the greatest statesmen of the Turks, and who is renowned as an historian. In A. H. 458 (A. D. 1065) he crossed the Jihon or Amou, the eastern frontier of his dominions, and subdued the Khan of Yond. After this conquest he invaded Asia Minor. He entered Cæsarea, the capital of Cappadocia; and the riches of the temple of St. Basil having attracted his cupidity, he carried away the doors of the shrine, which were inlaid with gold and pearls. In A. H. 460 (A. D. 1067) he appeared in Syria, where he defeated the Greeks under the command of Nicephorus Botaniates, who became afterwards emperor. Romanus Diogenes had just succeeded Eudoxia on the throne of Constantinople, and, possessing great courage and considerable military experience, he resolved to put himself at the head of his armies in Asia Minor. He met with the Turks in Cilicia, and Alp-Arslán being absent on an expedition against Georgia, the Turks were defeated and pursued by Romanus Diogenes to Syria. They were expelled from this country, and fled to Mesopotamia and Armenia. The emperor was less successful in the year A. H. 463 (A. D. 1070); in A. H. 464 (A. D. 1071) his general, Manuel Comnenus Cyropalata, after having at first obtained several victories, was entirely defeated by the Turks at Hierapolis, and made prisoner by the Turkish commander-in-chief, who is called Chrysosculus by the Byzantines. According to Ducange this battle took place in A. H. 462 (A. D. 1069). During this time

Alp-Arslán was occupied in the Caucasian countries. He laid siege to the famous convent of Mariám-Nishin (the abode of Maria), which is situated in the middle of a lake, and which was considered an impregnable fortress. But its walls were broken by an earthquake, and before the garrison had recovered from their consternation, Alp-Arslán crossed the lake on boats, and took the ruined convent by storm. The fall of Mariám-Nishin was followed by the conquest of the province of Gurgistán. The various chances of the Greek war obliged Alp-Arslán to turn his arms against Romanus Diogenes, who took the field with a powerful army. After a long struggle the Turks were at last compelled to retire beyond the Euphrates, and even there they were pursued by the Greek emperor, who took Malaskerd, a strong fortress between Wan and Erzerúm. Alp-Arslán, who was encamped at some distance, approached by rapid marches at the head of 40,000 horse (Herbelot says 12,000). Romanus Diogenes had 100,000 men under his command (Elmacin says 300,000 men); but his authority was checked by the mutiny of his Frankish mercenaries, commanded by one Ursel or Russel Baliol, a kinsman of the Scotch kings, and his army was weakened by the desertion of a strong body of Uzes, a Turkish tribe that passed over to their brethren the Seljuks. Alp-Arslán resolved to attack his enemy, dressed himself in white clothes perfumed with musk, and swore that if he were vanquished, that spot should be the place of his burial. The battle took place in the month of August, 1071 (A. H. 464). Notwithstanding their immense superiority, the Greeks were entirely defeated, and the emperor Romanus Diogenes was made prisoner by Shádi, a Turkish slave. In the morning after the battle the royal captive was presented to Alp-Arslán, who is said to have planted his foot on the neck of the emperor. If this is true, it was a mere oriental ceremony, for Alp-Arslán treated his captive with kindness and generosity. The sultan having asked him what treatment he expected to receive, "If you are cruel," answered the emperor, "you will take my life; if you are haughty, you will drag me at your chariot wheels; but if you consult your interest, you will accept a ransom and restore me to liberty." "And what treatment," replied the sultan, "should I have received from you if I had fallen into your hands?" "Had I vanquished," said the emperor, "I would have inflicted on your body many a stripe." Alp-Arslán showed no indignation at this insolent answer; and he dictated the conditions of his ransom. Romanus Diogenes obtained his liberty for one million pieces of gold, and an annual tribute of 360,000 pieces of gold; and he promised to restore all his Mohammedan captives to liberty. Only part of this ransom was paid, and no

tribute was paid by the successor of Romanus Diogenes, who died in the same year (A. D. 1071).

A short time after this event Alp-Arslán was assassinated by Yúsuf, the rebellious commander of Berzem in Turkistán, who, having been made prisoner and brought before his master, stabbed the sultan on his throne (A. H. 465, A. D. 1072). Alp-Arslán was buried at Merú-errúd, or Merú Sháh Jihán, on the river Murghaub in Khorásán. This inscription was put on his tomb:—
“O ye who have seen the glory of Alp-Arslán exalted to the heavens, repair to Merú, and you will behold it buried in the dust.”

In his relations to the khalifs of Baghdád, Alp-Arslán showed himself less haughty than his predecessor, Toghrul Bey. However, he compelled the Khalif Al-káyim bi-ámri-llah to order the khotbah or public prayers to be pronounced in Alp-Arslán's name. He was married to a daughter of this khalif, who conferred upon him the title of 'Azedu-d-dín or “Protector of the Faith.” Alp-Arslán was a man of remarkable beauty. No crimes have been imputed to him. It is said that twelve hundred princes (?) paid homage to him. His successor was his son Melek Shah, whose renown was still greater than that of his father. (De Guignes, *Histoire générale des Huns*, &c. l. x.; D'Herbelot, *Bibliothèque Orientale*, s. v. “Alp-Arslán;” Gibbon, *Decline and Fall*, ch. xlviii. lvii.; Scylitza, ed. Paris, p. 822—845., especially p. 841, 842.; Constantine Manasses, v. 6584, &c.; Zonaras. Oriental sources are—Nizámü-l-Mülk, *Wasáya*; *Lebb-tárikh*; Nighiaristán; El-mácin; Abú-l-fedá; Abú-l-mahásen; 'Abú-l-faraj; and especially the Persian Khuand or Kon-demir.) W. P.

ALPHACAR, R. JUDAH BEN JOSEPH BEN (ר' יהודה בן יוסף בן אלפכר), a Spanish Jew, who was arch-rabbi of Toledo, where he also practised as a physician at the close of the twelfth century. There are extant three epistles from this rabbi to the celebrated R. David Kimchi, in defence of R. Solomon of Montpellier, and of his attack on the “More Nevokim” of Maimonides. It appears that soon after Maimonides had written his “More Nevokim” (“Director of the perplexed”), and it had been translated from the Arabic into Hebrew by R. Samuel Aben Tibbon, it was violently attacked by a certain R. Solomon of the synagogue of Montpellier, and two of his disciples, R. Jonah and R. David, who published the most virulent calumnies against R. Moses Maimonides and his works, especially the “More Nevokim,” which they considered as derogating from the authority of the Talmud, and they used every endeavour to excite their nation to condemn it as an heretical work. These calumnies and their gross injustice stirred up the learned Jews of Nar-

bonne and the other synagogues of Provence, who excommunicated and anathematised those three rabbis, who, in their turn, despatched letters and emissaries through France, and by crafty misrepresentations and flatteries so influenced the other synagogues throughout that kingdom that they fulminated their anathemas against the synagogues of Narbonne and Provence. These latter, stung with the indignity, and relying on the justice of their cause, chose from among the most learned of their rabbis the celebrated R. David Kimchi to represent the whole body, and to lay their cases before a convocation of the rabbis of all the synagogues of Catalonia and Aragon, who, being made fully acquainted with the merits of the case, published their excommunication against the three rabbis of Montpellier. On this, the French synagogues, perceiving that they had been duped, revoked their excommunication of the synagogues of Narbonne with an ample apology. It was in consequence of his mission connected with this affair that R. David Kimchi entered into the correspondence with R. Judah Alphacar, to whom he addressed an epistle from Avila, praying him that in his office of chief rabbi he would use his interest and authority with the rabbis of Toledo, to procure the excommunication of R. Solomon of Montpellier and his disciples. The first epistle of Alphacar is in answer to this: it is written in rhyme, and is short. It appears from it that he had so long delayed to answer, that David Kimchi had written him a second letter, complaining that he had appeared to consider him as unworthy of an answer. The answer begins by urging upon Kimchi the folly of taking offence at his apparent neglect, which he should have attributed to his great pressure of business. He then proceeds to express his wonder that they should be required to excommunicate R. Solomon and his two disciples, since he regarded them as honest and good men, who were only striving for the glory of God. He advised Kimchi to withdraw from the cause in which he was now engaged. To this David Kimchi returned a rhyming answer, in which he learnedly and temperately defends himself and his cause, and expresses his wonder that when the French rabbis had so promptly acknowledged their error, and apologised to him (D. Kimchi), that he (Alphacar) should be so prejudiced in favour of Solomon. This produced a second rhyming letter from Alphacar of considerable length, and which he begins with the most bitter invective against David Kimchi, commencing with the words of Zechariah, iii. 2., “The Lord rebuke thee, O Satan!” attacking his motives and his orthodoxy in the most virulent manner. He then proceeds in the same strain against the “More Nevokim,” and produces some passages from it which he declares to be absurd, and he condemns it altogether as a work not founded

on the doctrines of the Law and the Talmud, but as rather inculcating the philosophy of the Gentiles. He concludes with an elaborate defence of R. Solomon of Montpellier and his coadjutors, whose attacks on the "More Nevokim" he justifies. This epistle never came to the hands of Kimchi; but the more offensive passages having been repeated to him, he addressed an expostulatory letter to Alphacar, in which he mildly reproves the violence of his language towards one who had addressed him in a polite and respectful manner in his official capacity. This produced the third rhyming epistle from Alphacar, which is altogether apologetical. These epistles were printed with the epistles of Maimonides, at Venice, A. M. 5305 (A. D. 1545), in 8vo.; also in the "Institutio Epistolaris Hebraica" of Buxtorff, printed at Basil A. D. 1629, 12mo., in which not only the whole correspondence between David Kimchi and Alphacar is given, but also the form of excommunication of the rabbis of Montpellier and other documents respecting this celebrated controversy. (Wolfius, *Biblioth. Hebr.* i. 431.; Bartoloccius, *Biblioth. Mag. Rabb.* iii. 52, 53.; Buxtorffius, *Institut. Epist. Hebr. Append.* 396—418.) C. P. H.

ALPHA'NUS FRANCISCUS, or Alfani, a physician of Salernum in the sixteenth century, wrote "Opus de Peste, Febre pestilentiali, et Febre maligna, necnon de Variolis et Morbillis quatenus nondum pestilentes sunt," Naples, 1577, 4to., and Hamburg, 1598 and 1618. It was published on the occasion of an epidemic fever which prevailed at the time in Italy and a great part of Europe; but the author so entirely occupies himself in teaching and in commenting on the opinions of the ancients respecting pestilences in general, that it is not possible to ascertain what was the nature of the disease then prevalent. (Alphanus, *Opus de Peste, &c.*) J. P.

ALPHARA'BIUS, JACO'BUS, a native of Leonessa in the kingdom of the Two Sicilies, lived at the commencement of the sixteenth century, and wrote "Panegyricum in Divi Ludovici Regis et Christiani Fœderis celebritate Senatui Apostolico dictum," printed in 1501; and "De Usu Coronarum et earum Genere apud veteres Romanos," Leipzig, 1759, 4to. (Jöcher, *Allgemeines Gelehrten-Lexicon*; Adelung, *Fortsetzung zu Jöcher.*) J. W. J.

ALPHEN, DANIEL VAN, born on the 7th of November, 1713, occupied various important places both in the university and city of Leyden, and was in 1749 promoted from professor "utriusque juris," or of civil and canon law, to which he had been appointed in 1735, to that of griffier, or town clerk, which he held till 1778, when he retired, and for the rest of his life, which lasted till the 16th July, 1797, occupied himself with the cultivation of literature. He was

married, but left no children. His works are—1. "Het Recht der Overheden omtrent kerkelijke Bedieningen" ("The Rights of the Magistracy with regard to ecclesiastical Services"). Leyden, 1755, 8vo., and 2d edition 1756, the previous one having been exhausted within the year. This publication was anonymous. 2. "Beschryving der Stad Leyden" ("A Description of the City of Leyden"), in continuation of that commenced by his friend Van Mieris, the third painter of that name. The first volume of Van Mieris was published in 1762; before the printing of the second was finished the author died. Van Alphen completed it by the addition of nearly one half, and published it in 1770; in 1784 he added a third part, occupying a third folio volume, and he collected materials for a fourth, which he himself did not live to publish, and which has not yet appeared. This work is the standard history of Leyden, and contains a good deal of matter of general interest; the volumes are handsome, and adorned with excellent views of the city. It is one instance among many of the carelessness with which Dutch biography has been written, that the notice of Van Alphen by Kok, who was his personal friend, and who gives an apparently minute list of his various offices, contains no allusion to his having held a professorship in the university, a fact which is however subject to no doubt, as it is mentioned by Van Alphen himself in the index to his description of Leyden. (Kok, *Vaderlandsch Woordenboek*, ii. 697.; Van Mieris and Van Alphen, *Beschryving der Stad Leyden*, ii. 578, &c.) T. W.

ALPHEN, EUSEBIUS JOHANN. According to the catalogue of the Imperial Gallery of Vienna (1784), this painter was a native of Vienna, and was born in 1741, and died at Vienna in 1772. He painted portraits in crayons, and is evidently the same person as E. J. Alfen, who was a Danish painter according to Dr. Nagler. [ALFEN.] There is in the above-named gallery a portrait of the Prince Joseph Wenceslaus of Liechtenstein in crayons, painted by Alphen in 1769. (Mehel, *Catalogue des Tableaux de la Galerie Impériale et Royale de Vienne.*) R. N. W.

ALPHEN, HIERO'NYMUS VAN, son of Hieronymus Simons Van Alphen, professor of theology at Utrecht, was born on the 9th of May, 1700, was minister, first at Nieuw Loosdrecht, then at Leeuwarden, then at Amsterdam, and died at the latter place, after some years of ill health, on the 20th of April, 1758. His published works are the following:—1. "De Terra Chadrach et Damasco ejus quiete," Utrecht, 1723, 12mo., a Latin dissertation on the 1st verse of the 9th chapter of Zechariah, "The burden of the word of the Lord in the land of Hadrach, and Damascus shall be the rest thereof." This dissertation evinces an acquaintance not

only with Hebrew, but Arabic and Syriac, and is reprinted in the 7th vol. of Ugolini's "Thesaurus Antiquitatum sacrarum." 2. "Verklaring over Matth. xxiv. en xxv.," 2 vols. Leeuwarden, 1734, 8vo., a commentary on the twenty-fourth and twenty-fifth chapters of Matthew. The works of this writer show that he possessed both sagacity and learning. (Chalmot, *Biographisch Woordenboek der Nederlanden*, i. 170.; *Works of Van Alphen*.) T. W.

ALPHEN, HIERO'NYMUS VAN, a celebrated Dutch poet, particularly successful in his compositions for children. He was born at Gouda on the 8th of August, 1746, and was the son of Johann van Alphen, a syndic of that town, who was the son of Hieronymus van Alphen, the distinguished professor of theology at Utrecht. The poet studied at the universities both of Utrecht and Leyden; at the former of which he defended, under the presidency of Professor Tijdeman, a thesis on "Separation from Bed and Board," and at the latter, on the occasion of obtaining, in 1768, the degree of master of laws, published a dissertation on the Roman juriscult Javolenus Priscus. He afterwards held the important employments of procurator-general of the court of Utrecht, pensionary of the city of Leyden, and treasurer-general of the Union. When the French invaded Holland in 1795, he resigned his functions and retired to the Hague, where he died on the 2d of April, 1803, in his fifty-seventh year. He was twice married; first to Johanna Maria van Goens, whose memory he celebrated in one of his poems, and afterwards to Catharina Geertruida van Valkenburg, who survived him. His private character is spoken of in the highest terms.

In 1771 and 1772 he published, in conjunction with P. L. van de Kastele, "Proeve van Stigtelijke Mengelpoezij," or "Specimens of Moral Miscellaneous Poetry" (Utrecht, 8vo.), in which the portions contributed by each author are undistinguishable, and both are of great merit. This was followed in 1777 by "Gedigten en Overdenkingen," or "Poems and Meditations," by Van Alphen alone. His next work was a translation from the German of Riedel's Theory of the Fine Arts and Polite Literature (1778-80), with an introduction and observations, in which he expressed in the warmest terms his admiration of German literature, which was then beginning to assume the high position it has since maintained. This feeling of admiration for their neighbours was then new to the Dutch, and Hoeufft, in an ingenious Latin epigram, reproved what he considered the exaggerated enthusiasm of his friend with the compliment that to refute the inferiority of Dutch literature alleged by Van Alphen there needed no other writings than his own. The work gave rise to a correspondence between De Perponcher and Van Alphen on the theory

of the beautiful, which was published in 1783. His "Nederlandsche Gezangen," or "Dutch Songs," of the date of 1779, which are of distinguished merit, were succeeded in 1781 by "Kleine Gedigten voor Kinderen," or "Short Poems for Children," the success of which has been attested by repeated editions, and has stamped Van Alphen as the national children's poet of Holland. While these compositions are perfectly intelligible for those to whom they are addressed, they have a simple grace and beauty which are adapted to charm all ages. In 1782 he published "Digtkundige Verhandelingen," or "Poetical Dissertations;" in 1783, "Mengelingen in Poezij," or "Miscellanies in Poetry;" and in 1801-2, "Proeven van Liederen en Gezangen voor den Openbaren Godsdienst," or "Specimens of Hymns and Songs for Divine Service." Among these works three cantatas in the Mengelingen are the most successful, and one of them in particular, "De Starrenhemel," or "The Starry Heavens," is a poem which will probably last as long as the language in which it is written. Van Alphen was also the author of some prose works of a religious character, some of which were published anonymously. Their titles are — "Some Doctrines of the Protestant Religion defended against Eberhard;" "Grounds of my Creed;" "The Christian Spectator;" "Preach the Gospel to all Creatures;" and "A Treatise on the Superiority of the Civil Legislation of Moses to that of Solon and Lycurgus." This treatise obtained the gold medal of the Teylerian Society of Haarlem, and is printed in the ninth volume of their Transactions. In 1813, a collection was published at Utrecht of his posthumous papers, "Nagelatene Schriften, van Van Alphen, gevonden in Deszelfs Papieren." (Witsen Geysbeek, *Biographisch Woordenboek der Nederduitsche Dichters*, i. 15-36.; Collot d'Escury, *Hollands Roem in Kunsten en Wetenschappen*, i. 155.; Kampen, *Geschiedenis der Letteren en Wetenschappen in de Nederlanden*, ii. 375.) T. W.

ALPHEN, HIERO'NYMUS SIMONS VAN, the most conspicuous of the fifty-six individuals bearing the name of Van Alphen who are recorded in Chalmot's "Biographisch Woordenboek der Nederlanden," was the son of a merchant of the same name at New Hanau in Hesse-Cassel, and was born at that town on the 23d of May, 1665. New Hanau was a sort of colony which had been founded by emigrant Protestants from France and Holland when driven from their own countries by religious persecution; and the family of Van Alphen was a branch of one which had long been distinguished for its respectability at Leyden. Hieronymus, after studying Latin and Greek at the schools of Hanau, and Hebrew under a learned Jew at his father's house, went at the age of sixteen to Holland, and pursued his studies for five

years at Leyden, under James Gronovius, Schaaf, and Frederic Spanheim, and for two years at Franeker, under Vitranga and others. He was on the point of removing to Groningen to continue his studies there, with the intention of finishing them at Heidelberg, when, in 1687, he was chosen their pastor by the congregation of Warmond, near Leyden, and accepted the call. After four years he removed to Zutphen, and after two years more from Zutphen to Amsterdam, whence, after twenty-one years' ministry, he removed in 1715 to Utrecht, on being chosen professor of theology at the university. Here, after his twenty-seven years as minister, he spent twenty-seven years as professor in the enjoyment of great reputation. It was observed that the Hungarians and Transylvanians, who studied at the university in considerable numbers, were particularly attached to Van Alphen, and he repaid their partiality by procuring from the authorities the establishment of some scholarships for students for those countries, on the ground of supporting the interests of the Protestant church. When minister at Amsterdam he much promoted the subscription for the unhappy Palatines who were driven from their country about 1710 by the cruel devastations of Louis XIV. and the religious intolerance of their own prince. A speech of Van Alphen at a public meeting in their favour at Arnhem, after his return from a journey in the Palatinate, had the credit of reviving public sympathy in their favour in Holland. Van Alphen was thrice married, and survived his last wife. He married, we are told, entirely from motives of convenience: the first wife to manage his household affairs; the second, to look after the children; and the third, to take care of himself. He died at Utrecht on the 7th of November, 1742, in his seventy-eighth year, leaving behind him several children, one of whom, bearing his own name, had already distinguished himself as a theologian.

The reputation of Van Alphen as a theological teacher was very high. His principal works, as partly enumerated by Kok and partly by Abkoude, are as follows:—1. "De Usu Accentuum," or on the use of accents, a small dissertation. 2. "Œconomia Catechesis Palatinæ," a full explanation of the Heidelberg catechism. 3. "Specimina Analytica in Epistolas Pauli quinque ratione ordinis temporis quo scriptæ sunt priores," 2 vols. 4to., Utrecht, 1742; an analysis of the first five, in order of time, of the epistles of St. Paul, namely, the two to the Thessalonians, that to the Galatians, and the two to the Corinthians. The comment on the first epistle to the Corinthians occupies eight hundred and sixty pages, and that on the second only twenty-four; for which the author makes no other apology than by re-

ferring the reader to his previously published work on the same subject in Dutch. 4. "Specimen Analyticum in Epistolam Pauli ad Ephesios," Utrecht, 1742, 4to., a comment on St. Paul's epistle to the Ephesians. These are his principal works in Latin: those in Dutch are—5. "On the Epistle of Peter," 2 vols. Amsterdam, 1734, 4to. 6. "On the 111th Psalm." Amst. 1735, 4to. 7. "Comment on Psalms xxi., xli., xlvii., and cxii., and the Song of Moses." Amst., without date, 4to. 8. "On the two Epistles of Paul to the Corinthians." 2 vols. Utrecht. 9. "On the first Epistle to the Thessalonians." Utrecht, 1741, 4to. 10. "Explanation of the 9th chapter of Daniel," Amsterdam, 1716, 4to., and 11. "Gezangen," a collection of poems, of which the second edition appeared at Amsterdam in 1748, in 8vo. Some slighter Dutch publications are mentioned in Abkoude, among which is a funeral oration on G. Anslaar, Amsterdam, 1694, 4to., and Kok intimates that there were some of a similar kind in Latin. It is singular that the catalogue of the university library of Utrecht, which has been consulted for the purpose of supplying dates, &c. in the above list, where they are omitted by Kok and Abkoude, does not contain a single work by Van Alphen. (Kok, *Vaderlandsch Woordenboek*, ii. 704.; Abkoude, *Naamregister van Nederduitsche Boeken*, edit. of 1773, p. 14.; A. Drakenborch, *Oratio funebris in obitum H. S. Van Alphen*, Utrecht, 1743, 4to.) T. W.

ALPHERIO, HYACINTHUS DE, (Alpharius, or Alferi,) was born at Elche in Spain. He lived at Foggia, in the province of Capitanata, in the kingdom of Naples, and was a member of the academy there. Early in life he wrote two works entitled "De Peste et verâ Distinctione inter Febrem pestilentem et malignam," Naples, 1628, 4to.; and "De Præservatione a Calculis atque cunctis phere Morbis, deque Renalium Medela," Naples, 1632, 4to. The latter is a brief essay, of little interest, dedicated to Franciscus Morrea, an abbot who occasionally suffered from the disease of which it chiefly treats. At a later period he wrote "De Modo consultandi, sive ut Vulgus vocat, collegiandi," Foggia, 1646, folio; in which he not only treats of the mode in which medical consultations should be conducted, but discusses various questions in medicine, philosophy, and divinity. (Mazzuchelli, *Scrittori d'Italia*; Alpherio's *Works*.)

Mazzuchelli mentions also an ANTONIO ALFERI, who studied in Padua and published two orations: "Medica Facultas Jurisprudentiæ Palmam eripuit," Padua, 1707; and "Medicina bis victrix, cui Epigraphe, non plus ultra," Padua, 1708. J. P.

ALPHERY, NICEPHORUS, a clergyman of the Church of England in the seventeenth century. The first account given of

him was by Walker in his "Sufferings of the Clergy," as follows : — " He was descended from a branch of the imperial line of Russia, and with two of his brothers (who died of the small-pox in Oxford) was sent over into England to Mr. John Bidell, a Russia merchant, and by his care sent to the university. The occasion of their being sent hither was, it seems, the growth of a powerful faction in the kingdom which threaten'd their lives. 'Tis said that this gentleman in particular was, after the suppression of that faction, twice solemnly invited to return to his own country and to take the government upon him; but for what reason he declin'd it, I do not find." The date of Alpher's coming to England is not mentioned by Walker, who is the only authority quoted in the article on this head in the "Biographia Britannica," and the writer of that article must therefore have been relying on conjecture only, when he placed it at "the latter end of the sixteenth century." The date thus given may have led the author of the "Pursuit of Knowledge under Difficulties" to the supposition which he throws out that Alpher may have belonged to the imperial race of Rurik. The state of Russia at that period appears to disprove this conjecture. The line of Rurik, after governing Russia for more than seven hundred years under fifty-two successive princes, terminated in 1598 by the death of the Tzar Theodore. It was from the total want of a successor of that family that the tzar's brother-in-law, Boris Godunov, was elected to the throne: no faction against the race existed, and of course it cannot be supposed that the existence of three princes of the line would have been overlooked at such a moment. The three brothers more probably belonged to the family of Godunov himself. The reign of Boris was disturbed by the appearance of a claimant professing to be one of the race of Rurik, the false Demetrius, who finally, after the death of Boris, became possessed of the imperial power, and signalised his triumph by the massacre of Godunov's family, including Theodore the son and successor of Boris. This event took place in the year 1605, and this date may very well have been that of the arrival of Alpher and his brothers, who were probably members of the family of Godunov flying from the vengeance of Demetrius. We are told by Walker that Alpher came to the living of Wooley in Huntingdonshire in 1618, which agrees better with this supposition than with a third conjecture that might be raised of his belonging to the family of Shuisky, the destroyer of the false Demetrius, who himself obtained the throne, but died a captive to the Poles in 1610. The name of Alpher affords nothing to confirm or to invalidate these conjectures, and we have been unable to find in Russian historians

anything bearing on the subject. The anarchy into which Russia was plunged by the contests for the throne was terminated in 1613 by the election of Michael Romanov, the first of the house which has since governed that mighty empire. There may still have remained some partisans of the family of Godunov and of confusion, who wished to kindle anew the flames of war, but Alpher probably exercised a very sound discretion in refusing to lend himself to their schemes. He did not, however, escape all the evils of civil war by remaining in England. He was dispossessed of his living, about 1643, by a file of musqueteers, who came and pulled him out of the pulpit one Sunday as he was preaching, and also turned his wife and children with their goods out of the parsonage house. "The poor man," says Mr. Phelps, a subsequent incumbent of Wooley, in a letter quoted by Walker, "thus ejected out of his house, built an hutt or booth over against the parsonage house in the street under the trees growing in the verge of the churchyard, and there lived for a week with his family. He had procured three eggs and gathered a bundle of rotten sticks (in that time), and was about to make a fire in the church-porch to boyl his eggs, but some of his adversaries (whose names are known) coming thither, broke his eggs and kicked away the fire. He afterwards made a small purchase, and built an house, in which he and his family lived some years." From this he removed to Hammersmith, and continued there till the restoration, when he returned to his living; but after remaining there some time, went back to Hammersmith, to the house of his eldest son, and died there. The writer in the "Biographia Britannica," on mentioning his return to his living at the restoration, states that he was then upwards of eighty, a date which would make him upwards of twenty-five at the death of Boris Godunov, and would therefore, if well founded, be destructive of the supposition that he came to England a boy after that event. But the authority to which this writer refers in the margin, a letter of Mr. Phelps quoted in Walker, contains no information of the kind; and Alpher's age is not once mentioned throughout Walker's account of him. He had eight children baptized before his ejection from Wooley, and one of his descendants, who was living in 1764, married to Mr. Johnson, a cutler of Huntingdon, was still treated with peculiar respect by her neighbours on account of her supposed imperial descent. (Walker, *Account of the Sufferings of the Clergy in the Grand Rebellion*, part ii. 183.; *Biographia Britannica*, 2d edit. i. 164.; *Library of Entertaining Knowledge, Pursuit of Knowledge under Difficulties*, ii. 5, &c.) T. W.

ALPHE'US, (Ἀλφειός), a Greek poet who is called a Mitylenæan and appears to have

lived in the time of Augustus. He distinguished himself as a writer of epigrams and scolia; and twelve of these little poems are extant in the "Anthologia Græca," which are characterised by great elegance and delicacy of feeling. (Fabricius, *Biblioth. Græca*, ii. 91; iv. 460.; Jacobs, *Animadversiones in Anthol. Græc.* iii. 2. p. 480.; Brunck, *Analecta*, ii. 129. n. 4.) L. S.

ALPHEUS or ALPHÆUS, father of the Apostle James, who is sometimes distinguished from the son of Zebedee as James the Less. J. C. M.

ALPHEUS (Ἀλφῆος), an ancient gem engraver, who cut together with Arethon, another ancient gem engraver, the heads of Germanicus and his wife Agrippina upon the same gem, face to face; and one of Caligula when young: they were both preserved in the abbey of St. Germain des Prés at Paris. They are engraved on an enlarged scale in Bracci (plates 14. and 15.). Plate 16. in Bracci is an enlarged engraving of a gem by Alpheus alone; it represents an unknown triumph. And in Winckelmann's catalogue of Baron Stosch's collection at Florence of ancient gems (*Description du Cabinet du Baron de Stosch*) there is a description of one, of Achilles supporting the wounded Amazon queen Penthesilea, attributed to this artist. His name is cut on the gems as written above. (Bracci, *Commentaria de antiquis Sculptoribus*, or *Memorie degli antichi Incisori*, &c.) R. N. W.

ALPHIUS AVITUS, a Roman poet, about whom nothing is known beyond his name, which is attached to six verses in the "Anthologia Latina" (ii. ep. 267. ed. Burmann). These verses form part of a poem on the ancient story of the Faliscan schoolmaster who betrayed the boys intrusted to him to M. Furius Camillus. The age in which the poet lived is uncertain; but if, as Valesius and Vossius supposed, he is the same person with the Alfius Flavus of whom Seneca speaks as a wonder of eloquence even before he had reached the age of manhood, and who also wrote poems, he must have lived about the time of the reign of Tiberius. (Vossius, *De Poetis Latinis*, p. 38, &c.; Meyer, *Anthologia Latina*, i. ep. 125., and *Annotat.* p. 64.) L. S.

ALPHONSE, LOUIS, was born in 1743, at Bordeaux, where his father was an apothecary. He received his early education at the college of Guyenne, and at the age of sixteen commenced assisting his father, and in 1762 he went to Paris for the purpose of completing the study of his profession. Here he remained five years, and on returning to his native place he was admitted a member of the college of pharmacy, and also of the Royal Academy of Sciences of Bordeaux. On the breaking out of the revolution he took an active part, in the hope that a change in the government of his country would be

for the best; but he was compelled to retire, and lived on a small property he had acquired at Dax in the province of Landes. Here he applied himself to agricultural pursuits, which, combined with his previous education, rendered him a very accomplished and scientific agriculturist. He returned to Bordeaux in 1799, and was the author of many memoirs and papers on various departments of pharmacy and chemistry, and the application of chemistry to agriculture. He was also distinguished as a partisan of the so-called science of Mesmerism. He appears, like many other medical men, both before and after his time, to have been struck with the remarkable phenomena presented by mesmerised individuals, and to have honestly pursued a subject which he thought might be made subservient to the good of society.

Besides several papers, essays, and discourses delivered before the various scientific bodies of Bordeaux, M. Lartigue in his éloge of Alphonse read before the Academy of Sciences at Bordeaux, mentions the following works, without however giving either the date or the place of their publication:—

1. An Analysis of Waters from different sources in the city of Bordeaux, &c. and its environs. This work was drawn up with a view to ascertaining the influence of the different waters on the health of the inhabitants. 2. A work on Pharmacy, being an answer to some inquiries made by the Constituent Assembly. 3. A Memoir on Copper Coin. 4. A work upon the means of removing collections of filth, &c. from the city.

He died on the 2nd of February, 1820. (*Eloge* by M. Lartigue in the *Transactions of the Académie Royale des Sciences de Bordeaux* for 1820.) E. L.

ALPHONSO. [ALFONSO.]

ALPHONSO DE CASTRO. [CASTRO.]

ALPHONSUS ABULENSIS or TOSTA'TUS, is the Latinised name of Alfonso Tostado, one of the most eminent theologians of Spain, who was born at Madrigal in New Castile about 1400. His parents sent him to Salamanca to complete his studies, where he made such progress that he received his doctor's degree when he was only twenty-two years of age. He is said at that early age to have been equally well versed in civil and canon law, mathematics, geography, history, and principally in the Latin, Greek, and Hebrew languages. After obtaining the place of president in the college of St. Bartolomé, he was appointed maestro escuela or master to the cathedral of Salamanca, and subsequently gran referendario or master of the rolls to Juan II. of Castile. In 1440 he was sent to the council of Basle, where he greatly distinguished himself by his learning and his eloquence. When the council broke up, Alphonsus went into Italy, and whilst at Siena in 1443 maintained in the presence of Pope Eugenius IV. twenty-one theses, some of

which did not meet with the approbation of that pontiff. A countryman of his, Cardinal Joannes à Turrecremata (Juan de Torquemada), received an order from the pope to refute them, which he did in a work which was never printed, and is preserved in the Vatican library, No. 5606. The propositions condemned were as follow:—1. There is no sin, however great, which cannot be forgiven. 2. God neither remits the sin nor the punishment, and no priest can absolve. 3. Jesus Christ was executed on the 3d day of April, not on the 25th of March, as the church commonly believes. Alphonsus replied to Turrecremata by a work entitled “Defensorium Trium Conclusionum;” but although he frequently declares his readiness to submit to the superior authority and judgment of the pope, it is clear that he entertained very little respect for the court of Rome. On his return to Spain Alphonsus was appointed bishop of Avila. He died soon after at a place called Bonilla de la Sierra, September 3. 1445, at the age of fifty-five. He was buried in the choir of the cathedral of Avila, and a Latin epitaph was placed over his tomb, beginning thus: “Hic stupor est mundi, qui scibile discutit omne.” Notwithstanding his having died at so early a period of his life, the writings of Alphonsus Abulensis are so voluminous that some of his biographers, as Chacon and Nicolas Antonio, have counted the sheets, either printed or manuscript, which he is said to have written or dictated, and divided the amount by the days of his life. The result of this puerile investigation was, that Alphonsus Abulensis had written with his own hand, or caused to be written under his dictation, forty-five thousand three hundred and seventy-five sheets of paper, at the rate of five sheets per day, counting from that of his birth; an assertion which, considering the nature of his writings, must at once be pronounced false. However this may be, the works of Alphonsus Abulensis are very numerous. Besides his commentary on the Scriptures, which appeared for the first time at Venice in 1508, in thirteen vols. fol., at the expense of Cardinal Ximenez de Cisneros, and was reprinted at the same place in 1530, and at Cologne in 1596, Alphonsus Abulensis wrote the following works:—1. “Liber de Quinque figuratis Paradoxis.” 2. “De Sanctissima Trinitate.” 3. “Libellus super Ecce virgo concipiet,” &c. (*Isa.* cap. vii.). 4. “Libellus contra Sacerdotes publico concubinos.” 5. “De Statu Animarum post Mortem.” 6. “De optima Politia.” 7. “Commentario sobre Eusebio, or a Commentary on the Chronicle of Eusebius.” This work, which was in Spanish, appeared at Salamanca in 1506, 5 vols. fol., entitled “Tratado de los Dioses de la Gentilidad; ó las Catorze Questions” (“A Treatise on the Gods of Gentility; or the Twelve Questions”). It first

appeared incorporated with the Commentary upon Eusebius (Salam. 1506), but was subsequently reprinted at Burgos, 1545, fol., and Antwerp, 1551, 4to. 8. “Confessional,” or the Book of Sins, dedicated to Queen Maria, the wife of Juan II. of Castile. Longroño, 1529, 4to., and *ibid.* 1545, 8vo. All these were printed in a new edition of his complete works in twenty-four volumes fol. The list of his other writings, most of which are still in manuscript, is given by Nicolas Antonio. (Ciaconius (Chacon), *Bibliotheca*, edit. Amst. et Lipsiæ, 1744, p. 106.; Matamoros, *De Rebus gestis Francisci Ximenii Cardinalis*, lib. v.; Pulgar, *Cronica del Rey Don Juan II.*, sub anno 1545; Valls, *Fundaciones de las Cartujas de España*, Madrid, 1663; Gonzalez Davila, *Theatro Ecclesiastico*, &c. in *Vitâ Alphonsi Tostati*; Mariana, *Hist. Gen. de España*, lib. xxi. cap. ix.) P. de G.

ALPHONSUS PALENTINUS. [ALFONSO DE PALENCIA.]

ALPHONSUS, PÉTRUS, a Spanish Jew, converted to the Christian religion in 1106, and who at his baptism at Huesca had Alfonso I., king of Aragon, for his godfather. He himself informs us in one of his works that he was born in 1062. His Jewish name was Moses. Antonio says that he was a rabbi among those of his sect, and that he became physician to Alfonso. He wrote—1. “De Scientia et Philosophia.” 2. “Dialogus inter Christianum et Judæum.” This was printed at Cologne, in 1536, 8vo., under this title: “Dialogi lectu dignissimi, in quibus impiæ Judæorum Opiniones confutantur,” &c., and afterwards in the “*Bibliotheca Patrum*,” ed. Lyon, xxi. 172—221. 3. “De Disciplina clericali,” which was edited at Berlin, with learned notes, by Fr. Wilh. Val. Schmidt, 1827, 4to. A new edition, with a French translation and notes by Mr. Labouderie, appeared at Paris, in the “*Mélanges publiés par la Société des Bibliophiles Français*” (part i. 1825), with the “Castoiment” or “Chastoiment,” an old translation in French verse of the same work. An old Spanish translation of Æsop’s Fables is extant which is said to have been made by a Jew called Pedro Alfonso, but he had probably nothing in common with this one except the name. (N. Antonius, *Bib. Hisp. Vet.*, ii.) P. de G.

ALPHONSUS A SANCTA MARIA, more generally known as Alfonso de Cartagena, probably because he was a native of that city, a celebrated Spanish historian, was born in 1396. He was the son of Paulus, bishop of Burgos, in whose house he was educated, and early imbibed a taste for letters. Having, when still young, been appointed canon of the cathedral of Segovia, he was afterwards promoted to the deanery of Santiago de Compostela. In 1431 he was deputed by Juan II. of Castile to the council of Basle, where he distinguished himself by his learning and his talents. Æneas Sylvius (*Commen-*

Idria, lib. i.) called him "Deliciæ Hispaniarum." His father Paulus having renounced the see of Burgos during his absence in Italy, Alphonsus was nominated to it, and the appointment was confirmed by Pope Eugenius IV. Before returning to Spain, however, he was employed by the pope in bringing about a reconciliation between Albert II., emperor of Austria, and Ladislaus, king of Poland, who had quarrelled respecting the kingdom of Bohemia, to which both laid claim. Alphonsus a Sancta Maria died at Villasandin, a small town of his diocese, July 12. 1456, at the age of sixty. He was the author of several works, among which the following are best known:—1. "Anacephalæosis, nempe Regum Hispanorum, Romanorum, Imperatorum, Summorum Pontificum: nec non Regum Francorum." This is a history of Spain from the earliest times to the year 1496. It was first printed at Granada, 1545, fol., together with the Latin Chronicles of Antonius Nebrissensis, Rodericus Toletanus, or Ximenes, and the Paralipomenon of Joannes Gerundensis. Andrew Schott published it next in the first volume of his "Hispania illustrata," Frankfort, fol. 2. "Doctrinal de Cavalleros" ("The Discipline of Knighthood"). Burgos, 1487, fol., and 1492, fol. It is a code of rules to be observed by all those wishing to deserve the honours of knighthood, and it was written at the request of the Count of Denia. 3. "Oracional, ó Tratado que contiene respuesta á algunas questionnes," &c. ("Prayer Book: or an Answer to several Questions"). 4. "Contemplacion en Romance sobre un Psalmo de David" ("Meditations in Romance (or vernacular language of Spain) on a Psalm of David"). 5. "Declaracion de un Tratado de San Juan Chrysostomo" ("Exposition of a Treatise by Joannes Chrysostomus"). This was written at the command of Juan II., and turns upon the maxim that "no one receives harm save at his own hands." The last three works were printed together at Murcia in 1487, fol. 6. "Super Canariæ Insulis pro Rege Castellæ allegationes." In this work Alphonsus pleads the right of his king to the possession of the Canary Islands, which had been sold to the infant Dom Enrique, son of João I. of Portugal, by Bethancourt. This was never printed, and is preserved in manuscript in the library of the Vatican, No. 4151. The titles of his other works may be seen in the works of Nicolas Antonio and Chacon. (N. Antonius, *Bib. Hist. Vet.* ii. 261.; Ciaconius, *Bibliotheca Scriptorum*, &c. p. 95.; Garibay, *Compendio Historial*, &c. lib. lvi. cap. 23.; Gil Gonzalez Davila, *Theatro Ecclesiastico de Burgos*, lib. xvii. cap. 4.; Mariana, *Hist. Gen. de España*, lib. xxi. cap. 6.) P. de G.

ALPIN, one of the Scoto-Irish kings of Dalriada, or Western Scotland, and the last who reigned over that district before the

union of the Picts and Scots. He appears to have reigned for three (the less trustworthy chronicles say four) years, from 833 to 836. He seems to have been warlike, and was killed in a predatory incursion on the neighbouring Picts, between the rivers Doon and Ayr. (Chalmers's *Caledonia*, i. 300—303.; *The Chronicles* printed in O'Connor's *Rerum Hibernicarum Scriptores*.) J. H. B.

ALPINUS, PROSPER, a physician and botanist. He was born at Marostica, a little town in the state of Venice, on the 23d of November, 1553. On leaving school he received a commission in a regiment of soldiers in the employ of the state of Milan. His father, however, who was himself distinguished as a physician, wished his son Prosper to study medicine, and for this purpose he went to Padua in 1574. He soon distinguished himself here, and became a general favourite both with the students and professors, and was appointed to fill the posts of syndic and rectoris vicarius in the university. In 1578 he graduated both in medicine and philosophy, and shortly afterwards commenced the practice of his profession at Campo san Pietro, a little town in the district of Padua. During his studies he had contracted a taste for botany, and had commenced an investigation into the nature of the plants which produced the various medicines then used. He found, however, that this study required more accurate information than he could gain in the position he was then in. He accordingly accepted the offer of appointment as physician to George Emo or Hemi, the consul of the Venetian government at Cairo. He left Venice in 1580, and, according to Tomasini, returned from Egypt in 1586. During his residence in Egypt Alpinus lost no opportunity of prosecuting his researches with regard to the plants yielding the drugs employed in Europe. He made a journey along the banks of the Nile and visited Alexandria, and also the islands of the Grecian archipelago, especially Candia, and returned to his native country with a mass of information with regard to Egypt, which in variety, extent, and accuracy has seldom been equalled. On his return from Egypt he was invited by Andre Moria, prince de Melfi, and a general in the Spanish army, to become his physician, which post he accepted, and resided for some time at Genoa. The republic of Venice, which has been distinguished for its patronage of science, not willing to lose the services of so distinguished a citizen, invited Alpinus to accept the chair of botany at Padua. To this request he acceded, and was appointed professor of botany and demonstrator of plants at Padua in 1593. He received at first two hundred florins a year for these offices, which was shortly after raised to seven hundred and fifty.

One of the first works published by Alpinus on his return from Egypt was on the

balsams. Much of his energy was directed to this subject, and some of his biographers state that the principal reason of his going out to Egypt was to ascertain from what plant or plants the various balsams were obtained. The resinous and gummy exudations of plants that had the name of balsams and balms were in much greater repute amongst the older practitioners of medicine than those of the present day. This work of Alpinus was published at Venice in 1591, with the title "*De Balsamo Dialogus; in quo verissima Balsami Plantæ Opobalsami, Carpobalsami, et Kilobalsami Cognitio, plerisque antiquorum atque juniorum Medicorum occulta, nunc elucescit*," 4to. It was reprinted with other editions of his works. A translation into French by Colin appeared at Lyon in 1619. From the description of Alpinus it is difficult to say what plant he thought produced the balsams he refers to; but Sprengel thinks it was probably a species of Amyris. Bertholin speaks of a plant of it growing in the garden of Alpinus at Padua after his death. His next work was on the plants of Egypt generally: "*De Plantis Ægypti*," 4to. It was also published at Venice in 1591. It contains descriptions, with woodcuts, of about fifty plants, twenty-three of which had not been before described. In the same year he produced his work on the medicine of the Egyptians, "*De Medicina Ægyptiorum Libri IV. Venetiis*," 4to. It contains an elaborate account of the state of medicine amongst the Egyptians, as well as of their habits, food, dress, and climate, with regard to the influence of these things on health. In this book is the first account published in Europe of the coffee-plant, with the mode of making the infusion or decoction which is now in so general use. He also gave descriptions of several acacias, of amomum, of the calamus aromaticus, cannabium, cassia, and of the plants that entered into the composition of the Egyptian theriaca. The best edition of this work was published in 4to. at Paris in 1645, with the work of Jacob Brontius on Indian medicine, entitled "*De Medicina Indorum*." In 1612 he published a little work on the plant producing rhubarb, with the title "*De Rhapontico Libellus. Patavii*." These are the principal botanical works of Alpinus that were published during his lifetime; but he left materials for another work on exotic plants, which was edited by his son, Alpinus Alpinus, and published at Venice in 1628 with the title "*De Plantis exoticis Libri duo*," 4to. This book contains a preface written by Alpinus in 1612. Several of the plates are from drawings by the editor. This work has greater botanical merit than any of the works of Alpinus. It consists of descriptions and plates of plants from various parts of the world, and which he had mostly collected whilst at Cairo. A great number of plants

were in this work made known to the world for the first time.

Another posthumous work on the natural history of Egypt generally was published at Leyden in 1735. The manuscript had fallen into the hands of Ludovicus Campolongus, by whom it was sent to Bart. Le Clair, who appears to have published it. The title is "*Historia Egypti Naturalis Pars prima, qua continentur Rerum Ægyptiarum Libri IV., Opus postumum nunc primum ex Auctoris Autographo, diligentissime recognito, editum*," 4to. It contains an account of the animals as well as plants and other remarkable natural productions of Egypt. It is illustrated with a great number of copperplates. With it was also published for the first time a dissertation on the laserpitium and the lotus of the Egyptians, with plates of these plants. To this volume are added several essays on the various works of Alpinus, by Vesling, who had himself visited Cairo, and was a successor of Alpinus in the chair of botany at Padua.

In addition to the preceding, Alpinus wrote two works on medicine. One, on the prognosis of the event of disease, was entitled "*De præsagienda Vita et Morte Ægrotantium, Libri VII. Venetiis, 1601*," 8vo. The matter of this work was principally derived from Hippocrates, and judiciously arranged. It was reprinted at Frankfort in 1621, under the title "*Medicinalium Observationum*," 8vo. Another edition (4to.) was published at Leyden in 1700, with a preface by Boerhaave, and again at Hamburg in 1734, with notes by Boerhaave and Gaubius, and the same at Venice in 1735. The second work was an attempt to establish the principles of the ancient sect of Methodists. It was entitled "*De Medicina Methodica, Libri XIII., Venetiis, 1611*," folio. It seems to have excited the least attention of any of his works. During the latter part of his life Alpinus was afflicted with deafness, and left a work in manuscript on that subject, but in too imperfect a state to publish. He died of a slow fever on the 6th of February, 1617. Tomasini seems to have fallen into an error, which he afterwards corrected, when he states that Alpinus died on his birth-day, the 23d of November, in 1616.

Alpinus was married twice: by his first wife he had four sons, the second of whom, Alpinus Alpinus, was successor to his father in the chair of botany at Padua, and edited his father's work on exotic plants. *Alpinia*, a genus of plants belonging to the natural order Zingiberaceæ, was named in honour of Alpinus.

Among the remarkable men who appeared during the sixteenth century, in the dawn of the cultivation of natural science, Prosper Alpinus holds a high position. The same spirit which had led to the discovery of the New World actuated him in his researches in

Egypt; and although the science of botany is not indebted to him for principles, it was enriched by him with a large number of new facts on which its future progress depended. (Tomasini, *Elogia Virorum Literis et Sapientia Illustrum*, p. 301.; Nicéron, *Mémoires pour servir à l'Histoire des Hommes Illustres*, tome xi.; Adelung, *Supplement to Jöcher's Allgemeines Gelehrten-Lexicon*; Haller, *Bibliotheca Botanica*; Haller, *Bibliotheca Medicinæ Practicæ*; Sprengel, *Historia Rei Herbariæ*.) E. L.

ALPO'EL, R. CHAJIM (ר' חיים אלפואל), a Levantine rabbi who lived about the early part of the seventeenth century. He was the author of a work called "Nopheth Tzuphim" ("The Dropping of Honeycombs") (*Ps.* xix. 11.), which is a cabbalistical exposition of various passages of the Hebrew Scriptures. It was printed at Constantinople A. M. 5402 (A. D. 1642). Wolff, in the first volume of his "Bibliotheca Hebræa," has inserted the author of the "Nopheth Tzuphim" under "Isaac Alpual;" but in the supplemental notice of this work in his fourth volume, he tells us that he was informed of the real name of the author by the learned rabbi Moses Chagis of Altona. (Wolfius, *Biblioth. Hebr.* i. 650. iv. 820.) C. P. H.

ALPRU'NUS, JOHANNES BAPTISTA, was physician to the Empress Eleonora, wife of Leopold I., and practised medicine at Vienna. His name deserves to be recorded for the courage with which he analysed in 1679 some of the matter taken from a plague-bubo. It yielded, he says, a very foetid, acrid salt. His account of it was published in a work entitled "De Contagione Viennensi Experimentum medicum," Prague, 1680, 4to.; and in one of the editions of Dobrzensky's "Præservativum universale." (Alprunus, *Experimentum*.) J. P.

ALPTEGHIN, a Turkish slave of Ahmed Ibn Isma'il, the second sultan of the race of Sâmân. Having distinguished himself by his fidelity and his courage, and principally by his skill in jugglers' tricks,—which among an ignorant people passed for enchantment,—he was enfranchised by his master, and passed through several ranks in the army, until he became governor of Khorásân, under the reign of 'Abdu-l-malek Ibn Núh, the fifth sultan of that race; but having subsequently amassed prodigious wealth, and engaged a numerous train of followers in his service, he became eventually too powerful for his master. On the death of 'Abdu-l-malek in A. H. 350 (A. D. 961), the nobles of Bokhára sent a deputation into Khorásân to demand of Alpteghín which among the princes of the race of Sâmân he considered worthiest of the succession. Alpteghín answered that Abú Saleh Mansúr, the son of the deceased sultan, was too young to take into his hands the government of the country, and that he

was of opinion that they should choose one of his uncles. Before, however, this answer reached Bokhára, the principal generals and nobles of the place had united their votes in favour of Mansúr, who was accordingly proclaimed sultan in the room of his deceased father. Fearing the resentment of the young sultan on this account, Alpteghín refused to obey the summons he received to repair to court; and breaking out soon after in open rebellion, withdrew towards Ghiznah (Ghuznee), accompanied by a body of three thousand of his Mamlúks, with whose assistance he took possession of that city and the adjoining territory. Upon the receipt of this intelligence, Mansúr gave the government of Khorásân to Abú-l-huseyn Semjúr; but although that general twice sent an army to put down the rebellion of Alpteghín, the courage and the talent of that adventurer baffled all his attacks. Alpteghín maintained himself at Ghiznah until he died in A. H. 365 (A. D. 975-6), appointing as his successor his son-in-law, Subekteghín, who was the father of the celebrated Mahmúd the Ghaznevide. (Abú-l-fedá, *Ann. Musl.* sub. anno 350; Elmacin, *Hist. Sarac.* lib. iii. cap. v.; Price, *Chronol. Retrospect of Moham. History*, ii. cap. vii.; Ibnu-l-athír, *Ibratu-l-awali*, MS.; D'Herbelot, *Bib. Or.* voc. "Alpteghín.")

P. de G.

ALQUIE', FRANÇOIS SAVINIEN D', a French miscellaneous writer of the seventeenth century. He seems to have been chiefly engaged in compilation and translation, and we know nothing of him but from the title-pages of some of his works. He translated into French the Jesuit Athanasius Kircher's book on China: his translation appeared at Amsterdam in folio, A. D. 1670. In the same year he published a description of France under the title of "Les Délices de la France," 12mo. Amsterdam, 1670. The copy in the library of the British Museum bears this date: a second edition, which in the *Biographie Universelle*, and in Quérard's "La France Littéraire," is called by mistake the first, seems to have been published in two vols. 12mo. 1699; and a third in three vols. 8vo. Leyden, 1728. This shows that the work was of some reputation in its day. 2. He published an account of the siege of Candia from the accounts of eye-witnesses: it was entitled "Les Mémoires du Voyage de Monsieur Le Marquis de Ville au Levant" (12mo. Amsterdam, 1671), and was chiefly taken from the memoirs of Giovanni Battista Rostagno. As in his preface he speaks of "all his other works," he had probably produced several of which we have no account. 3. He published also a translation of Puffendorf's work "De Statu Imperii Germanici." His translation, according to the *Biographie Universelle* and Quérard, appeared in 16mo. Amsterdam, 1799. 4. "Le Voyage de Galilée, publié par D. S. A." 12mo. Paris, 1670, is

ascribed to him. (*Biographie Universelle*; Quérard, *La France Littéraire*.) J. C. M.

ALQUIER, CHARLES JEAN MARIE, a native of Talmont near Les Sables d'Olonne, in the department of La Vendée, was born on the 13th of October, 1752. In 1789 he filled the office of mayor of the city of Rochelle, and was also procureur du roi at the Tribunal des Trésoreries de France when he was elected by the district of Aunis deputy to the States-general. In his politics he sided with the liberal party, was a member of several committees of the Assemblée Constituante, and under the presidency of Dandré was named one of its secretaries. On the flight of the king from Paris, he was one of the three commissioners sent into the departments of the Pas de Calais and the Nord to prevent the defection of the troops. He caused the adoption of many useful measures calculated to secure the tranquillity of the country, and to insure the observance of the laws passed by the Assembly and the progress of reform. On the close of the session he became president of the criminal tribunal of the Seine et Oise, by which department he was sent as deputy to the National Convention in 1792. Although he sometimes ventured to disapprove the conduct of some of his more violent colleagues, he did not attempt to resist the ultra revolutionary course of events; and on the trial of the king, voted for death, but with a suspension of the execution until peace should be established, in order, when that event happened, that the sentence might be commuted, unless in the mean time any invasion should be attempted, either by foreign troops or the emigrant princes. He took no further part in the violent proceedings of the revolutionists, and strongly opposed the cruel measures adopted in La Vendée. He aided in the organisation of Holland on its conquest by the French, and in 1795 was appointed secretary to the Council of Antients. In 1798 he ceased to be a member of the legislative body, and entered upon a career better suited to his disposition than the agitation of popular assemblies. He was sent by the Directory as minister plenipotentiary to Bavaria, where he remained until the month of February or March, 1799, when he returned to France on the approach of hostilities, and was made receiver-general of the department of Seine et Oise. This post was ill-suited to him, and his talents as a diplomatist were soon again called into action. Immediately on the establishment of the consular government, Alquier was despatched to Madrid as ambassador, and conducted the negotiation by which Tuscany was ceded to France. Towards the end of the year 1800 he was replaced by Lucien Bonaparte, and in the month of February following went as minister-plenipotentiary to Florence, in order to form a treaty of peace with Naples. By the conventions

signed on the 28th of March, the island of Elba was given up to France. On the conclusion of these negotiations he proceeded to Naples as resident ambassador, where he acted with great vigour and decision, obliging the king, in 1804, to dismiss his prime minister, the Chevalier Acton, who in an official conversation had used disrespectful expressions towards France; and in the following year, a combined English and Russian fleet and army having been admitted into the ports of the Two Sicilies, Alquier quitted Naples without taking leave of the king, and carried with him all the French connected with the diplomatic body. Napoleon, who was pleased with this decided conduct, appointed him to succeed Cardinal Fesch at the court of Rome, for the purpose of continuing the negotiations with Pius VII., who maintained with firmness the temporal rights of the church. The affair was long and difficult, and Alquier was recalled to Paris in the month of February, 1808, for the purpose of explaining some passages in his despatches in which he had dwelt upon the favourable points in the perseverance of the pope in resisting the wishes of the emperor. Napoleon admitted his explanations, merely saying "Vous êtes dévot." The negotiations of Alquier with the pope will be found in the "*Recueil des Actes émanés de Rome dans la Contestation du Pape avec Napoléon*," published first at London and afterwards at Paris. In 1810 Alquier was sent to Stockholm with the title of envoy extraordinary, for the purpose of insisting on the strict observance of the continental system. This mission was not less difficult than the others with which he had been intrusted, Britain being the great market for the productions of Sweden, and the requisition was not long complied with. From Stockholm Alquier proceeded to Copenhagen with the same title, and in 1813 concluded a treaty of alliance, offensive and defensive, which he maintained until the abdication of the emperor. In June, 1814, he was recalled, and in 1816 sentence of banishment was passed against him, under the provisions of the law of amnesty, for voting the death of the king. He retired to Vilvorden, near Brussels, but was suffered to return in 1818, on the solicitation of Boissy d'Anglas, the king himself expressing his desire for his recall. He died on the 4th of February, 1826. Alquier drew up the report upon which the Conservatoire des Arts et Metiers was established in the abbey of St. Martin des Champs, and he shortly afterwards presented to it several models of machines. The writer of the article "Alquier" in the supplement to the "*Biographie Universelle*" describes him as a man of a cultivated mind and good disposition, but weak in body, and timid, particularly during his career in the National Convention. It does not appear, however, that his timidity extended to any other period of his political life. (Rabbe,

Biographie des Contemporains, i. and v.; Arnault, *Biographie des Contemporains*.) J.W.J.

ALRAKI, R. JOSHUA IBN VIBESH (ר' יהושע יבן ויבש אלקי), a Spanish or Moorish rabbi who wrote an Arabic Herbal which was translated into Hebrew and Spanish by Rabbi Joseph Vidal, with the title "Nerem Hammaaloth" ("The Top of the Stairs") (2 *Kings*, ix. 13.): it was among the manuscripts of the imperial library at Vienna, as appears from the catalogue of Nesselius. Hottinger also had in his possession a copy of this Herbal in manuscript, in Arabic, Hebrew, and Spanish, the author of which he calls Joshua Ibn Veibesh Shelraki, but we are inclined to think this change of the surname has arisen from some imperfection in his copy, as we find it nowhere else. Bartolucci calls him Joshua Ben Bivash, but has inserted him in another place as Ibn Vivash. We have followed the authority of the "Siphte Jeshenim," as cited by Wolff. We have no notice of the time at which this author lived. (Wolffius, *Biblioth. Hebr.* i. 460, 461.; Bartoloccius, *Biblioth. Mag. Rabb.* iii. 775. 779.; Hottinger, *Biblioth. Orient.* cl. x. 40.) C. P. H.

ALRED. [ALFRED.]

ALREDUS. [ALDRED.]

ALS, PETER, a Danish historical and portrait painter, born at Copenhagen in 1725. He gained the first great prize for painting given by the Academy of Copenhagen in 1755; and went shortly afterwards to Rome, where he entered the school of Mengs. Als occupied himself in Rome chiefly with copying the pictures of Raphael and Andrea del Sarto, which he did with great accuracy. He painted afterwards, in his own country, some good portraits; but his colouring was too sombre to give a pleasing effect to his pictures of females, and he also laboured his works so much as frequently to deprive them of all animation. In the Royal Picture Gallery of Copenhagen is a portrait of the sculptor Wiedevelts by Als; it has been engraved by Preisler. Als died in 1775. (Maire, *Verzeichniss der Gemälde der Königl. Bildergallerie in Kopenhagen*; Weinrich, *Kunstens-Historie*, &c.; Nagler, *Neues Allgemeines Künstler Lexicon*.) R. N. W.

ALSACE DE BOSSU, THOMAS PHILIPPE, (also called Thomas Philippe de Hennin, Boussut or Boussut de Chimay, and Thomas Louis de Hénin-Lietard Alsace,) cardinal, archbishop of Malines, and primate of the Austrian Netherlands, count of Bossu, and prince of Chimay, was born at Brussels in the year 1680. His family was descended from Thierry d'Alsace, count of Flanders in 1128, and his father, Philippe Antoine de Hennin-Lietard, was count of Bossu and a knight of the golden fleece. The subject of this notice resumed the name of Alsace. He was destined to the church from the time of his birth, and educated as one entitled to look

forward to the highest ecclesiastical dignities. Having studied philosophy at Cologne, he applied himself to theology in the Germanic college of Saint Apollinaris at Rome, where he was the first who maintained polemical theses. At a very early age (authorities differ whether at fifteen or seventeen years) he was made provost of the cathedral of Ghent by the King of Spain (Charles II.). In 1711, his uncle, the celebrated Cardinal de Bouillon, who had fallen into disgrace with the French king, Louis XIV., sent him to Rome to announce his intended return to the pope and prepare the way for his favourable reception. This commission he successfully performed, and so ingratiated himself with the pope (Clement XI.), that he made him his domestic chaplain; and in the month of March, 1714, the emperor nominated him to the vacant archbishopric of Malines and primateship of the Austrian Netherlands. Investiture of his new dignity was granted to him at Vienna early in the year 1716. He immediately became a zealous opponent of the Jansenists, and enforced in every way obedience to the famous bull *Unigenitus*, as well by the clergy as laity, creating thereby commotions which were far from pleasing to the emperor. Clement XI., however, rewarded his services with the dignity of cardinal on the 29th of November, 1719, and the cardinal's hat was conferred upon him by Innocent XIII. in 1721, with the presbyteral title of St. Cesareo. From this time he rarely quitted his diocese, visiting Rome but once, namely, in 1739, when, in conjunction with Cardinal Albani, he mainly contributed to the election of Pope Benedict XIV. He quitted Rome in 1741, having received from His Holiness the title of St. Balbina. On the death of his elder brother, Charles Louis Antoine, without issue, he displayed a noble generosity by renouncing all claim to the rich inheritance which had thus fallen to him in favour of his younger brother, Alexandre Gabriel, reserving to himself only a portion of the revenue, with the object of increasing his alms. He died at Malines on the 5th of January, 1759.

Devoted to the duties of his charge, Alsace is described as affording an example of all the ecclesiastical virtues; and the speech which he addressed to Louis XV. when that king, in 1746, presented himself at the door of the cathedral of Brussels as conqueror of the city, certainly indicates a noble character. "Sire," said the prelate, "the God of armies is also the Father of mercies. Whilst your Majesty returns thanks for your victories, we require you to put a happy termination to them by a speedy and lasting peace. The blood of Jesus Christ is the only blood that flows upon our altars; all other alarms us: a prince of the church may doubtless avow this fear before a most Christian king. It is in this feeling that we proceed to raise the *Te Deum*

which your Majesty has ordered us to sing." (*Grosses vollständiges Universal-Lexicon (Supplement)*); Boucher, &c. *Nouvelles Ecclesiastiques*, Année 1759, p. 85.; *Dictionnaire de la Noblesse*; Feller, *Dictionnaire Historique*; Moréri, *Le grand Dictionnaire Historique*, tit. "Hennin.") J. W. J.

ALSAHARA'VIUS. [ABU'-L-KA'SIM.]

ALSA'RIO DELLA CROCE, VIN-CENZIO, who is also called Alsavio, Alzario, and Alsarius, was born at Genoa about the year 1576. Before he was nineteen years old he published a work entitled "De Invidia et Fascino Veterum," which displays considerable classical erudition; but his chief study was medicine, which he practised successively at Bologna, Ravenna, and Rome. At Rome he lectured on medicine for more than twenty years, and became physician to Gregory XV. The time of his death is not known, but it occurred after 1631.

Alsario's published works are as follows:—1. "De Invidia et Fascino Veterum," Lucca, 1595, 4to. 2. "Ephemeridum, hoc est Diuturnarum Observationum, Libri duo," Bologna, 1599 and 1600, 4to. 3. "De Epilepsia seu Comitiali Morbo," Venice, 1603, 4to. 4. "Consilium de Asthmate, &c." Venice, 1607. 5. "Cons. de variis Symptomatibus in Principibus Illust.," Venice. 6. "De Verme admirando per Nares egresso," Ravenna, 1610. 7. "De Sugillatione quam Græci ὑπωπιον . . . vocant," Ravenna. 8. "Cons. de Catarrho," Ravenna. 9. "Diss. de Salis et Salitorum Usu in Febribus." 10. "De Medicinæ Practicæ Laudibus," Rome. 11. "Prefatio in Romano Gymnasio habita," Rome, 1612, 4to. 12. "De Morbis Capitis frequentioribus, &c." Rome, 1616, &c. 4to. 13. "De Quæsitis . . . in Arte Medica Centuriæ Quatuor," Venice, 1622, fol. 14. "Disp. ad Hist. Fœtus nonimestris . . . parvæ Molis," Rome, 1627, 4to. 15. "Cons. Med. pro nobili Adolescente," Rome, 1629, 4to. 16. "Prudenzia Metodica per preservarsi dall' imminente Peste," Rome, 1630, 4to.; the same in Latin, in the following year. 17. "Vesuvius ardens," Rome, 1632, 4to. 18. "De Hæmoptysi," Rome, 1633, 4to. Soprani gives also a list of certain MSS. which he left. (Soprani, *Li Scrittori della Liguria*, Genoa, 1667, p. 74.) J. P.

ALSHEIC, R. MOSES (ר' משה אלשיך), a celebrated rabbi born in the city of Sapheth in Upper Galilee in the early part of the sixteenth century. His father's name was Rabbi Chajim, and he was of Spanish descent, his family having been one of those which were said to have been carried captive into Spain at the time of the Babylonish captivity. [ABRABANEL.] He studied in his native city under the celebrated rabbi Joseph Karo, under whose tuition he made such progress that he became one of the most popular preachers, and one of the most celebrated interpreters of the sacred Scriptures which his nation produced during the six-

teenth century. Towards the latter part of the sixteenth century he succeeded to the dignity of arch-rabbi of Sapheth, which office he filled with honour until his death, which took place at the close of the same century, some time between A. D. 1592 and A. D. 1601. His works are—1. "Torath Moshe" ("The Law of Moses") (*Josh. viii. 31.*), a commentary on the Pentateuch, which was first printed at Belvedere, near Constantinople, in folio, by Jos. Isaac Ashkeloni, in the reign of Sultan Murad, and afterwards at Venice, by Joh. de Gara, A. M. 5361 (A. D. 1601), in folio. This commentary is very full, and explains the text both literally and allegorically: the Venetian edition was published at the charge of and under the editorial care of the author's son, R. Chajim Alsheic, the year of publication being ingeniously expressed by the letters of the author's surname (אלשיך), which are equivalent to 361, the date by the lesser Jewish computation. (Note, Vol. I. p. 7.) It was next printed at Prague by Abraham ben Simeon Heida, A. M. 5376 (A. D. 1616), in folio; and lastly at Amsterdam by Solomon ben Jos. Proops, under the joint editorship of R. Simeon "Cohen Tzedek" (Priest of Righteousness), rabbi of the synagogue of Amsterdam, and R. Salman "London," meaning, no doubt, a native of London. 2. "Maroth Hatzobeoth" ("The Mirrors of the assembled Women") (*Exod. xxxviii. 8.*). The first part, which is a commentary on the books of Joshua, Judges, Samuel, and the Kings, was printed at Venice by Jo. de Gara, A. M. 5361 (A. D. 1601) and A. M. 5380 (A. D. 1620); also at Prague, by Moses Ben Bezalel, A. M. 5370 (A. D. 1610). In the catalogue of Surenhusius, as cited by Wolff, the date of this edition is given as A. M. 5380 (A. D. 1620). It was lastly printed at Offenbach, near Frankfort on the Main, by Bonaventura de la Noi, A. M. 5479 (A. D. 1719). All these editions are in folio. The second part of this work, which is a commentary on Isaiah, Jeremiah, Ezekiel, and the Tere-Eser, or twelve minor Prophets, was first printed at Venice by Jo. de Gara, with a preface by R. Isaac Gerson, A. M. 5367 (A. D. 1607), in folio, and at Jesnitz, in the duchy of Anhalt-Dessau, by R. Israel Ben Abraham, A. M. 5480 (A. D. 1720); this edition, also in folio, was edited by R. Isaac Ben Kalonymus, the press being corrected by R. Levi Hirsch Ben Meir, and was the first specimen of this press. It comprises the Hebrew text of the various prophets, in a fine clear type, with points, surrounded by the commentary of Moses Alsheic; and in the lower margin is the name of the prophet commented on, and the number of the chapter in Roman letters. At the end is an exhortation to the study of the law of Moses and to the practice of morality, by R. Moses Chasid of Prague. This edition was also reprinted at the same

place and press, A. M. 5490 (A. D. 1730). The Venetian editions of A. M. 5355 and 5363 (A. D. 1595 and 1603) are rejected by De Rossi as having no existence, though in the preface to the edition of Jesnitz above cited the only Venetian edition is said to be that of A. M. 5363, which leads us to believe with Wolff that the edition of A. M. 5363 and that of A. M. 5367 must be one and the same. 3. "Romemoth El" ("The Exaltations of God") (*Psalms* cxlix. 6.), a commentary on the Psalms, first printed at Venice by Jo. de Gara, A. M. 5365 (A. D. 1605), 4to., then at Amsterdam by David Tartas, A. M. 5455 (A. D. 1695), 4to., and lastly at Jesnitz by Israel Ben Abraham, corrected by R. Levi Hirsch Ben Meir, A. M. 5481 (A. D. 1721), folio. In the Hebrew Psalter of Hen. Jac. Bashuysen, printed at Hanau, A. D. 1712, in 12mo., which is enriched with annotations selected from the best Jewish writers, is a selection among others from the "Romemoth El" of R. Moses Alsheic. 4. "Rob Peninim" ("A Multitude of Pearls") (*Prov.* xx. 15.), a commentary on the Proverbs, printed at Venice by Jo. de Gara, A. M. 5361 (A. D. 1601), 4to., with a preface by the author's son, R. Chajim, and an alphabetical index, after the form usual in Christian works, which is very rare in Jewish publications: it was also printed at Jesnitz, A. M. 5481 (A. D. 1721), in folio. 5. "Chelkath Mechokek" ("The Portion of the Lawgiver") (*Deut.* xxxiii. 21.), a commentary on Job, printed first at Venice by Jo. de Gara, edited by the author's son, R. Chajim, assisted by R. Isaac Gerson, A. M. 5363 (A. D. 1603), 4to., and at Jesnitz, A. M. 5482 (A. D. 1722), in folio. 6. "Shoshannath Haamakim" ("The Lily of the Valley") (*Song of Songs*, ii. 1.), a commentary on the Song of Songs, printed at Venice by Jo. de Gara, A. M. 5351 (A. D. 1591), 4to., with the sacred text, in the square Hebrew letter with points, edited by R. Joseph Aben Saruk, and corrected by R. Isaac Gerson. 7. "Ene Moshe" ("The Eyes of Moses"), a commentary on the book of Ruth, printed at Venice by the same, A. M. 5361 (A. D. 1601), 4to. 8. "Debarim Nechumim" ("Consoling Words"), a commentary on the Lamentations of Jeremiah. 9. "Debarim Tobim" ("Good Words") (*1 Kings*, xii. 7. and *Zachar.* i. 13.), a commentary on Ecclesiastes. 10. "Masath Moshe" ("The Burden of Moses"), which is a commentary on the book of Esther. All these last three commentaries were printed in Venice in the same year, A. M. 5361 (A. D. 1601), and by the same printer as the "Ene Moshe;" and all the five foregoing commentaries on the five Megilloth (note, Vol. I. p. 131.) were printed in one volume folio at Prague by Abraham Heida, A. M. 5370 (A. D. 1610), and at Frankfort on the Main by Seligman Reis, with the sacred text of the five Megilloth pointed, edited by R. Jos.

Jusbal Ben Levi Hirsch, a native of Frankfort. An abridgment of these commentaries of R. Moses Alsheic on the five Megilloth by R. Eliezer ben Chanina, a native of Tarnogrod in Galicia (Tarnigrodensis) with the title "Zoth Torah asher sam Moshe" ("This is the Law which Moses appointed") (*Deut.* iv. 44.), was printed at Amsterdam without the sacred text, by Casper Steen, A. M. 5458 (A. D. 1698). 11. "Chabatzeleth Hassharon" ("The Rose of Sharon") (*Song of Songs*, ii. 1.), a commentary on Daniel, was first printed at Sapheth in Upper Galilee, A. M. 5323 (A. D. 1563). This edition, which is very rare, was in the possession of De Rossi, who gives the date as above; Bartolucci, however, gives the date as A. M. 5328. It was next printed at Venice by Jo. de Gara, A. M. 5352 (A. D. 1592), 4to., with the sacred text, in the square Hebrew letter with points: at the end are indexes of the contents, and of the "Maamarim" or sentences of the ancient rabbis quoted in the work. It was afterwards printed at Wandsbeck, near Hamburg, by Israel Ben Abraham, A. M. 5486 (A. D. 1726), fol., edited by R. Abraham Ben Pinchas, with the sacred text, with points; the commentary of Alsheic flanking the text on each side, and with the commentary of Rashi (R. Solomon Jarchi) in very small rabbinical letters on the margin below the text; to which are added extracts from the "Maajene Hajeshuah" of Don Isaac Abraham, and the whole commentary of R. Moses Chagis on Daniel, which is almost as long as that of Alsheic, and is called "Mephozre path Hakamach" ("Fragments of the Handful of Wheat"), in allusion to the works of Moses Chagis which he published with the title of "Lecket Hakamach" ("The Gleanings of Wheat"). The "Chabatzeleth Hassharon" was also printed at Amsterdam, A. M. 5486 (A. D. 1726), in folio, with the commentary of Alsheic on each side of the sacred text; but in the lower margin the commentary of R. Samuel Ben Judah Valerio, called "Chazon Lammoed." In Oppenheimer's catalogue there also appears an edition of Offenbach, A. M. 5478 (A. D. 1718). 12. "Kol Bokim" ("The Voice of those weeping") (*Job*, xxx. 31.), a commentary on the Lamentations, printed at Venice, A. M. 5366 (A. D. 1606); Bartolucci gives this as the same with the "Debarim Nechumim," but Wolff, as a separate work: it is not noticed by De Rossi. 13. "Sheeloth Uteshuvoth" ("Questions and Answers"): these are one hundred and forty answers to questions on the Law, printed at Venice A. M. 5347 (A. D. 1587), 4to., and A. M. 5365 (A. D. 1605), 4to. This work is not noticed by De Rossi, but Wolff saw both editions. 14. "Meah Shearim" ("A hundred Gates"), a collection of discourses distributed into a hundred classes, which is cited by the "Siphte Jeshe-nim" as in manuscript. 15. In the Bodleian

library is "Seder Bircath Hamazon" ("The Order of blessing the Food"), without place or date; also a commentary on Isaiah, cap. lii. and liii., from the "Mareoth Hatzobeoth" with a Latin version and notes by Constantine L'Empereur," printed at Leyden, A.D. 1631, 8vo., besides several of the works of Alsheic mentioned above. In all these various commentaries R. Moses Alsheic gives not only the literal but the allegorical, mystical, and cabbalistical sense of the holy books; which has made his name celebrated as a commentator among both Jews and Christians, though Rich. Simon, in his "Histoire Critique," seems to consider his works as of little value to Christian readers. The Jews, however, hold his works in the highest estimation, not so much for his originality in giving the double sense of the Scriptures, as for the novelty which his happy manner of treating them imparts to ancient expositions. R. Levi Hirsch ben Meir, in his preface to the "Maroth Hatzobeoth," printed at Jesnitz, A.M. 5480 (A.D. 1720), quotes this sentence from the "Sepher Haggilgulim" of R. Chajim Vital: "The soul of R. Samuel Ben Nachmani has transmigrated into R. Moses Alsheic, whence he has come forth the most excellent of preachers, and hath written many books." And although Christian divines do not hold the works of this author in such high estimation as they do those of some others of the more famous rabbis, yet there are not wanting some who have spoken very favourably of his labours, among the rest Frischmuther in his Dissertations. Calmet, in the Supplement to his Dictionary of the Bible, calls Moses Alsheic Moses Alsee. (De Rossi, *Dizionar. Storic. degli Autor. Ebrei*, i. 49—51.; Wolfius, *Biblioth. Hebr.* i. 808—811. iii. 735—737. iv. 905, 906.; Bartoloccius, *Biblioth. Mag. Rabb.*, iv. 64, 65.; Plantavitius, *Biblioth. Rabb.* Nos. 127. 179. 202. 410. 419. 514. 610. 637. 648. 683. 746.; Idem, *Florileg. Rabb.* p. 563—636.; Buxtorfius, *Biblioth. Rabb.* 283—288. and 323.; Calmet, *Diction. de la Bible*, iv.; *Supplem. à la Biblioth. Sacree*, 85., Paris, 1728; Ric. Simon, *Hist. Crit. du Vieux Test.* 342.; Le Long, *Biblioth. Sacra*, ii. 868.; Hottinger, *Biblioth. Orient.* ch. i. 10, 11.; Hyde, *Catal. Libror. impress. in B. Bodl.* i. 35, 36.; *Acta Eruditorum*, Lipsiæ, 1724, p. 143.) C. P. H.

ALSLOOT, DANIEL VAN, a Flemish landscape painter, born at Brussels about 1550. He was court painter to the Archduke Albert, governor of the Austrian Netherlands. The year of Alsloot's death is not known, but he was still living in 1608. In the Imperial Gallery of Vienna is a landscape on wood marked D : ab Alsloot S : A : Pict : 1608, in which Henri de Clerck has painted the good Samaritan and the wounded traveller. (Descamps, *La Vie des Peintres Flamands, &c.*; Mechel, *Catalogue des Tableaux de la Galerie Impériale et Royale de Vienne.*) R. N. W.

ALSOP, ANTHONY, prebendary of Winchester, was educated at Westminster school, whence he was elected to Christ Church College, Oxford. He took the degree of master of arts on the 23d of March, 1696, and the degree of bachelor of divinity on the 12th of December, 1706. At the university he was soon distinguished by Dean Aldrich, and he passed through the various offices in his college, to that of censor, with reputation. For some years most of the young noblemen and gentlemen belonging to the society were committed to his care; but at length he removed from the college on being made chaplain to Sir Jonathan Trelawney, bishop of Winchester, who subsequently gave him a prebend in Winchester Cathedral, and the rectory of Brightwell in Berkshire. He thus obtained ample provision for a life of learned retirement, from which he was never drawn by the solicitations of those who deemed him qualified for a more prominent situation. In 1717 an action was commenced against Alsop by Mrs. Elizabeth Astrey of Oxford, for a breach of a marriage contract, and a verdict was obtained against him for 2000*l.*, in consequence of which he left the country for some time. The date of his return to England is not precisely known, but it appears to have been about 1720. He died on the 16th of June, 1727, being accidentally drowned owing to the giving way of a bank on which he was walking in his own garden.

In 1697, while yet a student at Christ Church, Alsop joined in the confederacy formed for attacking Bentley, and in the following year he published a thin octavo volume, entitled "*Fabularum Æsopicarum Delectus*," containing 237 fables in Latin verse, accompanied by the original Greek from No. 1. to 158., the Hebrew from 159. to 168., and the Arabic from 169. to 176.; the remainder, from 177. to 237., are given in Latin only. This volume has a dedication to Viscount Scudamore, and a preface, in which he takes an active part in the controversy against Bentley. In this work, which is said in Monk's "Life of Richard Bentley, D.D.," to have been published "as the dean's present to his students," Bentley is satirised in a neat Latin version of "The Dog in the Manger." Warton, in his "Essay on the Genius and Writings of Pope" (vol. ii. p. 393.), observes of this book that it was out of print, and was not sufficiently known; but Warburton, in a letter to Hurd, intimates that it was at one time popular, observing that a powerful cabal gave it a surprising turn. Chalmers alludes to a respectful mention of Alsop by Dr. King, "of the Commons," as having enriched the commonwealth of learning by his translation of fables from Greek, Hebrew, and Arabic; and also to a less honourable notice by Dr. Bentley, as "Tony Alsop, a late editor of the Æsopian Fables." Among the various branches of philological

learning in which Alsop excelled, was a "singularly delicate taste of the classic poets," which, observes his biographer, "induced him to make use of the Sapphic numbers in his familiar correspondence with his most intimate friends; in which he showed a facility so uncommon, and a style so natural and easy, that he has been, not unjustly, esteemed not inferior to his master Horace." The merit of these productions led to their preservation in manuscript for several years after his death, when Mr. (afterwards Sir) Francis Bernard determined to collect and publish such of them as he could procure, for the benefit of a relation of Alsop's, who was in a reduced condition. He accordingly issued, in July, 1748, proposals for printing, by subscription, a volume to be entitled "Antonii Alsopi Odarum Libri duo, alter continens Epistolares, alter Miscellanea;" and in this prospectus appeared most of the biographical particulars of Alsop that are known. Bernard's memoir is reprinted in Nichols. The book did not appear until 1752, and was then called "Antonii Alsopi Ædis Christi olim Alumni Odarum Libri duo." It forms a quarto volume of nearly one hundred pages, and has a poetical dedication, in Latin, to Thomas, duke of Newcastle. Alsop also wrote several English poems, many of which appeared in the early volumes of the "Gentleman's Magazine," and some in the "Collections" of Dodsley and Pearch. (Nichols, *Literary Anecdotes of the Eighteenth Century*, ii. 233—235.; Chalmers, *Biographical Dictionary*.)

J. T. S.

ALSOP, REV. VINCENT, a Nonconformist divine, was educated in St. John's College, Cambridge, where he took the degree of M.A. When he left the university, he received deacon's orders, and became an assistant master in the free grammar school at Oakham in Rutland. Here his ready wit introduced him into society which had a bad influence on his character, until he was reclaimed by the admonitions of Mr. Benjamin King, the Presbyterian minister of the town, whose daughter he afterwards married. Having been led to doubt the validity of his episcopal orders, he received Presbyterian ordination, but at what time we are not informed. By the Act of Uniformity (1662) he was ejected from his living of Wilby in Northamptonshire, and retired to Wellingborough, and frequently preached both at that place and at Oakham. He was imprisoned for six months in the gaol at Northampton for praying with a sick person.

In 1675 Mr. Alsop published a reply to Mr. (afterwards Dr.) William Sherlock's work "On the Knowledge of Christ," in which his wit was brought to bear with great effect upon some points which Sherlock had treated with an unbecoming levity. This work gained him a considerable reputation, and led to his settlement as pastor over the

presbyterian congregation in Princes Street, Westminster. Here he discharged his duties with zeal and success; and, though he suffered many annoyances from the ruling party, he escaped the more serious penalties of fine and imprisonment, which were inflicted on many Nonconformists during the reign of Charles II. He is said to have eluded the designs of informers by a careful concealment of his Christian name.

When Dr. Stillingfleet published his sermon against the Nonconformists, Alsop was one of those who replied to it. Stillingfleet, in his rejoinder, treats Alsop with much contempt; upon which a person who had been Alsop's tutor at Cambridge observed that "he did not know what reason Dr. Stillingfleet had to answer his pupil with so much contempt; for that he was something his senior, and was reputed to have the brighter parts of the two in the college." This work added greatly to the reputation which Alsop had gained in the preceding year by his reply to an attack which had been made on the Nonconformists by Dr. Goodman. He enjoyed some favour at court during the reign of James II., by whom his son, after being convicted of treasonable practices, was pardoned. He drew up an address of thanks to the king for his declaration in favour of liberty of conscience (1687). For his conduct on this occasion he was blamed alike by Episcopalians and Presbyterians, the former being opposed to the principles of religious liberty set forth in the declaration, while the majority of the latter regarded it as an insidious step towards the establishment of the Roman Catholic religion. Alsop's attachment to James seems to have arisen solely from a sense of gratitude; and after the revolution he proved himself a zealous supporter of the new government. During the latter part of his life he devoted himself entirely to his ministry. He died, at an advanced age, at his house in Westminster, on the 28th of May, 1703. His principal works were — 1. "Anti-Sozzo; in vindication of some great Truths opposed by Mr. William Sherlock." 8vo. 1675. 2. "Melius Inquirendum; or Sober Enquiry into the Preaching and Practices of the Nonconformists." 8vo. 1679, (3d edition, 1681), in answer to Dr. Goodman's "Compassionate Enquiry." 3. "The Mischief of Impositions," 1680, in reply to Dr. Stillingfleet's "Mischief of Separation." 4. "A seasonable Warning to Protestants, from the Treachery and Cruelty of the Massacre in Paris." 5. "A faithful Rebuke to a false Report, with Reference to the Differences occasioned by the republication of Dr. Crisp's Works." 6. "The Life of Mr. Daniel Cawdry," his predecessor at Princes Street. (Palmer, *Nonconformist's Memorial*, ii. 235.; Wilson, *Dissenting Churches*, iv. 63.)

P. S.

ALSTED, (Latinised Alstedius), JO-

HANN HEINRICH, a very prolix German writer on theology and history, was born in 1588, at Ballersbach, near Herborn, in the county of Nassau, where his father was a Lutheran pastor. He was educated at the academical pædagogium of Herborn, to which he was appointed, in 1610, extraordinary, and five years later, ordinary professor of philosophy. During this time he received two invitations, one as professor at Wesel, and the other as professor at Hanau, but he refused both offers; the endeavours of John Sigismund, elector of Brandenburg, to draw Alsted into his service, were also fruitless. In 1618 he was deputed by the counts of the Wetterau to attend the synod of Protestant divines at Dortrecht, the decrees of which are still the law of the Reformed church in Holland. In 1619, when the synod broke up, and Alsted had returned to Herborn, he obtained the place of second professor of theology there, and after the first chair had become vacant through the death of Piscator in 1626, it was given to Alsted, who however did not hold it for more than three years; for in 1629, when the university of Weissenburg in Transylvania was founded, he accepted the chair of philosophy and theology, to which he was invited. He continued in this office until his death on the 8th of November, 1638.

Alsted had in his time great reputation as a writer on biblical and natural theology, on chronology and mechanics. The number of his works in these different departments shows extraordinary industry. His contemporaries made an anagram of his name Alstedius, and called him Sedulitas, that is, Diligence. Jöcher, whose list is not even complete, gives the titles of upwards of sixty-two works of Alsted. All are written in Latin, and most of them are now superseded and almost useless. The best among them are — 1. "Theatrum Scholasticum," Herborn, 1610, 8vo., reprinted in 1620. 2. "Lexicon Theologicum," Hanover, 1612, 8vo., often reprinted. 3. "Theologia Naturalis," Frankfurt, 1615 and 1622, 4to. 4. "Encyclopædia Philosophica," Herborn, 1620, 4to. 5. "Thesaurus Chronologiæ," Herborn, 1624, 8vo., reprinted in 1628, 1637, and 1650. 6. "Encyclopædia septem Tomis distincta," Herborn, 1630, and Leyden, 1640, 2 vols. fol. Alsted also edited Jordano Bruno's "Artificium perorandi," Frankfurt, 1612, 8vo.; Daniel Chamier's "Panstratia Catholica, sive Controversiarum de Religione adversus Pontificios Corpus," with continuations, Geneva, 1629, 5 vols. 4to.; the works of Bernard de Lavinheta, and others. (Jöcher, *Allgem. Gelehrt.-Lexic.* i. 302, &c.; C. D. Vogel in Ersch und Gruber's *Allgem. Encyclopædie*, iii. 224.) L. S.

ALSTON, CHARLES, a physician and botanist, was born at Eddlewood, in Scotland, in 1683. His father was related to the noble family of Hamilton, and had early in life

studied physic, and travelled in other countries; but becoming tired of the practice of his profession, he retired to Eddlewood. Young Alston received his early education at Glasgow, and at about the time of its completion lost his father, which recommended him to the patronage of the Duchess of Hamilton. She wished him to study the law, but he had so decided a taste for botany that he found it necessary to give up this profession, and to study physic, which would give him an opportunity of pursuing his favourite science. According to Dr. Hope he was appointed superintendent of the Botanic Garden at Edinburgh before the year 1716; but it was not till this year that he began seriously to pursue medicine as a profession. For this purpose he went to Leyden, and studied there under Boerhaave. He remained at Leyden three years, where he was remarkable for his diligence, and where he formed the acquaintance of Dr. Alexander Munro. Shortly after his return to Edinburgh, in 1720, he commenced reading lectures on botany and materia medica, and was appointed professor of these departments of medical study in the university about the year 1740. In this position he was distinguished for the sincerity with which he laboured for the advancement of his profession and the interest he took in the progress of his pupils; and in conjunction with Plummer, Sinclair, Rutherford, and Munro, he was one of those who greatly contributed to the eminence of Edinburgh as a school of medicine during the latter part of the eighteenth century.

He published several works on botany and medicine. His first work was a catalogue of the plants growing in the botanic garden at Edinburgh, entitled "Index Plantarum præcipue officinalium quæ in Horto Medico Edinburgensi a Carolo Alston, M. et B.P. Medicinæ Studiosis demonstrantur. Edinburgi, 1740," 12mo. The plants are arranged according to the system of Tournefort. His next work on botany was a manuel for the use of students, entitled "Tirocinium Botanicon Edinburgense. Edinburgi, 1753," 8vo. It is on this work that the fame of Alston as a botanist principally rests. It was published at the time when Linnæus was beginning to be acknowledged as lawgiver in the botanical world. Alston saw the evils that must result to scientific botany if the system of Linnæus was regarded in any manner as a substitute for the natural classification of plants. In this work he defended the system of Tournefort and many of the older botanists from what he considered the unjust aspersions of Linnæus, and he was one of the first to call upon Bernard Jussieu to publish those views of natural classification which he believed would "rescue botany from the various difficult trifles and fooleries with which it was burthened and oppressed." (*Tir. Bot. Edin.* p. 62.) Alston, in some instances, is too

severe in his remarks on the classification and nomenclature of Linnæus, which was caused, perhaps, more by the follies of the disciples of that great naturalist than any essential defect in the views of Linnæus himself. In the first volume of the "Edinburgh Literary and Physical Essays" he published an essay opposing the doctrine of the sexes of plants, as maintained by Linnæus. At that time the functions of the stamens and pistils of plants were less understood than at present, and many of Alston's facts appeared to be remarkable exceptions to the proposed law of sexuality of these organs.

The preliminary dissertation which precedes the description of plants in the "Tirocinium" was translated into English and published in London in 1754, under the title "A Dissertation on Botany," 8vo. He published several papers on medical subjects; amongst others a dissertation on opium, and another on the uses of tin as an anthelmintic, both of which were published in a work entitled "Edinburgh Medical Essays." In 1752 he published, at Edinburgh, a separate work on quicklime and lime-water as medical agents. In the same year appeared also an alphabetical list with short descriptions of the various agents employed in medicine, with the title "Index Medicamentorum simplicium triplex," 12mo. After his death, his lectures, in two volumes quarto, on *Materia Medica*, were published in 1770, edited by Dr. John Hope. These lectures display great research, perhaps more among modern than ancient writers, and are valuable as a work of reference in *Materia Medica*. In pronouncing on the opinions of others the author displays considerable judgment, but has added little new matter of his own. Such lectures would be ill adapted for the class-rooms of the present day.

Alston was married twice, and left behind him an only daughter. He died on the 22d of November, 1760. A genus of plants *Alstonia*, belonging to the natural order Apocynaceæ, was named in honour of him by Brown. (Advertisement to *Lectures on Materia Medica*, by Dr. Hope; Haller, *Bibliotheca Botanica*; Sprengel, *Historia Rei Herbariæ*; *Edinburgh Encyclopædia*, art. "Alston.") E. L.

ALSTON, or ALLSTON, WILLIAM, a native of the United States, North America, and a distinguished painter both in history and landscape. In Dr. Nagler's Dictionary of Artists he is said to have studied in the school of Sir Joshua Reynolds (Northcote does not mention him in his Life of Reynolds), and to have afterwards gone to Rome, where in 1805 he established a reputation by a picture of Jacob's Vision. Alston excelled chiefly in colouring, and was one of the first painters who made a great use of asphaltum, which he applied so

skilfully as to induce many German and Italian painters to attempt to imitate the effects he produced: they however failed, and spoiled several of their pictures.

Alston painted many pictures which were much admired in Rome for their colouring and chiaroscuro; among which were several landscapes and his own portrait. He excelled in landscape painting, and in 1814 published a work entitled "Hints to young Practitioners in the Study of Landscape Painting," where, Dr. Nagler does not mention. In 1821 he painted two excellent pictures of the Prophet Jeremiah and Uriel. Fiorillo mentions a picture of a French soldier recounting some of his deeds of heroism to several people around him, by Alston. (*Morgenblatt*, 1807, p. 199.; Nagler, *Neues Allgemeines Künstler Lexicon*; Fiorillo, *Geschichte der Malerey*, vol. v.) R. N. W.

ALSTORPH, JOHANNES, was a native of Groningen, where he took the degree of doctor of laws in 1701, having previously studied at Harderwyk in Guelderland. He died in 1719. He was the author of the following treatises:—1. "Dissertatio Philologica de Lectis, subjicitur ejusdem de Leticis veterum Diatribe, Amstelodami, 1704," 12mo., an improved edition of two academical dissertations which had been previously printed separately, at Harderwyk, 1700, 4to. 2. "Dissertatio Juridica Inauguralis de Asylis, Gronin. 1701," 4to.; which was his academical exercise for the degree of doctor of laws. 3. "Conjectanea Philologica super nummo cuso in Memoriam Obsidionis et Liberationis Urbis Groningæ, anno 1672, Gronin. 1719," 4to., a treatise in explanation of the coin struck at Groningen in the year 1672 in commemoration of the successful defence made by the students of the university of Groningen when the city was besieged by the Elector of Cologne and the Bishop of Münster. 4. "De Hastis Veterum, Amst. and Leips., 1757," 4to.; a posthumous work, part of which was already printed when Alstorph died; but it was not published till the above date, when it was edited, with a preface by Sax, the author of the *Onomasticon*. (Saxius, *Onomast. Literar.*, pars v. 534.) C. J. S.

ALSTRÖMER, CLAS, the son of Jonas Alströmer [ALSTRÖMER, J.] and his wife Margareta Clason, was born at Alingsås on the 9th of August, 1736, and lost his mother when he was two years old. He was at first considered a dull ill-natured boy, but his father, who was concerned at hearing this report of him, contrived, by taking a share in his childish amusements, first to obtain his confidence, and then to arouse his curiosity; after which the boy made rapid progress both in his moral character and his studies. He was sent with his elder brothers, August and Patrick, to the university of Upsal, where he paid particular attention to natural history, mechanics, and agriculture, under

the guidance of Linnæus, Wallerius, and Berch. His father, who had himself acquired most of his knowledge by travelling, sent his three sons on a tour through the south of Sweden at Midsummer, 1753; and the pleasure and instruction derived from it seem to have kindled a strong wish in Clas to travel still more. On his father giving him the choice of his mode of life, he selected agriculture and the management of sheep, the improved breeds of which the elder Alströmer had been the first to introduce into Sweden; and he expressed a strong wish to travel in Spain, to discover, if possible, the cause of a degeneracy in the Swedish flocks, which he considered not to be attributable entirely to climate. He returned for some time to Upsal to complete his knowledge of natural history, preparatory to this journey, and while there kept up a friendly rivalry with Forskål, Bergman, and Solander. In 1760 he landed at Cadiz, provided with a strong letter of recommendation from Linnæus, travelled fifteen months in Spain, entered France in November, 1761, travelled through that country and Italy, and returning to Paris passed over to England in May, 1763, and remained there till June, 1764, in the November of which year he arrived home again at Alingsås. His health was much impaired by his travels. He had suffered from illness, caused by being caught in a snow-storm on the mountains of Castile in March, 1761, and in London he was attacked by a disorder which confined him for three months to his room. This brought on a difficulty in moving his hands and feet, which never left him after his return, and gradually increasing, ultimately deprived him of the power of voluntary movement. This singular disease, the cause and progress of which were equally inexplicable to the most eminent physicians of Europe whom Alströmer consulted, did not reach its climax till the year 1796, and during this long interval the patient was as active as it permitted him to be. In 1771 he married Sara Catharina Sahlgren, the sister of a wealthy merchant, with whom he entered into partnership; and for the next six years he was closely occupied with the superintendence of some mines and landed property belonging to the firm. On Sahlgren's death in 1776, Alströmer, who began to feel his infirmities increasing, retired from mercantile life to superintend the management of a "Children's House" which had been established by Sahlgren's will, and the disposal of a considerable fund which had been left by him for the promotion of science. Alströmer was in the habit, according to his friend's request, of proposing several questions yearly, generally on subjects of agriculture and economics, the best answers to which were recompensed with a premium awarded by the Royal Academy of Sciences. These answers form a valuable

series of essays, and occupy several volumes, which are generally found accompanying the Transactions of the Academy. Part of the fund was assigned to men of science for the purpose of enabling them to prosecute particular researches, a method recently adopted by the British Association; part to students to enable them to travel for improvement, in the manner of the travelling fellowships at Oxford; and part employed in the purchase and distribution of useful books, and the reward of useful discoveries, in the same way as has often been done by the House of Commons. The latter years of Alströmer's life were not altogether fortunate. The Children's House, which he managed in such a way as to promote his favourite object of improving Swedish agriculture, by introducing a better class of agriculturists, was found to be so expensive, that the plan at first adopted was considerably contracted in 1792, leaving the institution much in debt, and some speculations which Alströmer had warmly recommended for introducing Swedish manufactures into North America, while those of England were excluded, during the American war, turned out so ruinous, in consequence of the unexpected conclusion of peace, that the great house of Sahlgren and Alströmer was obliged to stop payment, though the debts of the firm were afterwards paid in full. Alströmer died at his country seat at Gåsewadsholm, in Halland, on the 5th of March, 1796.

Alströmer had kept a minute diary of his observations on his travels, almost all of which was destroyed by an unfortunate fire at his residence. From a few specimens of what remained, given by his biographer Dubb, it may be inferred that the whole would have been very valuable, as the writer was in the habit of examining the arts and manufactures of the different countries which he visited, with unusual knowledge and powers of observation. He was the author of numerous articles in the Transactions of the Swedish Academy of Sciences, and of one separate publication, "*Tal om den finulliga Får-Afveln*" (Stockholm, 1770, 8vo.); a speech, as president of the academy, on the breeding of fine-woolled sheep. This work is a masterpiece of its kind, comprising the results of the author's observations on his journey in Spain, and of his investigations into the history of the Spanish breeds for centuries. He applies these results to support the Linnæan maxim, that all offspring inherit the outward form of the father, but in mind and disposition resemble the mother. It is observed by Dubb, that Darwin, who supported the same view a quarter of a century later in his *Zoonomia*, did so with far less learning and less effect than his Swedish predecessor. Alströmer enjoyed numerous public honours: he was a member of the council of chancery, and in 1778 was raised to the dignity of

baron. A more durable distinction was awarded him by Linnæus, who gave the name of *Alstroemeria* to a beautiful genus of plants belonging to the natural order Amaryllidaceæ. (Dubb, *Aminnelse-Tal öfver Clas Alströmer*, Stockholm, 1796, 8vo.; Wikstrom, *Conspectus Litteraturæ Botanicæ in Svecia*, p. 22.) T. W.

ALSTROMER, JONAS, was born on the 7th of January, 1685, at Alingsås, at that time a small town of about a hundred and fifty inhabitants. His parents were so poor, that after being taught to read and write, he was sent to service at the house of a colonel in the neighbourhood; but he soon left this place for the shop of a small trader in Eksjö, where he continued till the ill-treatment of his master forced him to leave. After a few more changes he set out for Stockholm to seek his fortune. Here a merchant of the name of Alberg, who had resolved to set up in business in London, engaged him to accompany him as book-keeper. The young adventurer assumed the name of Alström, from the name of the stream on which he was born, being the first of the family who had aspired to the dignity of a surname. On his passage he took his share of work with the sailors, a circumstance which had nearly turned much to his injury, for he had scarcely set foot on land at London, on the 1st of May, 1707, when he was laid hold of by a press-gang, and rescued with difficulty out of their hands by a comrade, who could hardly persuade them that he was a clerk. In the course of three years Alberg failed, and Alström seems to have attributed his ill fortune to his having set sail from Stockholm not only on Sunday afternoon, but during divine service. In the same year, 1710, the clerk set up in business on his own account as a ship-broker, and procured letters of naturalisation. His first thought, on his success, was to impart a share of it to his family. His father was dead, but he sent support to his mother, who was still living, and he invited over to England his younger brother and two sisters. The brother he instructed in trade, and then sent out to Portugal, where he died in 1716. Of the two sisters, the elder managed the household affairs, and the younger learned book-keeping and trade, at which she became so clever, that during Alström's occasional absences from the counting-house, she used to carry on the business and maintain an extensive correspondence. Alström was now comfortably settled if it had not been for the contrast which he could not help drawing between the prosperity of the country he lived in and the misery of that he had left behind. "As a citizen he was an Englishman," says his biographer, "but he was at heart a Swede." He watched impatiently for the return of Charles XII. from his captivity at Bender to lay before him his plans of im-

provement; and when the welcome news arrived, he hurried off to Sweden, but soon found that during the life of that king there was no chance of his schemes being listened to. He did not return, however, without effecting something; for, having observed that the English woollen manufactures constituted the principal exports to Sweden, he had taken with him a stock of thirty sheep for the purpose of improving the Swedish wool, and presented them to friends at Gottenburg and Uddevalla; and this flock was the origin of a great improvement in the wool of Sweden. He had also, during his residence in Stockholm, directed attention to the English Navigation Act as the source of English prosperity, and this afterwards gave rise to a similar measure on the part of Sweden, known by the name of the "Product Placat," or "Produce Proclamation," to which is attributed the improvement which was speedily observed in commerce, ship-building, and navigation. On leaving Stockholm he went to Germany, and the ship in which he sailed being captured on the voyage by a Danish cruiser, he claimed and obtained his liberty in the character of an English merchant. For the next four or five years he travelled in different parts of Europe, still with the view of finding manufactures to transplant, and then found it necessary to attend closely for two or three years to business in London, where he was nominated Swedish consul, and received the payment of a subsidy which the English government at that time allowed to Sweden. The wish of his heart was at length gratified. In 1723 he left London for Paris, and sent on before him to Sweden a Dutchman, who established the first cotton-printing manufactory in the country at Sickla. From Paris he wrote to Stockholm to obtain the privileges he considered necessary for the establishment of a factory for weaving, and at St. Germain engaged some English stocking weavers to accompany him to Sweden. The privileges were granted, and in 1724 weaving was fairly commenced at Alingsås, the native place of Alström, which he had selected eight years before as an eligible spot for his purpose. After a time, he found that his capital was not sufficient to carry on the undertaking, and his neighbours were more disposed to be a hindrance than a help. When just on the point of throwing everything up and returning to England, he heard that a meeting of forgemasters was about to take place at Carlstad on business, and he determined to make a last effort. He travelled to Carlstad, got into conversation with one of the forgemasters, and by his assistance the whole body was prevailed on to advance Alström some money for present needs, and appoint a meeting at the fair of Christinæhamn. The crisis was now past. at the fair a joint-stock company was formed, and soon after the king, Frederick of Hesse-

Cassel, took forty shares, and, as a matter of course, many of the nobility and the senate followed the royal example. From this time the main interest of Alström's biography ceases, and nothing remains to be told but a series of useful efforts and merited honours. He procured, with difficulty and expense we are told, a skilful "spinster" from England, who first instructed the Swedish women in the art of spinning wool. He imported flocks of sheep from England, Spain, and Eiderstedt, and goats from Angora. He made experiments for the introduction of different kinds of dyeing plants, and also of tobacco and potatoes. He introduced improvements in the manufacture of cutlery, in tanning, and in ship-building, from foreign countries. By these multifarious occupations he contributed more to the benefit of his country than to the augmentation of his own fortune. What he lost in wealth, however, was made up in honour. In 1739 he was made a member of the Council of Commerce, with an understanding that he was to give as much of his time to it as he could spare from the factory at Alingsås; but he took such an interest in the occupation, that he often gave all his time to the council. In 1748, when the royal order of the North Star was instituted, he was one of the earliest knights, and in 1751, at the coronation of King Adolphus Frederick, he was ennobled, and also honoured, as is customary on such occasions, with an additional syllable to his name, which was changed from Alström to Alströmer. From that time he had a great influence on all the resolutions of the states with regard to commerce and manufactures, and they testified their regard to him on various occasions. So early as 1749, when a great part of the buildings at Alingsås was destroyed by fire, they voted a public contribution for their restoration. In 1760 they passed a resolution that a bust of Alströmer should be made at the public expense, and placed in the Exchange at Stockholm. About the same time the Academy of Sciences ordered a medal to be struck in his honour. He had taken a distinguished part in the establishment of this Academy. In 1739 the project of founding one was mentioned to him by two of his friends who had conceived the idea. "There was no occasion," his biographer says, "for mentioning such a thing to him twice;" he took it up warmly, spoke to three other friends, and the first meeting of that illustrious body, then consisting of six members, was held in a room in his house. The six were—Triewald, who had studied in England and was an active member of the Royal Society, Count von Höpkens, Alström himself, Linnæus, one of his most intimate friends, Cederhjelm, and Bjelke. He did not long survive the distinctions awarded him by the States and Academy. He died on the 2d of June, 1761, in his seventy-seventh year. He

was twice married, and had six sons and two daughters, but only four of the sons survived him; three of whom, Patrick, August, and Clas, but more especially Clas, rose to eminence. It is stated by Hirsching, that at the time of their father's death 18,000 persons were employed in the silk and woollen manufacture in Sweden.

Alströmer was the author of a few short works on the practical questions which occupied his life. Rosenhane enumerates the following:—1. "Den Svenske Fåraherdens trogne Vägvisare, med Bihang om Potatoes" ("The Swedish Shepherd's faithful Guide, with an Appendix on Potatoes"). Stockholm, 1727, 12mo. 2. "Fåraherdens hemliga Konst" ("Shepherds' Secrets"). Stockholm, 1773, 8vo. 3. "Sveriges Välstand om det vill" ("Sweden's Prosperity, if it will"), Stockholm, 1745, 8vo., a speech delivered as president of the Academy of Sciences on the occasion of laying down that office, which is held by rotation for three months at a time. 4. "Undervisning om en rätt Fåraskötsel" ("Instructions on the right Management of Sheep"). Stockholm, 1746, 8vo. This was published in the name of the College of Commerce, of which he was a member. 5. "Om Schäffariernes Nytt" ("On the Use of Sheep-breeding Establishments"), Stockholm, 1759; another speech as president of the academy. Rosenhane also mentions, without indication of date, "Undervisning om Jordpärons Plantering" ("Instructions on planting Potatoes"), which was issued by the College of Commerce, and read from the pulpits. Between his first publication on this subject and his second, a Swedish name for the vegetable had been invented,— "jordpäron" or "earth-pears," a circumstance which shows that the article was getting into use.

The motto which Alströmer adopted when made a knight of the Polar Star was "Fäderneslandet" ("Fatherland"), than which none could be more appropriate for him. This motto won speedy favour: from 1762 to 1771 it was adopted for that of the crown prince, and from 1771 to 1792 for the national motto of Sweden. (Kryger, *Aminnelse-Tal öfver J. Alströmer*; Rosenhane, *Anteckningar hörande till Vetenskaps-Akademiens Historia*, p. 173. 444.; Aurivillius, *Catalogus Bibliothecæ Upsaliensis*, i. 23; Hirsching, *Historisch-literarisches Handbuch*, i. 36.) T. W.

ALT, ELIAS, a German painter of Tübingen of the sixteenth century. He painted a set of portraits of the professors of the university of Tübingen, which was cut in wood and published in 4to., in 1595, at Tübingen, under the title "Imagines Professorum Tübingensium." The prints are badly executed. Alt himself and Jacob Züberlin made the drawings upon the wood, and they were cut by Jacob Lederlein. This painter is called Altzius by Heineken. (Möhsen, *Verzeich-*

niss einer Sammlung von Bildnissen grösstentheils berühmter Aerzte; Nagler, *Neues Allgemeines Künstler Lexicon*.) R. N. W.

ALT, FRANZ JOSEPH NICOLAS, BARON DE TIEFENTHAL, belonged to a patrician family in the canton of Freiburg in Switzerland, and was born in 1689 at Freiburg. In 1708 he entered the military service in the Swiss guards of the King of France, and was afterwards engaged for a time in the Austrian service. He then returned to his own country and began to take an active part in its administration. In 1737 he became schultheiss of the canton of Freiburg, which dignity he held until his death in December 1770.

During the first period after his return to his own country Alt devoted most of his time to the study of the history of Switzerland, and the results of his labours he published in his French history of that country with the title "*Histoire des Helvétiens, aujourd'hui connus sous le nom des Suisses*," Freiburg, 1749-52, 10 vols. 8vo. This work, the only one Alt wrote, contains a very detailed history of Switzerland, and many valuable original researches, especially on matters concerning the canton of Freiburg. But it has great defects: his language, the author not being a perfect master of French, is incorrect; there is a want of sound criticism, and Alt does not seem to have been well acquainted with the topography of his country, as there are many errors in this respect. The author does not state the authorities from which he derived his information, and evinces a great partiality for the Roman Catholic cantons of Switzerland. The unity of the work is also much injured by the numerous discussions on matters which have little or nothing to do with the main subject. The work ought for these reasons not to be used without great caution. It has been suggested by Haller that Alt was misled by persons who assisted him in his history. (Zurlauben, *Histoire Militaire des Suisses*, viii. 326.; G. E. von Haller, *Bibliothek der Schweiz. Geschichte*, iv. 263.; *Verzeichniss Schweizerischer Schriftsteller*, i. 15.; Adelung, *Suppl. to Jöcher's Allgem. Gelehrten-Lexicon*, i. 648.; Meyer von Knonau, in Ersch und Gruber's *Allgem. Encyclopædie*, iii. 227.) L. S.

ALTA'NI, a noble Italian family in the province of Friuli, whose heads were anciently counts of San Vito, and from 1617 counts of Salvarolo. Several of its members have attained distinction in literature and in active life. Four only will here be mentioned.

ALTA'NI, ANTO'NIO, an eminent prelate of the fifteenth century, was made bishop of Urbino, and died in 1450, when he was about to receive a cardinal's hat. He was very frequently sent as nuncio of the Holy See to foreign courts; and in that character he not only visited Great Britain, but was employed subsequently in a mission to France relating

to the disputes between Henry VI. of England and the French king Charles VII.

ALTA'NI, ANTO'NIO, was born in 1514 and died at an advanced age. He seems, although a layman, to have lived a more clerical life than his namesake of the preceding century. He is described as having been a pious and charitable man, whose pursuits were those of a recluse and thoughtful student; and his talents and rank made him the cherished friend of Bembo, Vittoria Colonna, the brothers Amaltei, and others, the literary ornaments of his time. He left in manuscript a large collection of poems, embracing two hundred and forty-two sonnets and seventeen canzoni, with epigrams and an elegy. Of these, and of the author's life, an account was contributed by one of his descendants to Calogerà's series of "*Opuscoli*." The single specimen of Antonio's poetry which is there given, possesses merit enough to make us sincerely regret that the other compositions of the poet should have been left to perish. The poem quoted is a canzone addressed to the Emperor Charles V. and Henry II. of France, and urging these princes to abandon their bloody quarrels and to unite for the purpose of freeing Christian Europe from the dangers threatened by the Turks. This piece cannot indeed be said to evince the highest degree either of imagination or of lyrical enthusiasm; but it is distinguished by great force and pregnancy of expression, and its tone of sentiment is singularly affecting. The ruling temper is a union of deep religious solemnity, with the dejection which a generous Italian could not but feel, in contemplating the wretchedness and dishonour inflicted upon his country by those bloody and treacherous times.

ALTA'NI, ENRI'CO, called Il Vecchio (the elder), died at an advanced age in 1648. He is known as a dramatic poet, and left several works of that kind in manuscript. His printed plays are the following:—"*L'Americo*," a tragedy; "*La Prigioniera*," "*Il Meham Bassà*," and "*Le Mascherate*," comedies. These dramas are extremely rare, and have not, so far as we are aware, found their way into any of the more modern collections. But they are mentioned with commendation by several historians of Italian literature; and their merit must be very high, if it be such as to justify Crescimbeni in ranking the author with Firenzuola, Il Lasca, Salviati, and other comic writers of the same class.

ALTA'NI, ENRI'CO, Il Giovane (the younger), was born in 1653 and died in 1738. He published several volumes of poems, a tragedy, and historical memoirs of his own family, entitled "*Memorie sopra la Famiglia de' Signori Altani, Conti di Salvarolo, 1717*." (Mazzuchelli, *Scrittori d'Italia*; Tiraboschi, tom. vii. part ii. p. 1178. 4to. ed. 1787—1794; Calogerà, *Raccolta di Opus-*

coli Scientifici e Filologici, xlvii. 265., 1752.; Fontanini, *Biblioteca dell' Eloquenza Italiana*, i. 378., 1753; Crescimbeni, *Storia della volgar Poesia*, i. 271. v. 181. ed. 1730; Quadrio, *Della Storia e della Ragione d' ogni Poesia*, v. 101., 1739—1752.) W. S.

ALTAPHLISI, HOBAISH (רביש אלתפליסי), a Jewish physician, of whom there is a collection of medical aphorisms extant among the oriental manuscripts in the Bodleian library at Oxford. They are written in the Arabic language, but in the Hebrew character, and bear date A.M. 5295 (A.D. 1535). The work is divided into fifteen sections, containing six hundred and seventy-six aphorisms. Sect. I. treats of fevers. II. Of the duration and crisis of diseases. III. Of blood-letting. IV. Of evacuation by purgative medicines. V. Of emetics. VI. Of surgical operations. VII. Of the disorders of women. VIII. On the preservation of health. IX. On exercise. X. On baths. XI. On food and drinks. XII. On sanatory medicines, or such as are useful for preserving the health. XIII. On remedies which act by their own innate power. XIV. Of ambiguous diseases, or such as are not clearly distinguished by their names. XV. Of certain things wonderful in their nature, which are met with by physicians. (Urus, *Catal. MSS. Oriental. Bibl. Bodleian.*) C. P. H.

A'LTARAS, R. DAVID BEN SOLOMON, (ר' דוד בן שלמה אלתראס), a Venetian rabbi who lived at the beginning of the eighteenth century. He is the author of "Dibre Haberith" ("The Words of the Covenant"), or instructions concerning those things which are to be read from the Holy Scriptures and from the Talmud on the night before circumcision: it was printed at Venice at the press of the Bragadini by Moses Chai ben Joseph Vintorini, A. M. 5467 (A.D. 1707), 8vo. Wolf has also assigned this work to R. David Altevath. Rabbi David Ben Solomon Altaras appears to have been chief rabbi of the Spanish synagogue in Venice, as his censuræ are found at the beginning of various rabbinical works printed in that city; as in the "Halachoth Ketannoth," printed in Venice A. M. 5464 (A.D. 1704), also in the "Or Kadmon" of R. David Ben Aben Zimri, *ibid.* A. M. 5463 (A.D. 1703). He is also the author of a gratulatory epistle to the author of the book called "Etz Hadaath Tob ve Rang" ("The Tree of the Knowledge of Good and Evil"), which forms a part of the "Bechinath Olam" of R. Jedadja Happenini." (Wolfius, *Biblioth. Hebr.* iii. 179—208.)

C. P. H.

A'LTARAS, R. MOSES (ר' משה אלתראס), a Spanish rabbi who filled the office of chief rabbi in the Spanish synagogue at Venice towards the end of the sixteenth century. He is the author of a work in the Spanish language the title of which is as follows: "Libro de Mantenimiento del Alma,

en el qual se contiene el Modo con que se a de regir el Judio en todas sus Acciones, traducido del Hebraico al Spagnol por Mose Altaras, an. 5369" ("The Book of the Sustentation of the Soul, in which is contained the Manner in which the Jew should conduct himself in all his Actions"). It was translated from Hebrew into Spanish by Moses Altaras, A. M. 5369 (A.D. 1609); at the end we find, "printed at Venice, by Baldisera Bonibelli, A. D. 1609; it is in 4to. It appears from the preface of this rare book, which is given at length by Wolff from a copy in his own possession, that the same work had been before printed under the title of "Shulchan Happanim" ("The Table of the Person"), which is rendered in Spanish "Mesa del Alma" ("The Table of the Soul"). This was printed in Venice, A. M. 5362 (A. D. 1602), in 4to., in Spanish, but in the Hebrew character, and it must have appeared in print still earlier, as Wolff says he saw it cited by its title "Mesa del Alma" on the title of a Spanish version of the prophets Isaiah and Jeremiah, printed at Saloniki, A. M. 5329 (A. D. 1569), 4to. It appears to be an abbreviated translation of the "Schulchan Aruc" ("Spread Table") of R. Joseph Karo, which work itself is a compendium of the "Arba Turim" ("Four Orders") of R. Jacob Ben Asher: both these works are of great authority among the Jews. The "imprimatur" of R. Moses Altaras as arch-rabbi of the Spanish synagogue at Venice appears in the beginning of the book called "Tesoro dos Preceptos" of R. Isaac Athias, printed at Venice, A. M. 5387 (A. D. 1627), in 4to. (Wolfius, *Biblioth. Hebr.* i. 811.; iii. 737—740.)

C. P. H.

A'LTARAS, R. SOLOMON (ר' שלמה אלתראס), a Venetian rabbi of Spanish descent, the father of R. David Ben Solomon Altaras. He is the author of "Leket Haomer" ("The Collection of the Speaker"), which is a collection of prayers and ejaculations for private use. It was printed at Venice at the press of the Bragadini, A. M. 5478 (A. D. 1718), in 16mo.

C. P. H.

AL-TA'RI'KHI'. [AHMED AR-RA'ZI'.]

ALTDORFER, ALBRECHT, a painter and engraver of Germany, of the sixteenth century, and one of the most eminent of the old German masters. Sandrart, who has been followed by others, states that Altdorfer was born at Altdorf in Switzerland; but according to the most received account, he was born at Altdorf near Landshut in Bavaria, and in 1488. This has been sufficiently shown by Heineken, to whom it was pointed out by a senator of Regensburg and a distinguished amateur of the arts of the name of Wild, who was confirmed in the opinion that Altdorfer was a Bavarian by several documents which he discovered in Regensburg concerning his family, which was known in that place from the fifteenth century. Al-

brecht Altdorfer was registered among the burgesses or bürger of Regensburg in 1511; and after having successively filled the various civil stations requisite, he was made member of the interior senate, and was appointed architect of the city of Regensburg. He was probably the son of, or at least related to, Ulrich Altdorfer, an artist of Regensburg, who gave up his right of burghership in 1491. Albrecht Altdorfer died without issue in 1538.

Although this artist was one of the most eminent of his time, all we know of him, in addition to what has been said, is that he lived chiefly in Regensburg. He is said to have been a pupil of Albert Dürer in painting and in engraving; but this wants confirmation. Regensburg was formerly rich in the works of Altdorfer, but many have been removed from it: a nearly complete collection of his plates, which was presented to the town library of that place by the stadtgerichts-assessor Peuchel, has been removed to Munich, together with some of his drawings: some of his paintings, however, remain still in Regensburg.

Altdorfer devoted himself more to engraving and cutting in wood than to painting, and his pictures are accordingly not very numerous. He seldom painted other than very small figures. The only large figures mentioned to be by him are some at the convent of Molk; and these have been generally attributed to Albert Dürer: they are as large as life, and consist of the Saviour, with Mary and John on each side; and St. Peter, St. Catherine, and another saint. In his pictures of small figures Altdorfer was equal to Albert Dürer. His most remarkable work, and certainly one of the most extraordinary productions of the old German school, is the victory of Alexander the Great over Darius in the battle of Arbela: it contains perhaps more figures than any other picture, but they are very small; and the design is in the pure Gothic taste. All the actors in this singular scene are dressed in the German military costume of the period; and the circumstantial detail of the parts, both of costume and the general accessories, is perfectly surprising: there is nothing indistinct in the picture, and yet perhaps there is nothing that one would expect to find in such a scene that is not to be found there. This picture has not been engraved, but there is a good description of it in Fiorillo's "History of the Arts of Design in Germany," vol. ii. p. 407, 408. It is marked with Altdorfer's monogram, an A within an A, is dated 1529, and is now in the Pinakothek at Munich. It was formerly in the gallery of Schleissheim, and was taken by the French to Paris, and Napoleon was so much pleased with it that he ordered it to be hung up in his bath-room at St. Cloud, where it remained until 1815. There is also at Vienna a remarkable small picture by Altdorfer, of the

birth of Christ: it contains many figures, is a night scene, and is lighted with very great effect. In the Pinakothek at Munich there are only two of Altdorfer's pictures, the battle of Alexander, just mentioned, and a Susannah and the Elders, which is marked like the other, and is dated 1526: the background is a good landscape, a department in which Altdorfer excelled most artists of his time in Germany: he paid, however, no attention to distance, for the farthest objects are as distinctly made out as the nearest. At Schleissheim there are several of his pieces; and there are some at Nürnberg. In the latter place, according to Sandrart, are his two last pictures — a Crucifixion, in the Royal Gallery in the Castle; and a St. Jerome, in the St. Morizkapelle. The picture of Shadrach, Meshach, and Abednego, in the gallery at the Castle of Nürnberg, (not in the town-hall, as is stated in the article ALDEGREVER,) is attributed by Dr. Nagler to Altdorfer, in nearly the same words in which he, a few pages above, attributes it to Aldegrevier. Altdorfer's woodcuts and his engravings upon copper and pewter are very numerous: Heineken, Huber, Bartsch, and Dr. Nagler have given lists of them, more or less complete. His engravings on metal amount to about one hundred and twelve, and his woodcuts to about eighty. The woodcuts are the best, but they are inferior to those of Albert Dürer; and the metal plates of Dürer and the works also of Aldegrevier are very superior to Altdorfer's engravings of the same kind. Altdorfer is called by the French "Le Petit Albert," in contradistinction to Dürer: his prints are generally very small, and he is one of the so-called little masters, on that account. His woodcuts are executed with great freedom, but they are slight; and it is owing to their slowness that the defects conspicuous in his other plates, more elaborately worked, owing to the nature of the material, are in these little apparent: in his plates the drawing is often very incorrect, especially in the extremities.

Holbein is said to have studied the cuts of Altdorfer; upon which Strutt remarks, "This opinion seems to me to be well grounded; for evident traces of the style of Altdorfer appear in the prints of that inimitable artist, prodigiously improved indeed, as well with respect to the spirit and taste of the design as to the excellency of the execution."

Altdorfer's prints consist of illustrations of sacred history, Roman history, and ancient mythology; three portraits (his own, Luther's, and another); some landscapes, and some goldsmiths' work, such as vases, cups, &c.; and they are dated from 1500 until 1525. Heineken notices a plate dated 1525, but it has not the monogram of Altdorfer. The fact of his principal paintings being dated later than the last date found upon his prints would seem to imply that he latterly gave up engraving,

and devoted himself entirely to painting : one of his pictures is dated 1538, the reported year of his death.

The following are his principal woodcuts :— The History of the Fall of Man and of his Redemption, in forty small prints : thirty-eight of this series were afterwards published by a person whose initials were G. L. F. as the work of Albert Dürer ; yet in the preface to the set he says that they were certainly by Altdorfer : they are accompanied by descriptions in verse ; the title is as follows :— “ Alberti Dureri Noriberg. German. Icones sacræ, in historiam salutis humanæ, per redemptorem nostrum Jesum Christum Dei et Mariæ filium instauratæ ; &c. . . . Nunc primum e tenebris in lucem editæ.” 1604, 4to. Some of the cuts used for this edition were the original cuts by Altdorfer, others were copies. The beautiful Virgin of Regensburg, from the image of the Virgin formerly in the cathedral of that place, is one of Altdorfer’s largest cuts, being twelve inches and a half high by nine broad ; it is printed in chiaro-scuro, and has the following inscription :— “ Gantz schön bistu mein freundtin und ein makel ist nit in dir” (All beautiful art thou, my friend, and a blemish is not in thee). The Pilgrimage to the Virgin of Regensburg, twenty inches and a half high, and fourteen and a half broad, not by Altdorfer, according to Bartsch ; a Massacre of the Innocents ; a Resurrection of the Saviour ; and other pieces from the Old and New Testaments.

Of his metal engravings the best are, a Madonna and Child, in a landscape, about six inches high and four broad, engraved on pewter, after Albert Dürer ; and a Crucifixion, measuring about five inches and a half high by three and a half broad. Sandrart praises an Ensign-bearer, an Abigail, a Pyramus and Thisbe, and a Crucifixion. (Sandrart, *Teutsche Academie der edlen Bau—Bild—und Mahlerey—Künste* ; Heineken, *Dictionnaire des Artistes*, &c. ; Strutt, *Dictionary of Engravers* ; Fiorillo, *Geschichte der Zeichnenden Künste in Deutschland und den Vereinigten Niederlanden* ; Huber, *Manuel des Amateurs*, &c. ; Bartsch, *Le Peintre Graveur* ; Nagler, *Neues Allgemeines Künstler Lexicon*.) R. N. W.

ALTEN, CHARLES, the youngest son of Eberhard, baron Alten, of an ancient Protestant family in Hanover, was born at Burgwedel on the 20th of October, 1764. He entered the army as ensign in the foot-guards of the electorate in 1781. On the breaking out of the war with France in 1793 he had risen to be captain, in which rank he served at the siege of Valenciennes, and throughout the war in Flanders, distinguishing himself particularly at the battle of Hondschotte, and in a desperate sortie from the fortress of Menin in 1794. On the war in Flanders being given up, in 1795, the Hanoverian troops were placed on the peace establishment. In 1803, when the French took possession of Hanover,

Alten left for England, and entered the British service. His example being followed by many others, the formation of “ the King’s German Legion” was resolved on, and Alten became colonel-commandant of the light battalion. The legion served with distinction in Germany, at Copenhagen, and with Sir John Moore’s army in the Peninsula, after which it was engaged in the unfortunate Walcheren expedition. In 1811 it was again ordered to the Peninsula, and took part, as an independent brigade, in the victories of Badajoz and Albuera. In 1812, Alten, then major-general, was placed by Wellington at the head of the light division ; and from thenceforward to the conclusion of the war in 1814 the division and its commander achieved a brilliant reputation, enhanced by each successive battle, the list including those of Salamanca, Vittoria, the Pyrenees, Nivelles, Orthés, and Toulouse. When peace was proclaimed, and General Alten took his leave of the division, he was presented with a valuable sword by the British officers ; and the high opinion formed of him by the Duke of Wellington is testified in his despatches of the time.

After for a short time commanding the Hanoverian troops in the Netherlands, Alten was recalled into active service by the return of Napoleon. The Duke of Wellington gave him the command of the third division, whose services were most important throughout the 16th, 17th, and 18th of June, 1815. At Waterloo, the brunt of the battle fell on this division, which sustained it nobly, animated by their commander, who was at last wounded and carried from the field. On his recovery he was created a count, and appointed to command the Hanoverian troops of the army of occupation in France. During the long peace he received many marks of honour. George IV. made him colonel of the Yager guard, which was chiefly composed of the disbanded German legion, and also inspector-general of infantry ; and by William IV. he was made minister of state, and placed at the head of the war department. He was also a knight of all the most distinguished orders of Europe.

Count Alten died on the 20th of April, 1840, at Botzen, in the Tyrol, on his return from a journey to Italy for his health. His remains were removed to the family seat at Wilkenburg, near Hanover, and interred with military honours. (Beamish, *History of the King’s German Legion*, ii. 860, &c. &c. ; *United Service Journal* for 1840, part ii. p. 244. ; *Despatches of the Duke of Wellington* (edited by Col. Gurwood), x. 307. xii. 480, &c.)

J. W.

ALTENSTEIG or ALTENSTAIG, JOHANNES, a German Roman Catholic theologian who lived during the first half of the sixteenth century. The time of his birth

and death is unknown; but the period of his literary activity was the time when Luther commenced the work of the Reformation. He was a native of Swabia, and was for a time professor of theology at Tübingen. In a work published in 1523, he calls himself a priest at Mindelheim. The works through which Altensteig is known are — "1. Vocabularium Vocum quæ in Operibus Grammaticorum plurimorum continentur." 1508, 4to., reprinted at Hagenau in 1512 and 1515, 4to. Along with each word in this vocabulary of technical terms used in grammars, the corresponding German term is given. 2. "Vocabularium Theologicum." Hagenau, 1517, fol.; a new edition of which, entitled "Opus repurgatum," appeared at Venice, 1579, 4to.; and a third, with additions by Johannes Tytz, Venice, 1583, 4to. 3. "Commentarius in Henrici Bebelici triumphum Veneris." Strassburg, 1515, 4to. 4. "Ars Epistolandi." Hagenau, 1512, 4to. 5. One of his works, on the way to salvation, is written in German prose, under the title "Ain Nützlich und in heiliger Geschrift gegründete Unterricht, was ein Christen mensch thun oder lassen soll, dass er selig und nicht verdamt werd," Strassburg, 1523, 4to. (Jöcher, *Allgemeines Gelehrten-Lexicon*, i. 306.; Adelung's *Supplement*, i. 652.) L. S.

ALTENSTEIN, KARL, BARON VON STEIN VON UND ZUM, the late Prussian minister for public instruction, was born at Anspach on the 7th of October, 1770. He lost his father at an early age; but his mother, a lady of great intellect and accomplishments, devoted the utmost care to the education of her children. Karl imbibed from her a love of sound knowledge, and at the same time acquired that outward polish which was requisite for the career to which she destined him. The baroness was assisted in educating her son by able teachers and by the professors of the gymnasium of Anspach. After he had gone through the elementary course, he went to the university of Erlangen and afterwards to Göttingen, where he devoted himself principally to those branches of knowledge which would qualify him to take a part in the administration of his country. After the completion of his studies he began his career by acting as referendarius to the board of military affairs and the royal domains (Kriegs und Domainenkammer) in his native town. Owing to the skill and prudence which he showed in the discharge of his duties, he rose rather quickly through the various official stages through which persons engaged in the service of the state of Prussia must pass, to the rank of councillor to the same board. At this time a board of administration for the county of Sayn-Altenkirchen had been established at Anspach, and Baron Altenstein was appointed one of its councillors. These offices afforded him

abundant opportunities of gaining a practical knowledge of state affairs and of preparing himself for higher offices. In the year 1799, Hardenberg, then Prussian minister for foreign affairs, invited Altenstein to Berlin, where he obtained the office of ministerial councillor (Ministerialrath). A few years later he entered the financial department with the title of Geheimer Oberfinanzrath. In 1806, after the battles of Jena and Auerstädt, when Prussia was brought to the verge of destruction, Altenstein went with the government and the court to Königsberg. After the peace of Tilsit (1807), Altenstein, still engaged in the financial department, took a most active part in the great work of regenerating the Prussian state, and he so far gained the confidence of King Frederic William III., that after Baron von Stein had been obliged to resign his office of prime minister, Altenstein was placed at the head of the whole financial administration of the kingdom, which at that time required more than ordinary qualifications. He was assisted in his great work by Beyme, William and Alexander von Humboldt, Niebuhr, Stagemann, and others, all of whom worked in the same spirit with only one object before them — the regeneration and reorganisation of Prussia, whence it is difficult to specify the exact share which Altenstein had in the great reforms of Prussia during that memorable period. In 1810 Hardenberg, who had lived in retirement at Riga ever since the peace of Tilsit [HARDENBERG], was appointed chancellor of state (Staatskanzler), upon which Altenstein withdrew from public life, and devoted his time to the study of science, until, in 1813, he was called again to active life by being charged with the civil administration of the province of Silesia. In 1815, when the allied forces had entered Paris, Altenstein was commissioned to undertake the civil administration of those parts of France which were to be occupied by the Prussian troops; but this commission was afterwards changed and limited to concluding a financial convention with France, on the 18th of August, 1815. After this he undertook a work for which all Germany owes him a debt of gratitude. In the year 1814 an attempt had been made to recover the valuable literary treasures, the works of art, and the national monuments which the French had carried to Paris. The attempt then failed, and all hopes were given up. Altenstein, who was more deeply impressed with the importance of recovering those treasures than others, exerted all his energies, and Germany received back some of the most venerable relics of which she can boast. Towards the end of the year 1817 Altenstein was placed at the head of the ministry for ecclesiastical, educational, and medical affairs, an office to which he devoted all his energies down to the end of his life on the 14th of May, 1840.

During this long period of Altenstein's ministry the most important changes were effected in the three departments of which he had the administration. The first great work which he accomplished as minister of public instruction was the establishment of a university for the Rhenish provinces at Bonn, which was determined at the congress of Aix-la-Chapelle on the 18th of October, 1818. All the existing gymnasia of the kingdom were then subjected to a thorough revision, and new gymnasia were established in such towns as required them, and the system of improving them as well as the universities was continued by the minister to the end of his life. Many of the changes were highly beneficial to the nation. Their tendency in general was to extend the range of instruction, and especially to give to science a more prominent position in the gymnasia and universities. This was undoubtedly productive of much good, though it cannot be denied that the establishment of this system has been a great obstacle to the acquisition of a thorough knowledge of any one subject. The introduction of so many subjects into the gymnasia is the more unnecessary in Prussia, as there are different schools in which persons may prepare themselves for the various purposes of practical life. It is also a great defect in the regulations of Altenstein, that everything has become too mechanical, and is conducted like a military discipline, by which the minds of the teachers and pupils are crippled. There is too much government in this as in all departments of administration in Prussia. But popular education in Prussia was raised under the ministry of Altenstein to a state of excellence which has excited the admiration of all the civilised world, and has been imitated in several countries of Europe. This system extends to the Protestant as well as the Roman Catholic provinces, and it cannot fail to produce beneficial results, some of which have already begun to appear. In the administration of ecclesiastical affairs, Altenstein effected the happy union of the different Protestant elements in Prussia, although the means which the government employed in some instances were of a despotic character. The arrangements made between the Prussian government and the papal see respecting the Roman Catholic provinces of the kingdom, are considered a masterpiece of policy. The education of the priests was regulated by Altenstein on the same principles as that of Protestant clergymen, whereas formerly a Roman Catholic priest in the Rhenish provinces was frequently a man of no education whatever. The results of the minister's reforms in this respect have been of incalculable benefit. The regulations which he made respecting the medical profession and the practice of medicine deserve the attention of all governments which are really concerned

about the welfare of their subjects. The administration of Altenstein will render the long period of peace one of the most important in the intellectual and moral history of Prussia. (*Conversations-Lexicon*, under "Altenstein;" *Preussens Staatsmänner*, i., ii., and iv.; *Neue Jahrbücher für Philologie und Paedagogik*, xxix. 326.; Bülow, *Geschichte Deutschlands von 1806—1830*.) L. S.

ALTER, FRANZ CARL, a celebrated German Jesuit, was born on the 27th of January, 1749, at Engelsberg in Silesia. In October, 1766, he entered the order of the Jesuits in their province of Bohemia. After the order was suppressed, in 1773, he went to Vienna, where at first he maintained himself by giving private instruction in Greek; but he soon obtained the professorship of Greek in the academical gymnasium, and at the former Jesuit gymnasium of St. Anna at Vienna. These posts he held till the year 1801, when he was appointed conservator of the university library, the philological department of which was placed under his more especial superintendence. This place was more suited to him than that of teacher, as he did not possess the talent for gaining the confidence and esteem of his pupils. As librarian he always showed the greatest readiness to assist any scholar who applied to him. He died at Vienna, on the 29th of March, 1804.

Alter was not a man of great talent; but what was wanting in this respect he supplied by extraordinary diligence and accuracy, and he acquired great reputation as a scholar. He published several editions of Greek and Roman authors, and wrote a number of separate treatises on subjects of general philology. For his editions of ancient classics he carefully collated MSS., especially those of Vienna, to which he had access, and added the various readings which he discovered to his editions. The following editions are by him:—An edition of four dialogues of Plato (*Meno*, *Alcibiades I.*, *Phædo*, and *Phædrus*, Vienna, 1784, 8vo.), of *Lysias* (Vienna, 1785, 8vo.), of *Homer's Iliad* (Vienna, 1790, 2 vols. 8vo.), of *Cicero's "Tusculanæ Disputationes"* (Vienna, 1786, 8vo.), of *Lucretius* (Vienna, 1787, 8vo.), and others. Alter acquired great reputation by his edition of the chronicle of *Georgius Phrantzes*, which had never been published before, and of which he gave the Greek text with a Latin translation and notes, Vienna, 1796, fol. His critical edition of the *New Testament*, entitled "*Testamentum Novum, ad Codicem Vindobonensem Græce expressum, varietatem Lectionis addidit, &c.*," Vienna, 1787, 2 vols. 8vo., is not of great value: the arrangement is awkward, and he did not follow any fixed principle in selecting his readings.

As a general philologist Alter was one of the first Germans who extended the sphere of their studies to Eastern languages for pur-

poses of comparison. He possessed, what was then very rare, a knowledge of the Georgian, Sanscrit, Tagalian, and Slavonic languages; and his works on these subjects are still valued by competent judges. His principal works in this department are — 1. "Ueber Georgianische Literatur. Wien, 1798," 8vo. 2. "Philologisch Kritische Miscellaneen. Wien, 1799," 8vo. This work chiefly relates to the Slavonic languages. 3. "Ueber die Samskr-damische Sprache, vulgo Samskrit. Wien, 1799," 8vo. 4. "Ueber die Tagalische Sprache. Wien, 1803," 8vo. This work contains several supplements to the Petersburg "Vocabularium comparativum," in which Alter also gives an account of his literary labours, and of the numerous papers which he had contributed to various literary journals of Germany. (Pelzel, *Gelehrte aus dem Orden der Jesuiten*, 192.; *Allgemeine Literatur-Zeitung*, 1804; *Intelligenzblatt*, No. 72.; Baur, in Ersch und Gruber's *Allgem. Encyclopädie*, iii. 253, &c.)

L. S.

ALTESERRA, A. D. [HAUTESERRE, ANTON DADIN.]

ALTESERRA, F. F. [HAUTESERRE, FLAVE FRANÇOIS.]

ALTHAMER, or ALTHAMMER, ANDREAS, a celebrated German divine of the period of the Reformation, was born in 1498, at Brenz, near Gundelfingen in Suabia, whence he is sometimes called Andreas Brentius. His parents were country people, but took great care about the education of their son. He studied at the schools of Gundelfingen and Ulm, and afterwards at the universities of Tübingen, Leipzig, and Wittenberg. In the last of these places he adopted, in 1520, the principles of Luther. The year after this he was appointed teacher at the public school in Schwäbisch-Hall, and in 1525 pastor at Eltersdorf near Nürnberg. In 1526 he was made a dean of St. Sebald in Nürnberg. His great talents and varied knowledge made him one of the chief pillars of the Reformation, and his name became widely known in Germany. George, margrave of Brandenburg, invited him, in 1528, to undertake the office of chief pastor (stadtpfarrer) and dean of Anspach. Althamer accepted the offer, and in his new post he became a most active instrument in diffusing and establishing the doctrines of the Reformation in Anspach, Baireuth, and the neighbouring country. The margrave was well aware of the great practical wisdom of Althamer, and followed his advice in the most important ecclesiastical matters. Althamer took part in drawing up the articles of Schwabach, which contained the chief points of the Lutheran creed; and as the views respecting the nature of the presence of Christ in the sacrament differed from the opinion of the Swiss reformers, who denied the presence of Christ in the sacrament, a convention was held at Bern in 1528-9, at which Althamer also was present. In 1539 again he took an

active part in the theological "colloquium" at Nürnberg. In 1541 the margrave sent him as superintendent general to his Silesian principalities of Jägerndorf, Oppeln, and Ratibor; and it was chiefly owing to his exertions that Protestantism was diffused in Upper Silesia. Althamer died as pastor of Jägerndorf, in 1564.

Althamer was one of the most eminent among the German reformers, and the cause of the Reformation owes much to his energy and prudence. With great talents he combined a profound knowledge of theology, philology, and history; and notwithstanding his great activity in public life, he found leisure to gain no less distinction as a writer. Most of his works went through several editions. The best among them are — 1. "Diallage, hoc est, Conciliatio Locorum Scripturæ, qui prima facie inter se pugnare videntur." Nürnberg, 1528, 8vo. This was very often reprinted; and Sebastian Frank made a German translation of it, which appeared at Nürnberg, 1528, 8vo. 2. "Sylva Biblicorum Nominum," Nürnberg, 1530, 8vo., which was likewise very often reprinted. His other theological works are commentaries on portions of the New Testament, and several German treatises, as on the Lord's Supper, on Original Sin, on the Devil, &c. Althamer wrote only one work relating to classical antiquity, "Scholia in Cornelium Tacitum, de Situ, Moribus, Populisque Germaniæ." Nürnberg, 1529, 4to. This valuable commentary has frequently been reprinted, and is also contained in Schardius, "Scriptores Rerum Germanicarum," vol. i. Cluverius, the great geographer, entertained such a high opinion of this work that he made it the basis of his own book, "Germania Antiqua." (A list of Althamer's works is contained in Will's *Nürnberg Gelehrten-Lexicon*, vols. i. and v.; for the history of his life see Ballenstad, *Vita Althameri*, Wolfenbüttel, 1740, 4to.) L. S.

ALTHEN, JEAN, an important benefactor to France, whose name, however, remained in obscurity till the recent appearance of his biography in the collection published by the Montyon Society of Paris. Jean or Ehan Althen was born in Persia in the year 1711. His father had been ambassador from Shah Huseyn Mirza to the Emperor Joseph I., and was afterwards governor of a province; but the family was totally ruined and most of the members of it put to death in the troubles consequent on the Afghan invasion of Persia, and the rise of Nadir Shah. Ehan, then a youth, was taken, we are told, by "an Arab horde" to Smyrna, and there for fourteen years kept in slavery, employed in the cultivation and preparation of cotton and madder. The latter was, at that time, one of the principal articles of commerce at Smyrna, and the exportation of madder seeds was prohibited under pain of death. Althen

offered to the French consul to smuggle some out of the country ; his offer was communicated to the French ambassador at Constantinople and accepted, and he was provided with a passage to Marseille. At least, such is the inference to be drawn from the somewhat vague statements of Althen's French biographer, who says that the French consuls in the Levant, "prodigal of their lives," were looked upon as a sort of successors to the early crusaders ; that Althen "sheltered himself at Smyrna, beneath the shade of the banner of France," &c. ; and he adds, in the next paragraph, that both the ambassador and the consul were prepared to disavow Althen, in case he had been taken with the seeds of madder in his possession. He reached Marseille in safety, but found that no arrangements had been made for taking him on to Paris, and he was therefore compelled by poverty to remain in Marseille, till he was fortunate enough to attract by his handsome person the notice of a young woman, who, on his embracing the Roman Catholic religion, married him, and brought with her a fortune of twenty thousand crowns. He now made his way to the court of Versailles, had a two hours' interview with Louis XV., on whom he left a favourable impression, and soon after set up an establishment near Montpellier for the purpose of introducing a new system of cultivating and manufacturing silk. In following up this project, the introduction of madder seems for a time to have been overlooked or forgotten ; nor was it until Althen had been ruined by the failure of the silk establishment that he seriously applied himself to his other scheme. In frequent journeys through France he had remarked that the Comté Venaissin was peculiarly adapted for the cultivation of that plant. He removed thither, commenced his experiments on the estate of Madame de Clausenette, continued them on that of the Marquis of Caumont, and met with complete success. The political circumstances of the country prevented him from reaping the advantages that might have been expected. The Comté Venaissin and the territory of Avignon were at that time in possession of the pope, and the exportation of their products into France was obstructed by exorbitant duties. After all his exertions, Althen died in poverty in 1774, in a small house on the estate of his patron the Marquis of Caumont, in which he had resided for the preceding twelve years. He left an only daughter, who continued to live in poverty even after the incorporation of Avignon with France, and when the country around her was growing rich on the product introduced by her father. In the commune of Monteux, in the arrondissement of Carpentras, it is stated that the value of the land has been increased a hundredfold by its application to the cultivation of madder.

The department of Vaucluse produces annually to the value of twenty million francs. The daughter of Althen made a public appeal to the charity of the department, but apparently in vain, as she died in an hospital, it is said, on the very day that a monument was erected by the council of Vaucluse to the memory of her father. The inscription of this monument is as follows : — "To Jean Althen, a Persian, the introducer and first cultivator of madder in the territory of Avignon, under the auspices of the Marquis of Caumont, in MDCLXV, the Council General of Vaucluse, MDCCCXXI." (*Life*, by Alphonse Rastoul, in *Portraits et Histoire des Hommes Utiles, publiés par la Société Montyon*, ii. 247—252.) T. W.

ALTHOF, LUDWIG CHRISTOPH, was born at Detmold in 1758. After receiving his early education at Klosterbergen, he went, in 1778, to study medicine at Halle, and in 1780, for the same purpose, to Göttingen, where he took his doctor's degree in 1784, commenced practice in 1791, and was appointed extraordinary professor of medicine in 1794. In 1801 he went to Dresden, where he died in 1832, having some years previously been appointed second physician to the King of Saxony.

Althof's writings are — 1. "Observationes de Febre Petechiali, Diss. inaug." Göttingen, 1784, 8vo., a description of an epidemic which had prevailed at the end of 1782 and the beginning of 1783 in Ellershausen, a village a few miles from Göttingen, and in which he had the chief charge of the sick. 2. "Praktische Bemerkungen ueber einige Arzney-mitteln." Göttingen, 1791, 8vo., relating chiefly to the use of the different preparations of mercury, arsenic, and dulcamara. 3. "Programma de Efficacia Terræ ponderosæ salitæ." Göttingen, 1794, 4to., containing some of the first cases in which the hydrochlorate of baryta was successfully employed in the treatment of scrofulous diseases. 4. "Comm. de Cautelis quibusdam in Corpore Motitatione haud negligendis." Wetzlar, 1798, 8vo. Althof published a translation of S. Gallini's "Saggio d'Osserv. conc. i nuovi Progressi della Fisica del Corpo umano" at Berlin in 1794, and of Johann Andreas Murray's "Apparatus Medicaminum," in 5 volumes 8vo., at Göttingen, 1792. He also edited the latter work in Latin, in 6 volumes, in the same year and place. (*Callisen, Medicinisches Schriftsteller-Lexicon*, bde. 1. 26.) J. P.

ALTHUSEN, JOHANN, appears to have been born at Emden in the year 1556. He studied at Basel, where he is said to have taken the degree of doctor. In 1590 he was appointed professor of law in the academy of Herborn. About 1600 he succeeded Dathias Wiarda in the office of syndic at Bremen. The year of his death is uncertain : he was alive in 1617. He published

several works ; the most important are —1. A collection of the state papers of East Friesland, "Ostfriesisches Recess- und Accord-Buch ; d. i. Zusammenfassung aller Ordnungen und Decreten zwischen dem Grafen und Ständen von Ostfriesland." Emden, 1612, 4to. 2. A system of law, "Dicaeologicæ Libri III., totum et universum Jus quo utimur complectentes." Herborn, 1617, 4to., Frankfurt, 1618, 4to., Herborn, 1649, 4to. 3. A system of Roman law, "Jurisprudentiæ Romanæ methodice digestæ Libri II." Basel, 1586, 1589, 8vo., Herborn, 1592, 1599, 1607, and 1623, 8vo. In an oration printed at Herborn in 1603, Althusen argues in support of the doctrine that the supreme power is the right of the people, and the authority of the chief magistrate only delegated. (Adelung, *Supplement* to Jöcher's *Allgemeinem Gelehrten-Lexico*.)

W. W.

ALTICHERIO, or ALDIGIERI, DA ZEVIO, an old painter of Verona of the fourteenth century : he was living in 1382. Alticherio is mentioned by Biondo Flavio, in his "Italia Illustrata," as a skilful painter. Vasari also mentions him, but he calls him Aldigieri da Zevio, a place near Verona. He says that besides many other works, Aldigieri painted the great hall of the Palazzo de' Scaligeri, or Signori della Scala, with whom he was very intimate. He painted with great judgment and technical skill, on the four walls of this hall, a single picture of the history of the wars of Jerusalem, according to the account of Josephus ; and above this picture he painted a series of medallions, amongst which he introduced the portraits of many eminent men of his own time ; Vasari mentions that of Francesco Petrarca. This palace in the time of Vasari was inhabited by the Podestà of Verona, and the paintings were still in good condition ; but when the Count dal Pozzo wrote (1718) there was nothing of them remaining : the palace had been pulled down or altered. Alticherio appears to be the earliest painter of Verona of modern times who displayed any great ability. He painted also at Padua, in an old church of San Giorgio, the history of San Jacopo, which is still extant. He painted in the style of Giotto. His name is written also Altichiero. (Vasari, *Vite de' Pittori*, &c. part ii. ; Dal Pozzo, *Vite de' Pittori*, &c. *Veronesi* ; Lanzi, *Storia Pittorica della Italia*.)

R. N. W.

ALTICOZZI, LORENZO, an Italian Jesuit, was born at Cortona in 1689 and died in 1777. His works are theological. The most noted of them is a treatise, in six volumes quarto, published in Rome from 1744 to 1761, and entitled "Summa Augustiniana." It is described as classifying and illustrating those passages of St. Augustin's writings which bear upon some of the most important heresies. (Mazzuchelli, *Scrittori d'Italia* ; *Biographie Universelle*.)

W. S.

ALTICOZZI, RINALDI ANGIOLIE'RI, a native of Cortona, translated several comedies of Plautus into Italian "versi sciolti," and entertained an intention of translating all the rest. Perhaps he was deterred by the indifferent reception experienced by the only one of his versions which was published, namely, that of the "Epidicus." This translation appeared at Florence in 1749, accompanied by the Latin text and a Latin preface and argument, besides notes which were furnished by a friend. Argelati speaks of the work with high approbation. (Paitoni, *Biblioteca degli Autori antichi Greci e Latini volgarizzati*, iii. 124. ; Argelati, *Biblioteca degli Volgarizzatori*, v. 622. (Addizioni e Correzioni di Villa), 1767.)

W. S.

ALTIERI. [CLEMENT X.]

ALTILIO, GABRIELLO, an Italian ecclesiastic of the fifteenth century, has left no works except a few Latin verses, which, though insignificant in bulk, have gained for the writer a high poetical reputation.

He is supposed to have been born about the year 1440, and to have died about 1501. His birthplace is disputed, but there seem to be good grounds for calling him a Mantuan. Naples was his place of residence during the greater part of his life. After having been preceptor to Prince Ferdinand, (afterwards King Ferdinand II. of Naples), he was raised to the bishopric of Policastro, and held that dignity till his death. He was a member of Pontano's celebrated academy, and stood on terms of friendly intimacy with that distinguished scholar, with Sannazaro, and with other eminent men of his time.

Some of his verses appear to have perished, such as the odes which Sannazaro calls Pindaric. (Eleg. II. lib. ii. p. 93. ed. Venice, 1752.) His extant writings are six in all, and five of these are very short. The sixth, a poem containing two hundred and sixty hexameters, is the piece upon which his fame is principally rested. It is an Epithalamium for the marriage of Gian Galeazzo Sforza, duke of Milan, with the Princess Isabella, daughter of Altilio's Neapolitan patron, Alfonso II. Some critics have censured the Epithalamium as affected in language, and as wearisome through its circumstantiality of description ; but, though some reason exists for both charges, especially the second, there is at least equal justice in Scaliger's opinion, that, with all its defects, it is one of the very finest poems of its class. It merits this praise especially on account of the pure classical taste and luxuriantly picturesque fancy, which reign both in the introductory descriptions, and in the hymn which makes up the body of the piece.

Altilio's Latin verses have been frequently reprinted in whole or in part. All of them are annexed to the Aldine edition of the Latin poems of Sannazaro, Venice, 1533, and to the Latin poems of Zanchi, Basle, 1555.

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They are also in Volpi's editions of the Latin poems of Sannazaro, Padua, 1719 and 1731 4to., and Padua, 1751, and Venice, 1752, 8vo. Broukhusius's edition of the Latin Sannazaro (Amsterdam, 1728, 2d ed.) contains all these poems, though they are awkwardly distributed, and although the editor wrongly supposes that some of them were published by him for the first time (p. 117. 279.). To these poems the edition adds a prose epistle of Altilio (p. 595.). The Epithalamium is still more common than the collected poems. Besides other places, it will be found in the following collections:—The Frankfort "Hortus Italarum Poetarum," 1567, p. 191.; Toscano's "Carmina Illustrium Poetarum Italarum," 1576, ii. 189.; Gruter's "Deliciæ Italarum Poetarum," Part I. 1608, p. 57.; the Florentine "Carmina Illustrium Poetarum Italarum," 1719-26, i. 129. An Italian translation of it is mentioned by Quadrio (*Della Storia e della Ragione d'ogni Poesia*, 1739-52, ii. 587.) as published at Venice in 1730. (Mazzuchelli, *Scrittori d'Italia*; P. Jovius, *Elogia Virorum Literis illustrium*, ed. Basil, 1577, fol. p. 206.; Gyrardus, *De Poetis suorum Temporum*, *Dialogus I.*, Operum II. 530., 1596; Ughellus, *Italia Sacra, in Episcopis Policastrensibus*, vii. 564. ed. Venetiis, 1717-22; Roscoe, *Leo*. X. chap. ii. vol. i. p. 74. 4to. ed. 1805.) W. S.

ALTING, HEINRICH, professor of theology at Heidelberg, and subsequently at Groningen, the third son of the elder Menso Alting, was born at Emden, February 17. 1583. After receiving his early education at Groningen, he went to Germany in 1602, studied three years at the then university of Herborn under Piscator, and became a licentiate of philosophy and theology. In 1605 he was appointed private tutor to three young counts who were studying, together with the Palsgrave, Friederich V., at Sedan; and when the apprehension of the occupation of that town by the French drove them thence, he attended them to Heidelberg. There he was called upon to give some instruction to the Palsgrave also; and thus commenced a lasting connection, which bears equal testimony to the Palsgrave's steady appreciation of his merits, and to Alting's constant fidelity to him. In 1612 he attended the Palsgrave to England, on the occasion of his marriage with the Princess Elizabeth, and was appointed professor of theology after his return to Heidelberg, and rector of the Collegium Sapientiae there in 1616. In 1618, after declining a superior professorship in favour of Scultetus, he was deputed, together with him, to represent the university at the synod of Dort. On his return, the year after, he found that the Palsgrave had been elected king of Bohemia, and soon saw the Palatinate visited by the disastrous effects of that event. Heidelberg was taken and pillaged by the Austrian forces under Tilly in 1622; and Alting, who only escaped death by an

evasive answer to an officer specially seeking his life, fled to Schorndorf to join his family, whom he had previously sent away to avoid the ravages of the Spanish troops under Spinola. The illiberality of the Lutheran clergy, however, allowed him but a short rest at Schorndorf. Accordingly he retired to Emden, and soon after joined the King of Bohemia, who was an exile at the Hague. This prince retained him as tutor to his eldest son, and caused him to decline the ministry of Emden and the professorship of theology at Franeker, which were offered to him. In 1627, however, he permitted him to accept a theological professorship at Groningen, in the duties of which he passed the remainder of his life. Nevertheless there were two occasions on which he had some prospect of changing. The first, the acceptance of a professorship at Leiden, was frustrated because the states of Groningen, whose consent had been made a condition, refused to allow his departure; the latter, an invitation to aid in restoring the university of Heidelberg, was prevented by the defeat of the Swedes at Nördlingen in 1634, which was such a blow to the Protestant party that Alting, who had already reached Frankfort, was obliged to return home by a circuitous route. On the death of Ubbo Emmius, he was chosen, in his room, one of the revisors of the new Belgian version of the New Testament and Apocrypha, which was undertaken (after that of the Old Testament had been just before completed) at Leiden, in 1635, by order of the synod of Dort. His latter years were marked with much domestic affliction. The death of his eldest daughter in 1639, and, four years after, that of his wife, plunged him into a melancholy which knew no alleviation, and which aggravated the infirmities of age. This amiable, moderate, and learned man died August 25th, 1644.

A list of his works—almost all of which relate to dogmatic theology according to the Calvinistic confession—is given in the account of his life in "Effigies et Vitæ Professorum Groningensium, Groning. 1654," fol. As to his "Medulla Historiæ Universalis Profanæ," which Bayle charges Daniel Pareus with having fraudulently published in his own name, Nicéron has, in his memoir of Pareus, cited the frank acknowledgment of Pareus in his preface that Alting was its author. Perhaps the most valuable of his works is his "Historia Ecclesiæ Palatinæ," reaching down to the year 1548, which, after lying long in MS., was first printed by L. Ch. Mieg, in "Monumenta Pietatis et Literaria Virorum, in Re publica et literaria illustrium, selecta. Francof. ad Moen. 1701," in 4to.; and again, with some additions, with "Mensonis Altingii Vita per Ubbonem Emmium, Curâ A. M. Isink. Groning. 1728," in 4to. (Bayle, *Dict. Hist.*; Nösselt, *Anwei-*

sung zur Kenntniss der besten Bücher in allen Theilen der Theologie.) J. N—n.

ALTING, JACOB, an eminent biblical scholar and professor of theology at Groningen, son of Heinrich Alting, was born at Heidelberg, September 27th, 1618, during his father's absence at the synod of Dort. His childhood fell in a period of great trouble—the breaking out of the thirty years' war—and was exposed to the perils and wanderings which the ravages of the Palatinate entailed on his family. He accompanied his father in his retreat to Holland, and made such rapid progress in his studies that he was removed, after a public examination, when hardly thirteen years old, to the university of Groningen. There he studied Hebrew under Gomarus, and had private lessons also from Victorinus Bythner; he also went in 1638 to Emden, in order to avail himself of Gumprecht ben Abraham's instruction in rabbinical learning. After that, he had leave to travel, and spent eight months in Holland, where an acquaintance with Golius and Constantine L'Empereur animated and directed his zeal for Oriental learning. Then he went to England, and after spending three months with a clergyman named Twiss, to acquire the English language, he resided a year with Edward Reynolds, then rector of Braunston in Northamptonshire, and subsequently bishop of Norwich. He was soon after admitted into deacon's and priest's orders by John Prideaux, bishop of Worcester. In the mean time he enjoyed the society of Edward Pocock and Archbishop Usher, and felt that he had sufficient inducement to desire to live in England. On the death of Gomarus, however, the states of Groningen and Omland offered him the professorship of Hebrew and Oriental languages. Accordingly he returned to Friesland in 1642, with the highest testimonials, and was installed on the same day on which Maresius was invested with the theological portion of Gomarus's divided offices. He entered on his duties with great zeal, and gave a lasting impulse to Oriental studies, by dissertations and disputations, and by lecturing alternately on grammar and on the Hebrew text with the rabbinical commentaries. Nor was the university slow to acknowledge his services. He was created doctor of philosophy, by decree of the senate, in 1645; and the year after, was appointed one of the university preachers. Subsequently he made two journeys to Heidelberg, on which occasions he was urgently solicited by the Palsgrave Karl Ludwig to accept a professorship there, but in vain. In 1667 he attained his third academical honour; for Maresius (Des Marets) was so advanced in years that he petitioned to have him as adjunct professor of theology. A short time, however, sufficed to embroil him with his colleague. Envy of Alting's more crowded audi-

tories was a chief cause of the disagreement; but the disparity between them on other points was great enough to beget rivalry, the one being a veteran, whose numerous former pupils were scattered over the country in posts of duty and honour, and the other a novice; the one devoted to the subtleties of scholastic theology, the other a Cocceian. The rupture had existed some time, and had produced very considerable party spirit among their respective adherents, when the curators of the university requested Maresius to draw up a statement of his accusations against Alting. He accordingly sent in thirty-one porismata, embracing so many errors of doctrine which he imputed to him. Alting wrote a reply; and the curators privately sent both documents to the theological faculty of Leiden to receive their verdict. Their sentence acquitted Alting of any heresy, but decided that, while he had been imprudent in proposing novel questions, his opponent had been violent and uncharitable. They were both commanded to abstain from all further contest, to which Alting proffered a ready obedience; but Maresius would not bear an unfavourable verdict without appeal to the presbyteries. That too was forbidden; and indeed at length all further discussion of the validity of the Leiden decree was prohibited on either side. When the fermentation was at its height, Maresius accepted the chair of theology at Leiden, but died, not without some form of reconciliation with Alting, before he could leave Groningen, in 1673. All the angry excitement of the dispute now soon subsided, and Alting received some amends for the prejudices under which he had suffered, by an accession of fame and favour. In the peaceful enjoyment of these honours he died, after a short illness, August 20th, 1679. He married in his thirtieth year, and three sons alone, out of eight children, survived him.

A collective edition of his works, which are chiefly exegetical and philological, was published, with a life of the author, by his friend and pupil, the noted Balthasar Bekker, at Amsterdam, in 1687, in 5 vols. fol. The exegetical part contains a commentary on the entire Pentateuch, Jeremiah, and the Epistle to the Romans; besides other portions of the Old and New Testament. Bekker's judgment on the philological part is, that Alting, in his Epistles, his Schilo, his Heptades, and other works, often equals, and sometimes surpasses, the best parts of the "Critici Sacri." His "Heptades Novem" especially contain some valuable papers on Jewish antiquities, which Fabricius thought worthy of a place in his proposed new "Thesaurus Antiquitatum," the plan of which he has given in his "Bibliographia Antiquaria." His "Schilo" is the best evidence of his rabbinical learning. The work, however, by which he is best known, is the "Fundamenta

Punctuationis Linguae Sanctae," first printed in 1654, then much enlarged in 1675, and which has passed through eight editions. It is founded on Meelführer's Synopsis (first printed in 1623), which he used as a class-book. The Synopsis is such a very meagre skeleton of the rudiments, that he had filled the margins of his copy with additions, and used to lend it to his class for them to transcribe his notes, and at last printed it at their request. This celebrated Hebrew grammar, which—like all those which follow the so-called demonstrative system—loses sight of the life and structure of the language in giving a disproportionate attention to the subtleties of the Masoretic punctuation, is yet characterised by its simplicity, discretion, and accuracy. It has no syntax. In it Alting first propounded his "systema morarum," which is an attempt to explain the forms of words under the changes of flexion, by the theory that all syllables are of equal quantitative value: a theory which Danz, and afterwards Meiner, carried to the extreme of pedantry. It is a very common error to confound Alting's system with that of Danz, by calling it "systema trium morarum." This name is inapplicable to the theory which states that every syllable contains one entire mora, or two tempora; so that there is not only a difference in the use of the technical term *mora*, but also in the development of the theory in its secondary form. He is also the author of a "Synopsis Institutionum Chaldaearum et Syrarum," commonly found with the "Fundamenta." (Vita J. Altingii per Balth. Bekkerum, prefixed to his *Opera omnia*; Eichhorn, *Sprachenkunde*; Gesenius, *Geschichte der Hebr. Sprache*.) J. N.—n.

ALTING, MENSÖ, the elder, a zealous champion of the Calvinistic party in East Friesland, was born in 1541, at Felde, in the district of Drenthe, whither his ancestor, Menso, who had been counsellor of Reinold, the third duke of Guelderland, had removed his family in 1361. After the foundation of his education had been laid at Groningen, Münster, and Hamm, he studied theology at Cologne, with the purpose of becoming a priest in his native town. However, the study of the Bible, and more especially of the Epistle to the Romans, caused him to renounce the Roman Catholic doctrine, and to adopt the Calvinistic confession. On this change of creed he went to Heidelberg to pursue his studies; and, in a visit which he afterwards paid to his parents, was among the first who preached the Reformed doctrines in Groningen. This was about 1566. Afterwards he became minister at Sleen in Drenthe; but alarm at Alba's cruelty drove him into the Palatinate, where he became a minister at Heidelberg. Two years after he returned home and was solicited to accept the ministry at Emden; but he returned to

Heidelberg, and it was only on his being again urged that he consented, and went thither in 1575. The ensuing year, the assembly of the ministry, then, as now, holding their sittings in Emden, chose him their president; an office which he retained until his death. At this period the inhabitants of East Friesland were under great religious and political excitement. The Lutheran and Calvinistic parties, after fruitless attempts to absorb each other, had become only more decided in their mutual aversion. They were also too equally balanced as to the number of their partisans for the struggle to be easily determined. The bitterness of the strife was moreover aggravated by the circumstance that the reigning count, Edzard II., together with his consort, a daughter of Gustavus Vasa, were zealous Lutherans; whereas the younger brother, Count Johann, who was at feud with his brother, and who had recently enforced his claim to a share in the government, belonged to the Calvinists. The political excitement of the time was also, in part, the fruit of their dissension; for their joint and yet divided authority produced both the misgovernment which provoked resistance, and the weakness which made it successful. Hence the states of the country were constantly resisting the aggressions of their rulers, and as constantly gaining ground in the control, and even in the share, of their power. This state of affairs furnished Alting with a fitting arena for his energy. In 1578 he endeavoured to defeat the Mennonites—the most moderate branch of the Anabaptists—by a public discussion of their doctrines; in which, however, they did not admit themselves defeated. Soon after he came into collision with the Lutherans, and began a dishonourable strife which lasted through the whole of his after life, but which invested him with a dangerous degree of popularity. To such a height was the opposition to the count carried, that when his Lutheran chaplain was to preach the funeral sermon over his daughter, Alting and his party seized on the pulpit, and obliged him to have the sermon preached in his own castle. From this time Alting became a decided opponent of the count and his party, and took so prominent a share in the efforts which the people of Emden made to obtain their municipal privileges and the predominance of the Calvinistic confession, that it is impossible to separate his acts from those of his adherents. In the agitation which now ensued, they succeeded in establishing a direct control of the government, under the name of the College of the Forty. But the death of Count Johann deprived them of their chief support; and Edzard, being now sole regent, avenged himself on Alting by dismissing him from his ministry at Emden, on the plea that he had gone to Groningen, without permission, at the instigation of Maurice of Orange, to

assist in establishing the Calvinistic form of worship there. The dismissal of the popular leader increased the fermentation; the citizens refused to suffer it to be done; so the count was forced to forego his revenge. This renewed the indignation of the one party, and the insolence of the other; until it ended at length in an outbreak. Edzard had, very reasonably, demanded that the consistory of the Calvinistic church at Emden should account to him for their administration of the funds of the poor. But so jealous were they of control in their religious affairs, that they determined to resist this demand, and to defend the freedom of the town and church against him. This was open rebellion. The College of the Forty ejected the municipal government, and abrogated Lutheran worship in the town. This violence secured the Calvinists their chief object. For, when Edzard made a treaty at Delfzyl, with his rebellious subjects of Emden, they not only obtained other extraordinary immunities, but stipulated that no other doctrine than the Calvinistic should be taught there. A nobler victory was yet reserved for Alting; for it was through his influence that Enno III., who succeeded his father in 1599, when he made the concordat with the states of the country, was obliged to concede that every congregation in the land should enjoy the free exercise of its creed. After so large a participation in the struggles of his time, Alting enjoyed several years of the rest and freedom for which he had toiled, and died, after a short illness, in 1612, leaving seven sons and one daughter. A full but partial account of his life is given in "Mensonis Altingii Vita per Ubbonem Emmium, Curâ Adami Mensonis Isink. Groningen, 1724," 4to. (Gittermann, in the *Allgemeine Encyclopädie*.) J. N—n.

ALTING, MENSÖ, a learned burgo-master of Groningen, grandson of Menso the elder, by his seventh son, who also bore the same name, was born in 1636 and died in 1712. He has given evidence of his learning in ancient history, and in the antiquities of his native country, by the valuable work "Descriptio secundum Antiquos (chiefly of the middle ages) Agri Batavi et Frisii, una cum Conterminis, sive Notitia Germaniæ Inferioris cis et ultra Rhenum, . . . representata Tabulis Geographicis V. et Commentario, a C. J. Cæsare ad Justinianum Augustum Amstelod. 1697, fol." The second part, "Descriptio Frisiæ inter Scaldis Portum veterem et Amisiam, quæ est Pars altera Notitiæ Germ. Infer. cum Tabulis Geogr. IX.," was printed at Amsterdam in 1701, fol. (*Acta Eruditorum* for 1698; Fabricius, *Bibliographia Antiquaria*.) J. N—n.

ALTISSIMO, a poet and improvisatore, whose proper name, so far as it can be ascertained, was Cristoforo Fiorentino, or the Florentine. He was so highly esteemed, and

considered so sublime a poet, that, in addition to the laurel crown conferred upon him, according to Lancetti, by the Emperor Frederic III. or his son Maximilian I., he obtained the appellation of Altissimo, by which he is most generally known. The facts stated respecting this poet are few, obscure, and contradictory. The above account of his name and birthplace appears to be the most probable, and he was certainly living in 1514, as in that year Bernardo di Filippo di Giunta dedicated to him his edition of the *Arcadia* of Sannizaro. Crescimbeni considers that he is the anonymous Florentine poet mentioned by Ruscelli, who was in the habit of opening any Latin poetical work, and, without premeditation, turning it into Italian ottava rima with wonderful readiness and extreme gracefulness of style. As an improvisatore, Altissimo was not in the habit in general of writing down his verses; but his effusions being greatly admired, his auditors were accustomed to take them down as he pronounced them. After his death the pieces so obtained, with others found among his papers, were collected, arranged, and divided into ninety-eight cantos by Giovanni Antonio de' Niccolini da Sabbio. The work by which he is best known is his translation into Italian verse of the first book of the "Reali di Francia." This was published at Venice, in 1534, in 4to., under the title "Primo Libro de' Reali di M. Cristoforo Fiorentino detto Altissimo, Poeta Laureato, cantato da lui all'improvviso." In 1572 there was published at Florence, in 8vo., "Opere del Poeta Fiorentino nelle quali descrive le Bellezze d'una Donna; le Bellezze d'un Uomo; la Descrizione di Primavera; le Invocazioni fatte in S. Martino; Sonetti; Capitoli; Strambotti." This edition does not comprise the "Reali." Some of his smaller poems also appeared at Venice in 12mo. under the title "Opere dello Altissimo, Poeta Fiorentino, Poeta Laureato, cioè Strambotti, Sonetti, Capitoli, Epigrammi." Quadrio attributes to him a poem entitled "La Spagna Istoriata, dove si trattano le Battaglie che fece Carlo Magno nelle Parti della Spagna;" but Lancetti, judging from the inferiority of the style, thinks that this could not have been written by Altissimo. Much as he was admired, the praise was not universal. Crescimbeni complains of the barbarism of his style, and classes him among the few poets who at the commencement of the sixteenth century preserved the worst taste in Italian poetry; while Varchi calls him one of the least endurable poets of his time. (Crescimbeni, *Commentarj intorno alla sua Istoria della volgar Poesia*, ii. 172. ed. 1702; Quadrio, *Della Storia e della Ragione d'ogni Poesia*, i. 163. ii. 216.; Mazzuchelli, *Scrittori d'Italia*; Lancetti, *Memorie intorno ai Poeti Laureati*, 1839, p. 196.) J. W. J.

ALTISSIMO, CRISTOFANO DELL', a distinguished Florentine portrait painter of

the sixteenth century, of whom, however, little is known. Vasari mentions him in his account of the academicians of Florence, and states that he was first the scholar of Jacopo da Pontormo, and afterwards of Angelo Bronzino; and that, after having in his youth painted many pictures in oil and some portraits, he was sent by the Grand Duke Cosmo I. to Como to copy some of the portraits of distinguished men in the collection of Paolo Giovio; which he did with great fidelity of character, though he paid no regard to the diverse manners of execution in which the originals were painted. Giovio's collection is still at Como, though now in two different houses of the Counts Giovio. The copies of Altissimo are placed, with many other portraits of distinguished men by different artists, in the corridors of the Imperial gallery of Florence. The number of these portraits in 1834 amounted to 533: the painters' portraits constitute a distinct collection. In the Salon d'Ulysse in the Pitti palace there are three pieces by Altissimo; a Romulus, and portraits of two Italian ladies. The family name of this painter appears to have been Papi; neither the year of his birth nor death is known: he was still living in 1568. (Vasari, *Vite de' Pittori*, &c.; Lanzi, *Storia Pittorica*, &c.; Inghirami, *Description de l'Impérial et Royal Palais Pitti; Galerie Impériale et Royale de Florence*.)

R. N. W.

ALTMANN, JOHANN GEORG, a theologian of some note, was born in 1697 at Zofingen, and was the son of Johann Altmann (who was rector of the academy at Bern, and who is said to have composed a commentary on the Bible in three volumes, fol.). After being preacher at Wahleren for some time, he went, in 1734, as professor of moral philosophy and of the Greek language, to Bern, where he remained until 1757, when he became pastor of Ins, and died there in 1758. His chief theological works are—"Observationes philologico-criticæ in Novum Testamentum," 3 vols. Bern, 1737, 8vo.; and "Meletemata philologico-critica quibus diff. N. Test. locis ex Antiquitate lux affunditur, Traj. ad Rhen. 1753," 3 vols. 4to., which Walch praises on account of the profound sacred and profane learning which is brought to bear on the Scripture. (*Biblioth. Theolog.* iv. 842., where a list of the contents is given). He also published several papers relating to theological and historical subjects, in "Tempe Helvetica," Zürich, 6 vols. 8vo. 1735; a work in which the well-known J. Breitingen was his coadjutor. Moreover, an "Exercitatio philologico-critica de Lingua Opica" is to be found in the "Museum Helveticum," xvii. 51—70. He is also the author of a "Versuch einer historischen und physicalischen Beschreibung der Helvetischen Eisberge." Zürich, 1751, 8vo., with plates, for which the government presented

him with four thousand Bernese livres. (Baur, in Ersch und Gruber, *Allgem. Encyc.* sub voc. "Altmann.") J. N.—n.

ALTOBELLO. There have been two Italian painters of this name.

FRANCESCO ANTONIO ALTABELLO, a Neapolitan historical painter of the seventeenth century, was a native of Bitonto, and a scholar of Massino Stanzioni; he did not, however, paint in the style of his master. He used ultramarine excessively, mixing it with the highest lights of his carnations; and his pictures have an extremely blue appearance. Altobello was otherwise an excellent painter; his invention and composition were good, and his drawing was correct and in good taste. His best picture is, according to Dominici, an altar-piece in the church of San. Francesco Saverio at Naples, representing Sant' Ignazio praying, and a vision of the Saviour bearing the cross, &c. This painting was removed by a superior of the church, who substituted for it a picture by his own personal friend Paolo de Matteis; but Luca Giordano, when he returned to Naples from Spain, caused Altobello's picture to be restored to its place again, as being a superior work. Altobello executed many paintings for the Prince Bisignano.

A painter of Cremona of the name of ALTABELLO, who lived in the early part of the sixteenth century, is praised by Vasari in the Life of Benvenuto Garofolo. He painted, in the time of Boccaccio Boccaccini, some frescoes of the history of the Saviour in the cathedral of Cremona; and, likewise in fresco, a chapel in the church of Sant' Agostino at Cremona: he painted also at Milan. These works had great merit for their period; and Altobello was, according to Vasari, superior in drawing to most of the Lombard painters of his time. Resta says he was a scholar of Bramante's, and Lomazzo calls him Altobello da Melone.

Ottley and Brulliot describe a couple of prints, in one of which four cupids are holding hands and dancing, and in the other four similar cupids are playing upon four different sorts of musical instruments. These prints constitute a pair; the figures in them are well drawn, and executed with great freedom and delicacy: upon one of them is a tablette marked Altobello V. F. Ottley explains the V. by Inventor. Brulliot supposes the artist to be Altobello of Cremona. (Dominici, *Vite de' Pittori*, &c. *Napolitani*; Vasari, *Vite de' Pittori*, &c.; Ottley, *History of Engraving*; Brulliot, *Dictionnaire des Monogrammes*.)

R. N. W.

ALTOMARE, DONATO ANTONIO, commonly styled Donatus ab Altomari, a Neapolitan physician who lived about the middle of the sixteenth century. Toppi, in his "Biblioteca Napolitana," Mangetus, and others give an account of his works, but furnish very little information respecting

him. All that is known of the events of his life is, that he suffered from the persecution of his countrymen to such a degree as to oblige him to leave Naples for Rome, where he obtained the favour and protection of Pope Paul IV., by whose influence he was again enabled to return to his own town. His death took place at Naples, according to Ciacconia, about the year 1566, and a tomb was erected to his memory bearing the date 1567.

Altomare enjoyed considerable reputation in Italy. In his writings he follows closely the opinions and practice of his predecessors, and adheres to the custom then prevalent of describing all the diseases of the body without regard to their essential difference, distinguishing them only by the predominance of certain elementary qualities. The following is a list of his works :— 1. "Methodus de Alteratione, Concoctione, Digestione, Præparatione, ac Purgatione," Venice, 1545 and 1547, 4to., Lyon, 1548, 12mo. 2. "Trium Quæstionum nondum in Galeni Doctrina Dilucidationum Compendium, Venice," 1550, 8vo. 3. "Ars Medica, seu de medendis Corporis humani Malis." Naples, 1553 and 1661, 4to.; Venice, 1558, 8vo.; 1560, 1565, 1570, 1597, 1600, 1670, 4to.; Lyon, 1559, 8vo. This was his principal work; it contains good descriptions of many diseases: with regard to the nature and treatment of them, he in great measure follows Hippocrates and Galen; in fact, in many places he confines himself to a commentary on their writings. He defends the opinion that the cause of epilepsy is seated in the posterior ventricle of the brain, and considers dropsy always to depend upon disease of the liver. He in part opposes the doctrine of Brissot, a French physician who about this time was endeavouring to renew the practice adopted by the Greeks of bleeding in the vicinity of an inflamed part, especially in pleurisy. It was Altomare's doctrine in the treatment of this disease, at its commencement, if the patient were plethoric or the humours vitiated, to follow the Arabian practice of drawing blood from some distant part; but in a more advanced stage of the affection, or if the patient were in other respects well and the humours healthy, he imitated the example of the Greeks by bleeding in the neighbourhood of the disease. 4. "De medendis Febribus." Naples, 1555, 4to., Venice, 1562, 4to. 5. "Nonnulla Opuscula nunc primum in unum collecta et recognita." Venice, 1561, 4to. 6. "De Sanitatis Latitudine." Venice, 1561, 4to. 7. "De pestilenti Febre." Venice, 1562, 4to. This was also appended to his treatise "De medendis Febribus." 8. "De Mannæ Differentiis ac Viribus, atque eas dignoscendi Via et Ratione." Venice, 1562, 4to. 9. "De Vina- ceorum Qualitate." Naples, 1562, 4to. 10. "De Sedimento in Urinis." Naples, 1565,

8vo. 11. "Opera omnia in unum collecta, ab Auctore recognita et aucta." Lyon, 1565, fol.; Naples, 1563, fol.; Venice, 1574 and 1600, fol. This collection contains the following additional treatises to those above mentioned. 12. "De Utero gerentibus," in which he states that venesection is not so effectual a preventive against abortion as was supposed by Hippocrates and Galen. 13. "Quod Functiones principes, juxta Galeni Decreta, Anima, non in Cerebri Sinibus, sed in ipsius Corpore exercent." 14. "Quod naturalis Spiritus in Galeni Doctrina admittatur et non omnino absolvendus sit, ut quibusdam visum fuit." 15. "Quod exquisita Tertiana ad Galeni Sententiam in Genere acutorum Morborum reponenda sit." (Mazzuchelli, *Scrittori d' Italia*.) G. M. H.

ALTOMA'RE, GIOVANNI, was the son of Donato Antonio Altomare, and practised as physician in Naples towards the latter part of the sixteenth century. He revised and published an edition of his father's work "Ars Medica," 1570, and also wrote a treatise entitled "Salvo Sclano Philosopho ac Medico, quod ea, quæ Donatus Antonius ab Altomari de Artis Medicæ Divisione, Indicationis Descriptione, Circuitum Causis, Anaxionis Historia, &c., verissima sunt omnia, nec aliter in Galeni Hippocratisque Doctrina intepretari, considerari possunt." Naples, 1583, 4to. He eulogises his father very highly, and reproves Sclanus, his fellow pupil, for contradicting the opinions of one for whom, as his preceptor, he should have shown more respect; he then endeavours to refute the objections which Sclanus had raised against his father's doctrines, and concludes by advising him, if he were unwilling to retract his expressions, at least not to commit himself by any further opposition to the writings of one who ranked nearly on an equality with Hippocrates and Galen. That this advice had not the desired effect upon his contemporary is shown by the following title of a treatise mentioned by Lipenio in his "Bibliotheca Medica :"— "Salvi Sclani ad Joh. Alt. Apologia quod ea, quæ dixit in Commentariis ad Aphorismos contra Altimarum, sunt verissima, et adducta ab eo in Oppositionem nihil penitus concludant." Venice, 1584, 4to. (Mazzuchelli, *Scrittori d' Italia*.) G. M. H.

ALTOMONTE, MARTINO, an Italian painter born at Naples in 1657; he studied at Naples and at Rome. In 1682 he was sent by a cardinal to Warsaw, where he remained three years, much employed by the King of Poland, John Sobiesky, and several generals of the Polish army. Altomonte settled afterwards in Vienna, where he acquired a good reputation as a painter. He painted a large altar-piece of the Resurrection of Lazarus for the church of St. Carolus Borromæus at Vienna; also some frescoes and altar-pieces for the church of Herzogenburg.

He painted likewise, besides many other pictures, the set of portraits of the emperors of the house of Hapsburg which is preserved at the convent of Kremsmünster; and the large picture of the Raising of the Siege of Vienna, and the Battle of Gran, in the church of Zolkief in Galicia. In the gallery of Vienna there is only one piece by Altomonte, Susannah at the Bath. The date 1682, given by Dr. Nagler as the year of his birth, is erroneous: he died in 1745, in his eighty-eighth year. There have been other artists of this name, obscure designers and engravers, who lived at Vienna in the eighteenth century; they were probably of the same family as Martino Altomonte. (Hagedorn, *Lettre à un Amateur de la Peinture*, &c.; Heineken, *Dictionnaire des Artistes*, &c.; Nagler, *Neues Allgemeines Künstler Lexicon*.)

R. N. W.

ALTON, COUNT D'. [ALVINCZI; VAN DER NOOD; WURMSER.]

ALTONA, CHRISTIAN (כריסטיאן אלטונה), a converted Jew of the city of Altona, near Hamburg, who was living in the beginning of the eighteenth century, and was the author of a work called "Die wahre Seelen-Ruhe, die er in der Christlichen Lehre geniesse" ("The genuine Soul's Rest, which is enjoyed in the Christian Doctrines"). In this work the author reviews the fables and traditions of the Talmudists, selecting those which are most open to ridicule, and comparing them with the Christian doctrines, in favour of which he adds some arguments. This work was printed at Hamburg A. D. 1717, 8vo. (Wolfius, *Biblioth. Hebr.* iii. 975.)

C. P. H.

ALTORFER. [ALTDORFER.]

ALTOVITI, ANTONIO, Archbishop of Florence, was born there of noble parents, on the 9th of July, 1521. He was first a clericus, and then dean of the clerici, of the camera apostolica, or papal bureau of finance. Subsequently Paul III. appointed him archbishop of Florence in 1548; but his solemn entry into his diocese did not take place until 1567. Ughelli asserts, in his *Italia Sacra*, that he was obliged to keep away for a long time, in consequence of his having fallen under the political suspicions of his prince, Cosmo I., the duke of Florence, as the title then was. He was one of the prelates who were present at the council of Trent, and was distinguished by the strictness of his morals and the extent of his learning. He was particularly addicted to metaphysical and theological studies, and professed his ability to return an extemporaneous answer to any abstruse question which might be proposed to him. He wrote several metaphysical treatises in Latin, the titles of which may be seen in the literary histories of Poccianti, Ghilini, and Negri: it is certain, however, that none of them have ever been printed. We learn from a letter of Bartoli, in the

"Fasti Consolari dell' Academia Fiorentina," by Salvini, that he also composed a treatise to defend Dante from the censures of Castravilla (the name which it is supposed Bellisario Bulgarini assumed). But neither does this appear to have been printed. Two votes of his, however, have been published in the "Decisiones S. Rotæ Romanæ coram Remboldo, Germano, ejusdem Rotæ auditore, in unum collectæ, opera Jos. Domitii. Romæ, 1676," fol. The decrees of two synods held by him have also been published: the one diocesan, under the title "Decreta Diocesanæ Florentinæ Synodi celebratæ, sub A. Altovita, anno 1569," 4to.; the other provincial, under the title "Decreta Provincialis Synodi Florentinæ, præsidente in ea Reverendiss. D. A. Altovita," 1574, 4to. He died suddenly on the 28th of December, 1573, and was interred in the church de' Santi Apostoli. (Mazzuchelli, *Scrittori d' Italia*.) J. N.—n.

ALTOUVITIS, MARSEILLE D', born in the year 1550, was the daughter of Philippe d'Altouvitis, of an illustrious house of Florence, who was first consul at Aix in 1550, and of Renée de Rieux, baroness of Castellane and Châteauneuf. Marseille was early distinguished for her genius and love of poetry, and was eulogised for her talents by all the poets of her time. She has however left but one ode in praise of Louis Bellaud de la Bellaudiere and Pierre Paul de Marseille, the restorers of provençal poetry, printed by Goujet in his "Bibliothèque Française," also in vol. v. of "Les Poètes François depuis le XII^e Siècle jusqu'à Malherbe," p. 455., and in the "Obras et rimos provvenssalos de Loys de la Bellaudiero reviondados per Pierre Paul," Marseille, 1595, 4to. p. 33. This was the first book printed at Marseille. She died at Marseille in the year 1606. (Goujet, *Bibliothèque Française*, xiii. 440—443.)

J. W. J.

ALTRINGER. [ALDRINGER.]

ALTSCHUL, R. CHAJIM BEN GUMPEL (ר' חיים בן גומפל אלטשול), a German rabbi who was living in the beginning of the eighteenth century, and who wrote a work in the Judæo-Germanic dialect, commonly called German Hebrew, the title of which is "Beth Israel u Beth Habbechira" ("The House of Israel and the chosen House"). It was printed at Amsterdam by Solomon Props, or Proops, A. M. 5484 (A. D. 1724). In the first part, called "Beth Israel," the history of the Jewish nation from Abraham down to the Asmonean kings or Maccabees is treated on, and the acts of the judges, prophets, and kings of Israel and Judah are recorded. The second part, called "Beth Habbechira," treats entirely of the building of the temple and of the city of Jerusalem. (Wolfius, *Biblioth. Hebr.* iii. 821.) C. P. H.

ALTSCHULLER, R. NAPHTALI BEN ASHER (ר' נפתלי בן אשר אלטשוללר), a learned German Jew of the sixteenth cen-

ture, to whose talents the Jews of Germany are indebted for a compendious commentary on the whole Hebrew Scriptures, called "Ajala Shelucha" ("A Hind let loose") (*Gen.* xlix. 21.). It is a commentary on the grammatical and literal sense of the holy books, written by the author in the Judæo-Germanic dialect, which, being always printed in the rabbinical Hebrew letter, is usually called German Hebrew. It was printed, accompanied by the text of the Hebrew Bible, at Cracow, according to De Rossi, who does not give the year of publication. This commentary is chiefly taken from all the celebrated Jewish commentators of former ages, and is held in very high estimation. It was translated into pure German by Cnollenius. (De Rossi, *Dizionar. Storic. degli Autor. Ebr.* i. 51.) C. P. H.

ALTZENBACH, WILHELM. There were two engravers of this name in the seventeenth century, father and son. They worked at one time for P. Landry, at Paris, and afterwards settled at Strassburg, where there was a Gherard Altzenbach, a printseller, and probably a relation of these engravers. Heineken mentions some prints by them, without the name of the designer or painter, and some which have merely the publisher's name, G. Altzenbach — a series of twenty subjects from the Bible, partly engraved by W. Altzenbach, senior; a Jesus Christ victorious, marked "G. Altzenbach, exc." with the inscription "Ubi est mors victoria tua? Ubi est mors stimulus tuus?" a betrothing of St. Catherine, by the younger Altzenbach; a St. Bridget and a martyrdom of St. Margaret, after Toussaint; and a series of flower pieces, some of them after drawings by Toussaint, engraved by W. Altzenbach and Fr. Brun. (Heineken, *Dictionnaire des Artistes*, &c.)

R. N. W.

ALTZIUS, HELIAS. [ALT.]

ALUNNO, FRANCESCO, was born at Ferrara in the commencement of the sixteenth century. He is well known by his works in the Italian language, and was celebrated in his time as a calligraphist. Few notices are extant respecting him; but the greater number of these are left by himself in various passages of his works. He informs us that his father's name was Niccolò del Bailo; so that his own name was doubtless Bailo: Alunno in the Ferrarese dialect signifying the same as Bailo, that is, one who has the charge of young persons. He was an excellent grammarian. In his "Observations upon Petrarch," published in 1550, he also assumes the title of "matematico." It is extremely doubtful, however, whether his acquaintance with mathematics extended beyond common arithmetic. He himself states in his "Riches of the Italian Language," 1543, that he had a salary from the Venetian government as being a unique writer and most rare "abbachista," (arithmetician), which word

"abbachista" he changed in the edition of 1557 into "matematico." He likewise enjoyed a salary from the city of Udine for his services as an ornamental penman. Pietro Aretino, in a letter which he wrote to him on the 27th of November, 1537, says, "The great emperor (Charles V.) spent a whole day at Bologna in contemplating the greatness of your art, greatly admiring to see written, without any abbreviation, the "Credo" and "In principio" (first chapter of the Gospel of St. John) within the space of a danajo (a penny piece)."

Libanori, in his "Ferrara d'Oro," part iii. p. 97., states that Alunno taught the art of calligraphy, and that he had a school for it in Venice and Ferrara, and also at Padua; that he was acquainted with the Greek and Hebrew languages, was skilled in philosophy, and had studied theology and the sacred writings. All this however rests principally upon Libanori's sole authority. Aretino (vol ii. p. 100. of his Letters) mentions Alunno's school at Venice. It is certain that he spent many years from his native city, chiefly at Venice; that he made some attempts to establish himself at Rome, which were defeated by the death of Clement VII., who had made him his "famigliare" (servant or bailiff), and that he ranked amongst his friends men of the highest order of intellect in all parts of Italy. The time of his death has been variously stated between 1556 and 1580; but Zeno, by searching the registers at Venice, discovered that he died there in November, 1556. His works are — 1. "Osservazioni sopra il Petrarca" ("Observations upon Petrarch"), published with Petrarch's works at Venice, 1539, 8vo. This is an index of all the words in the sonnets of Petrarch. An improved edition was published by the author in 1550. 2. "Ricchezze della Lingua Italiana sopra il Boccaccio" ("Riches of the Italian Language"). Venice, 1543, fol. This is a vocabulary founded upon the words in Boccaccio; the various passages are given in which each word occurs, so as to show all its meanings. 3. "La Fabbrica del Mondo, nella quale si contengono tutte le Voci di Dante, del Petrarca del Boccaccio e d'altri, &c." ("The Structure of the World, containing all the Words in Dante, &c."). Venice, 1548, fol. This work is similar in plan to that of the preceding, but more extensive; the Latin interpretation of each word, and explanatory and grammatical remarks, being added. In 1560 Francesco Sansovino published an enlarged edition of this work, and it was also extended by Tommaso Porcacchi in 1588. The last two works (the "Ricchezze" and "Fabbrica") did not escape the satirical remarks of Tassoni and Salviati, but the numerous editions they respectively passed through is some proof of their excellence; and Tiraboschi considers the criticism too severe, while he admits

that they would have been much more valuable had the arrangement been better and the selection been made with more judgment. 4. "Regolette particolari della volgar Lingua" ("Short Rules for the Italian Language"), inserted in the collection of "Autori del ben parlare," tom. ii. part i. p. 393. Crescimbeni ranks him among the Italian poets, but only one sonnet by him appears to be known, introduced in the "Fabbrica del Mondo." (Barotti, *Memorie istoriche di Letterati Ferraresi*, ii. 121—126.; Mazzuchelli, *Scrittori d' Italia*; Fontanini, *Biblioteca dell' Eloquenza Italiana, con le Annotazioni di Apostolo Zeno*, i. 63—69.)

J. W. J.

ALUNNO, NICCOLO, an old Italian painter of Foligno of the fifteenth century, of great merit for his time. Vasari mentions him in the Life of Pinturicchio, with whom, he says, he was contemporary; but Alunno must have been much older than Pinturicchio, for, according to Mariotti, he painted as early as 1458, and in 1460 he was already established as a painter at Foligno.

Alunno was of the old Giottesque or Umbrian school of water-colour or à tempera painters, and was one of those who contributed considerably to the advancement of painting. In his large historical pieces, he was in the habit of painting the heads from the life, which gave them a reality and a truth of expression not generally found in the works of his contemporaries, and he was highly esteemed in his time. There are pictures by him executed after 1500. Alunno's pictures were numerous, but the following were, according to Vasari, the principal:—In the church of Sant' Agostino, at Foligno, an altar-piece of the Nativity of Christ, and in distinct compartments, on the predella below it, some compositions of small figures illustrating the history of the Passion; marked "Opus Nicolai Fulginatis, 1480:" at Assisi, a gonfalone or standard used in religious processions; an altar-piece for the church of San Francesco; another for the great altar of the cathedral; and his greatest work, a chapel of the cathedral; where, together with other subjects, he painted a Pietà with two angels bearing torches, and crying so naturally, says Vasari, that no other painter whatever could have done them much better. There are still some remains of these paintings in the cathedral at Assisi.

Alunno painted also the façade of the old church of Santa Maria degl' Angeli, near Assisi, which was pulled down in 1568, by order of Pius V., to make room for the new basilica. There are several old pictures in distemper, with the inscription "Nicolai Fulginatis opus," which are probably not all the work of Alunno, for there was a Niccolo Deliberatore or Di Liberatore, also an old painter of Foligno. There is one, however, with this inscription in the church of Bastia,

near Assisi, dated 1499, evidently the work of Alunno; it represents a Madonna between two angels; and some small figures upon a gold ground, with a group exactly similar to the Pietà of the cathedral of Assisi, so much admired by Vasari. There is also in the church of Santa Maria Nuova at Perugia, a gonfalone made of fine canvas, painted in water-colours by Alunno; it bears the inscription "Societas Annunciata fecit fieri hoc opus, 1466." And at Foligno, over a side altar of the Augustine church of San Niccolo, is a picture of San Niccolo and the Infant Christ, painted by Alunno in 1492, which was taken by the French to Antwerp, and at the restoration of the various plundered works of art to their rightful owners, this picture was returned, without its lower part or predella, upon which the name and date were written. This predella is now in the gallery of the Louvre, at Paris, No. 854. It is rather more than a foot high, and about eight feet long, and contains six pictures: the first is an allegorical piece, of two angels holding a scroll or cartella, containing an inscription in verse, scarcely legible, which celebrates the generosity of a lady of the name of Bresida, and the talents of the painter Alunno; the second represents Christ in the garden of Olives; the third, Christ scourged at the pillar; the fourth, Christ bearing his cross; the fifth, Christ between the two thieves; and the sixth, the flight of Peter, and the apparition of Christ, to whom Peter says, "Domine, quo vadis?" The drawing of these pictures is in the dry meagre style of the period; and the colouring is very brown, with strong contrasting lights; but the execution is free, and the expression of character is strongly marked. (Vasari, *Vite de' Pittori*, &c.; Mariotti, *Lettere Pittoriche Perugine*; Lanzi, *Storia Pittorica*, &c.; Rumohr, *Italienische Forschungen*; Nagler, *Neues Allgemeines Künstler Lexicon*; *Notice des Tableaux exposés dans le Musée Royal*; Waagen, *Kunstwerke und Künstler in Paris*.)

R. N. W.

ALURED. [ALFRED.]

ALUSH, (מרית עלויש), a Jewish lady who was living in the beginning of the eighteenth century. She was a German or Pole by birth, and the daughter of Rabbi Mordecai, who is called by Wolff "Magister Sluskiensis," which probably means chief rabbi of Slutzk in Lithuania. Her husband's name was R. Aaron ben R. Alikum Getz. She translated from Hebrew into German the book called "Shomerim Labboker" ("The Watchers for Morning") (*Psalms* cxxx. 6.), which is a collection of prayers and supplications recited by the pious German Jews every morning. She made this translation in A. D. 1704, during a journey in company with her husband, R. Aaron Getz, to the Holy Land. It was printed at Frankfurt on the Oder, with the Hebrew text, by

Michael Gottschalek, A. M. 5464 (A. D. 1704), in 8vo.: it has been frequently reprinted. (Wolfius, *Biblioth. Hebr.* i. 947. iv. 821.)

C. P. H.

ALVA. [ALBA.]

ALVA Y ASTORGA, PEDRO DE, a Spanish writer of the seventeenth century. He was born at Los Caravajales, and went over to Peru, where he became a Minorite friar. On his return to Spain he devoted himself to the twofold purpose of advocating the privileges of his order, and the glory of St. Francis, its founder; and of maintaining the doctrine of the immaculate conception of the Virgin Mary. For these objects he incurred great expense and labour, and visited different parts of Europe; but his zeal far outstripped his discretion, and his abuse of those of opposite sentiments and his attack upon St. Thomas Aquinas, excited disgust. It is asserted in Moreri's Dictionary that he was obliged to leave Spain, but for what cause is not stated. He died (A. D. 1667) in the Netherlands. His works, which are given in the "*Bibliotheca Hispana Nova*" of Nicolas Antonio, are very numerous; including one or two which he announced, but the publication of which is doubtful, they amount to thirty-four, several of them in folio and quarto. Some of them are in many volumes. His "*Abecedarium Marianum*," or collection of writers on the Virgin Mary, alphabetically arranged, would have been an enormous work if finished. He only published three folio volumes, comprehending those writers whose names begin with the letter A. One of his earliest works was a life of St. Francis, entitled "*Naturæ Prodigium et Gratiae Portentum, hoc est, Seraphici Patris Francisci Vitæ Acta ad Christi Domini Vitam et Mortem regulata*." Madrid, 1652, fol. Some authorities give 1651 as the date of its publication. In this work he points out a resemblance between Christ and St. Francis in four thousand particulars. The work in which he attacked St. Thomas Aquinas was entitled "*Funiculi modi indissolubilis de conceptu Mentis et conceptu Ventris*." Brussels, 1661, 8vo., and (much enlarged), Brussels, 1663, 4to. His other works, some of which are in Latin, and others in Spanish, have very long and remarkable titles. (N. Antonius, *Bibliotheca Hispana Nova*; David Clement, *Bibliothèque Curieuse*; Jöcher, *Allgem. Gelehrten Lexicon*, and Adelung's *Supplement*.)

J. C. M.

ALVANLEY, LORD. [ARDEN.]

ALVAR PAEZ, otherwise Alvar Pajo or Alvar de Sampajo (Latinised Alvarus Pelagius), an ecclesiastic of the fourteenth century. It is probable he was born in Portugal, though some have affirmed that he was a Gallician. He studied canon law at Bologna with great success, and also theology; and took his doctor's degree in the same university. He was commonly believed to

have attended the lectures of Scot (Duns Scotus) at Paris. This was probably after he had entered the order of Minorite Friars, A. D. 1304. Dupin states that he studied also at Pisa. On the deposition of Michael Cæsena, general of the order of the Minorites, by Pope John XXII. (A. D. 1329), the pope wrote a letter to Alvar, praising him for his opposition to Michael, and exhorting him to persevere in defending the rites of the church. Alvar undertook to defend John in the struggle which he was then carrying on with his various opponents, and took up his residence at Avignon, where he was made penitentiary to the pope (A. D. 1330). Some have asserted, but without foundation, that he was raised to the dignity of cardinal. He was appointed titular bishop of Coron in Greece (A. D. 1332), and shortly after bishop of Silves in Algarve in Portugal. After his appointment to this diocese he returned to Portugal, from which he appears to have been absent from his youth. He died in Spain, and was buried in the church of the Franciscan monastery of St. Clara at Seville. The "*Biographie Universelle*" fixes his death, but we know not on what authority, A. D. 1352.

His principal work is entitled "*De Planctu Ecclesiæ*" ("On the Complaint of the Church"). The author's postscript states that it was begun at Avignon A. D. 1330 and finished there A. D. 1332; revised for the first time in Algarve in Portugal, "where," he says, "I am bishop," A. D. 1335 (thus enabling us to approximate to the time of his appointment to the diocese of Silves); and for the second time at Compostella, A. D. 1340. It was first printed at Ulm, A. D. 1474; then at Lyon, A. D. 1517; and Venice, A. D. 1560. All these editions are in folio: the Venetian edition is very incorrect. This work consists of two books, of which the first treats of the constitution of the church, and the sovereign power of the pope, which the author strongly affirms; the second book treats of the disorders and abuses of the church, and of society at large, which he exposes with a bold and unsparing hand. This is the only work of Alvar that has been printed, for the "*Summa Theologia*," of which Wadding and Antonio speak, is the treatise "*De Planctu Ecclesiæ*" under another title. His works which are (or were) extant in MS. are—"*Collyrium fidei contra Hæreses*;" "*Apolo-gia pro Joanne XXII. Papa adversus Marsilium Patavinum et Gulielmum Ockam*;" "*Speculum regum*;" "*In quatuor Libros Sententiarum Libri quatuor*;" "*Sermo factus in Præsentia Domini Papæ Joannis XXII.*" Other works are ascribed to him. (N. Antonius, *Bibliotheca Hispana Vetust*; Wadding, *Scriptores Ordinis Minorum*; Fabricius, *Bibliotheca Latina Mediæ et Infimæ Ætatis*; Dupin, *Bibliothèque des Auteurs Ecclésiastiques*.)

J. C. M.

ALVARADO, a Spanish sculptor of the sixteenth century, born at Briones in Old Castile. His principal work is the great altar of the monastery De la Estrella of the order of St. Jerome, made in 1596, in the priorship of Fray Martin de Hueranos. (Bermudez, *Diccionario Historico*, &c.) R. N. W.

ALVARADO, ALONZO DE, a captain in the army of Cortes. He was appointed one of the regidores (managers of the revenue) of the city of Vera Cruz on its foundation. After the conquest of Mexico, he with many of his associates joined Pizarro in Peru, and became one of his confidential officers. Pizarro having established a colony north of Lima, and built in it a city which he called Truxillo, after his native town in Spain, left Alvarado there as superintendent, while he went to Cuzco to arrange differences with Almagro. On the return of Pizarro to Lima, Alvarado went thither, and Pizarro having great confidence in his discretion and good management, then sent him to reduce the Chachapoyas and other provinces to the east of Truxillo: for this purpose Alvarado embodied twenty companies, and marched in that direction. He is stated to have proceeded with more moderation than was agreeable to his troops, and having arrived at Cochabamba without suffering any injury to be inflicted on the natives, which his firmness had enabled him to accomplish, he was well received and the Indians peaceably submitted. He told them that there must be no more idols, nor sorceries, nor sacrifices of men, beasts, or birds; but that they should adore the only God, the creator of all things. The Indians promised to become Christians; upon which both men and women, being gaily dressed, danced in their public place of assemblage. After the dance they laid down all their jewels in a heap, and presented them to Alvarado. Leaving some Spaniards at Cochabamba with orders to live on friendly terms among them, he withdrew his troops and returned to Lima. Pizarro allowed him to keep the presents, and sent him back to form a settlement among that friendly people, which he did, and founded a city called San Juan de la Frontera.

The Peruvians, having risen against Pizarro, besieged him at Lima, and his brothers Ferdinand and Gonzalo at Cuzco: Pizarro succeeded in repelling them, but his brothers were much straitened; he accordingly ordered Alvarado to march to their relief with five hundred men: the distance was a hundred and twenty leagues. The Pizarros were not only in danger from the natives, but disputes had arisen with Almagro about the right to the possession of Cuzco. When Alvarado arrived at the bridge of Abancay over the Apurimac, he received intelligence that Almagro had returned from his Chili expedition, had defeated the Peruvians, surprised Cuzco, and made

Ferdinand and Gonzalo Pizarro his prisoners. Overtures were made to Alvarado on the part of Almagro, but he rejected them as an insult, and ordered the messenger to be seized and put in irons. Almagro upon this marched against him; and his general Orgoñez, passing the Apurimac by night, fell upon Alvarado unawares, put his troops into disorder, and forced him to retreat to a rising ground. Orgoñez pursued him with a body of cavalry, took him prisoner, and sent him to Almagro. This battle was fought on the 12th of July, 1537. Orgoñez strongly advised Almagro to put his three prisoners to death, but he refused. Francisco Pizarro, receiving news at Lima of these events, proclaimed war against Almagro, and commenced a levy of troops. Almagro marched from Cuzco, taking Ferdinand with him, and leaving Gonzalo and Alvarado behind. Gonzalo and Alvarado corrupted their guards, enticed thirty of the soldiery to desert, fought their way through the Indians of the hills, and reached Lima in safety. Alvarado was present at the defeat and capture of Almagro: and he was appointed to conduct the son of Almagro to Lima. [ALMAGRO.] The civil war being concluded, he took possession of his command in the Chachapoyas country, where he remained some time undisturbed. Francisco Pizarro being afterwards assassinated by the partisans of the younger Almagro, who was set up as governor of Peru, Alvarado also proclaimed himself at San Juan de la Frontera, governor and captain-general of his province, and commenced hostilities against the partisans of young Almagro, whom he called the Chili men. He also sent a message to inform Vaca de Castro that he had at his disposal two hundred soldiers well armed and equipped, many of them with silver armour, and their spear heads of the same metal for want of steel. A sufficient force being assembled under De Castro, he marched against Almagro, and a sanguinary battle was fought on the plain of Chupaz. The contest lasted till night, and Alvarado's cavalry began to waver, when De Castro charged with his, and decided the victory. [ALMAGRO the Younger.] He afterwards went to Spain, and at the desire of the Licentiate Pedro de la Gasca, who was then proceeding to Peru as president of the royal chamber of justice, had the title of marshal of the army conferred on him, and sailed back with his protector to America.

Gonzalo Pizarro had now raised the standard of rebellion in Peru. In January, 1548, Gasca ordered Alvarado to collect the soldiers who had been dispersed since the recent conflicts, and also the artillery at Lima and elsewhere, and, nominating him lieutenant-general of the army, proceeded with him against the insurgents. In April a battle was fought near Cuzco, during which several of Pizarro's officers and troops deserted him, and

he was taken. Alvarado was named one of his judges; Pizarro was condemned and executed as a traitor, his house demolished, and the site of it was sown with salt. Alvarado thenceforward officiated as a member of the council of Peru, which, in conjunction with the prelates, enacted measures for the relief of the Indians. Complaints of great disorders at Cuzco being brought to the Audiencia at Lima, Alvarado was sent thither as corregidor (chief magistrate), and restored tranquillity. A conspiracy was afterwards formed at Cuzco by Sebastian de Castilla and Egas de Guzman, which spread into the provinces of Los Charcas and Potosi, and whose object was to destroy Alvarado and seize upon the government. Pedro de Hinojosa, a general of great reputation, who was charged by the government to watch his conspiracy, was assassinated by Castilla at Villa de la Plata in Potosi. Castilla then sent a captain (Juan Ramon) with twenty-five men to murder Alvarado; but the captain, ill-pleased with his commission, dissuaded them from their purpose, and they went over to Alvarado. Castilla was in turn assassinated, and Guzman was seized and executed.

Alvarado was next appointed governor of Los Charcas, where he acted with great policy and decision. Another formidable rebellion broke out under Hernandez Giron. Alvarado was sent against him, but he was defeated near the Apurimac, his horse was killed, and he was wounded. He managed, however, to escape to Lima. Hernandez was afterwards taken and beheaded at Lima, and this, the fifth rebellion in those parts, was suppressed. We find no further mention of Alvarado. There are seven officers of the name of Alvarado connected with the American history of this period: they were all actively employed, sometimes together, sometimes wide apart, and they distinguished themselves in various ways: Pedro, Gonzalo, Jorge, Gomez, Juan, Diego, and Alonzo. (Solis, *Conquista de Mexico*; Herrera, *Historia general de los Hechos de los Castellanos*, &c.; Zarate, *Historia del Descubrimiento y Conquista del Peru*.) W. C. W.

ALVARADO, PEDRO DE, one of the most distinguished of the companions of Hernan Cortes in the conquest of Mexico. He was born at Badajoz in Spanish Estremadura at the close of the sixteenth century. His father was a knight of the order of St. James, and had the "Encomienda" of Lobon in that province. Pedro was one of many sons. Having, with four or five of his brothers, crossed the Atlantic, he was at Cuba in 1518, and was appointed to one of three vessels fitted out by Velasquez, the governor, for exploring the American coast, under the command of Grijalva. After touching at the island of Cozumel (or Acozamil, the isle of swallows), and several places in Yucatan, they sailed up the rivers

Tabasco and de Banderas, the latter of which was so named from the white banners displayed by the natives on its banks. They were so much pleased with the appearance of the country, the cultivation of the fields and inclosures, the beauty of the Indian edifices, and the signs of civilization, that Grijalva gave it the name of New Spain. They were also successful in the main object of all the Spanish enterprises in the West. By the barter of glass beads, small mirrors, hawks' bells, and similar trifles, for the plates, bracelets, pendants, and other ornaments of gold worn by the natives, they collected the precious metals to the value of about fifteen thousand dollars. Here also the Spaniards first heard of Motezuma and his extensive empire. Alvarado was despatched to Cuba with a report of the regions which they had explored; and all the gold was intrusted to him to exhibit as proof of their value. As Grijalva, by his instructions, was strictly forbidden to colonise, he continued his course along the coast, visiting several points and collecting more treasure.

The sight of the gold stimulated Velasquez to the prosecution of these discoveries: he blamed the scrupulous obedience of Grijalva, and when that officer reached Cuba, he gave him an unwelcome reception, and dismissed him from his command.

In February, 1519, Cortes sailed from Havana with eleven vessels; his force amounted to five hundred and eight officers and soldiers, and a hundred and nine seamen and artificers. Alvarado had command of one of the vessels, and four of his brothers embarked with him. The fleet was separated by a storm, and Alvarado arrived at Cozumel, the appointed rendezvous, three days before the rest. Cortes here reviewed his little army, held council with his eleven captains, and prepared for immediate service.

As Alvarado, although eminently distinguished in this campaign, was only a secondary personage, the main events of it belong to the biographies of Cortes and Motezuma; but we occasionally fall upon individual traits of a marked character peculiarly his own, and which, painting to the life the Spanish soldier of the age of Charles V., deserve a brief record. In the first voyage with Grijalva, he entered alone the river Papaloava, and trusting himself among the natives, who were in that quarter of doubtful temper, obtained from them fish, fruits, and other supplies. Grijalva reprimanded him for running into danger; but the sailors, admiring his intrepidity, gave the river the name of the young officer, which it still retains—el Rio Alvarado, the mouth of which is about forty miles to the south-east of Vera Cruz. Solis calls him a young man of spirit and courage, resolute in discharge of his duty, and whose maxim was, that a soldier's greatest fault was to be idle. Herrera

tells us that he had a pleasing address, and a happy facility in engaging recruits. The estimation in which he was held by Cortes is attested by the unbounded confidence which he reposed in him. At the fight of Tabasco, the great battle of Otumba, and the final reduction of the capital city after many and great difficulties, dangers, and reverses, Alvarado was intrusted with the most important operations, and mainly contributed to success. When the shrewd vigilance of Cortes prompted him to oppose personally any interruption to his great design,—for the envious spirit of Velasquez, the governor of Cuba, caused him frequent anxiety and trouble,—on all such occasions he left the command with Alvarado, who discharged his duties with unswerving fidelity.

During the first occupation of the city of Mexico, Cortes gained possession of the person of Motezuma. The conqueror and the captive sometimes amused themselves at "totoloque," a game played with small golden balls and pins. Alvarado acted as marker: the stakes were jewels or other ornaments; Motezuma distributed his winnings among the Spanish soldiers, and Cortes among the royal servants. Alvarado was sometimes careless, and neglected to note the points which Cortes gained. The king, with gentle courtesy, rebuked him as a bad reckoner, yet always would have him as marker, and bade him take care that he did not forget the game. He was royal, adds the historian, even in his recreations. The Tlascalcan general, Xicotencatl, gave Alvarado the name of "Tonatiuhztzin" (the sun), because he was fair and ruddy, and a great favourite with all the Tlascalans.

When Cortes was called away to meet Narvaez, who had been sent by the governor of Cuba, with a force very superior to his own, to dispossess him of his command, he left the city and the royal captive in Alvarado's charge, with a force of a hundred and fifty men according to Herrera, but by Solis stated not to have exceeded eighty. Cortes did this, says Solis, because he considered him the most fit; not only for that he had gained the affection of the king, but also that he was a brave and intelligent officer; which good qualities were enhanced by an easy address, and natural frankness of disposition. He never yielded to difficulties, and, where occasion needed, supplied the deficiencies of strength by the resources of talent. His instructions were to keep his prisoner under that mild restraint which would make him scarcely perceive his real loss of liberty. Cortes left also in his care the whole of the royal and other treasure.

During the absence of the chief, a dangerous commotion took place in the capital, and when Alvarado sent messengers to tell Cortes that he was hard pressed by the Mexicans, Motezuma sent with them others to say that

he could not restrain the fury of his subjects, but that he was well content in the hands of Alvarado, and had no desire to be separated from him.

Las Casas charges Alvarado with an atrocious attack upon the Mexicans for the purpose of plunder; but, with great veneration for that amiable man, we are taught that he was credulous in adopting reports which might favour his benevolent scheme of protecting the Indians, and for whose misfortunes he found an unhappy remedy in the commencement of the African slave trade. Robertson admits that he has exaggerated; but most of the Spanish historians charge him with perverting the facts of history. In this case it is fair to consider the ill-chosen time and insufficient force, and also to ask whether Cortes, his commander, would not have punished so rash an act, rather than have continued, as he did, his confidence in him. Both Herrera and Solis assure us that a plot was laid for the massacre of the Spaniards, and that Alvarado kept the whole Mexican population at bay with his small band until the return of Cortes from his victory over Narvaez, and with the troops of that captain incorporated with his own. In the valuable series of original memoirs now or lately in course of publication at Paris by Mons. Ternaux-Compans, there are statements by native Mexican authors, contemporary and other, which increase the difficulty of coming to a satisfactory decision on many points of the conquest of Mexico.

An instance of the presence of mind, personal strength, and bodily activity of Alvarado occurs in the disastrous retreat from the capital, after the death of Motezuma by his subjects. On the 1st of July, 1520, Cortes, seeing his great danger, assembled his troops at midnight, and assigned to Alvarado the perilous command of the rear-guard. Their departure was obstructed by the entire population, which had risen on the first rumour of their movement. The Spaniards had to pass along a causeway between the lakes of Zumpango and Xaltocan, of the breadth of two lances. For the purpose of defence the causeway was open in three places, and bridges were thrown over the openings. The Mexicans had cut down the bridges to prevent the escape of the Spaniards. Cortes ordered a moveable bridge to be constructed, which was to be carried from one to the other opening. This proved impracticable, for before the passage of the rear-guard over the first, the Mexicans in their canoes destroyed it, and cut to pieces nearly the whole body. Alvarado, beset on every side, his horse killed under him, without any chance of succour, and with a breadth of water before him far too wide to leap over, used his tall Spanish lance as a pole, and with a vigorous bound got upon the opposite bank. Many followed his example, but none succeeded.

The place was thenceforward known by the name of Alvarado's Leap, "El Salto de Alvarado," which, says Herrera, all to this day regard with astonishment. This night is called in history, "la noche triste," "the sad night." The place and incident have merited particular notice by Humboldt in his work on Mexico. The fact, which he states to be by popular tradition still familiar to the inhabitants of the city, was disputed by some of Alvarado's companions in arms, Bernal Diaz among the rest; but Humboldt saw a manuscript history by Camargo, a noble mestizo of Tlascala, a contemporary of Cortes, who relates the fact with much simplicity, and without any appearance of exaggeration.

Alvarado was in every fight until the final reduction of Mexico. Afterwards, in 1523, he was sent with three hundred foot, a hundred and sixty horse, and four pieces of cannon, with some Mexican auxiliaries, against the tribes of Indians on the coast of the Pacific in the direction of Guatemala. He reduced the provinces of Zacatulan, Tecoa-tepec (now Tehuantepec), Soconusco, and Utlatlan. In a conflict at Cayacatl on the coast of the Pacific, where the Indians fought with great courage, Alvarado was lamed in one of his legs by an arrow, and it was ever after three inches shorter than the other. During this campaign horse-shoes were sold at a hundred and fifty pieces of eight the dozen. Having beaten off all opponents, he passed on to Guatemala, called by the natives Quahatemallan, and on the border of the lake Atitlan took some Indians prisoners. He sent them to their chiefs with overtures of peace. The chiefs answered that they had never been conquered, but since he behaved himself so bravely, they were willing to be his friends; accordingly their chiefs came, touched his hands, and remained peaceable. As he proceeded, all the people round the lake brought him presents, and assurances of friendship were reciprocated. He then founded a city, which he called Santiago de los Caballeros (now Guatemala la Vieja), with a church of the same name, and Cortes sent him two hundred Spaniards to increase its population. Alvarado also sent his brother Diego to form a settlement in Tecultran, which he called San Jorge, and he then established a port on the Pacific, fifteen leagues from the city of Santiago, which he called Puerto de la Posesion. He then embarked for Spain, where he was received with a distinction worthy of his fame. The Emperor Charles V., on his landing, desired he would go post-haste to court. In acknowledgment of his services, Alvarado obtained the governorship of Guatemala, and all the gold and valuables which he had brought were declared his own. During this visit he formed a matrimonial alliance with Doña Beatriz de la Cueva, a lady of an ancient and noble Spanish house, from which the dukes of Albuquerque are

descended, and shortly afterwards he returned with a numerous band of knights, gentlemen, kinsmen and friends, to Guatemala, which speedily became a handsome and prosperous city; and the province, says Herrera, flourished while he had the command of it. (Dec. 4. lib. 2. cap. 3.)

Great enterprises were still in prosecution in South America under Pizarro and Almagro, who had gained possession of Peru, and projected the conquest of Chili. Alvarado was not of a temper to be idle while others were in arms. Quito with its rich city was not considered within the boundary of Pizarro's command; and Alvarado, having authority from the Emperor Charles to extend his discoveries, but with special caution not to interfere with the conquests of other captains, determined to go thither. After sending one of his officers, Garcia de Holguin, who had signalised himself in the Mexican campaigns, to reconnoitre, and receiving from him encouraging accounts, he embarked on the Pacific with five hundred soldiers, two hundred and twenty-seven of whom were horsemen, with an intention to land at Puerto Viejo; but the voyage being unpropitious and a mortality spreading among the horses, he landed at a bay called Bahia de los Caraques, near Cape San Francisco, sending on at the same time his pilot, Juan Fernandez, to ascertain the limits of Pizarro's government, on which he declared he had no wish to intrude. From Caraques he marched into the interior, and with a courage and perseverance almost without a parallel, which may be read with interest in the Decades of Herrera, he reached the country he was in quest of. Notwithstanding all his care (for he set an example to the hardiest of his men by frequently dismounting his horse and placing a sick man upon it), he lost in the morasses near the coast and the snows of the Andes seventy-nine of his soldiers; six Spanish women also who accompanied them perished, and many horses. The fatal symptoms were sometimes lethargy, at others frenzy. Once a man ran out with his drawn sword and killed a horse, at a time when every one was worth three or four hundred pieces of eight in Peru. On ascending the Andes, Alvarado learnt that an armed force under Almagro and another leader of reputation, Belalcazar, was in readiness to meet him. He took some of their scouts, treated them well, and sent them back, with a civil message that he did not come to breed disturbances, but only to discover, under the royal commission, new lands along the South Sea, and that he was ready to meet them on friendly terms. They met at Riobamba, on the plain of that name, and it was adjusted that Alvarado should relinquish his project, leave such of his followers as were willing to remain, together with all the vessels except those necessary for his return, and receive a

hundred and twenty thousand castellanos, or pieces of eight, as an indemnification for his outlay and losses. This he did, as he affirmed, to avoid injury to his sovereign, and the evils of civil warfare. Pizarro came up with an additional force, but being informed of what had taken place, the affair ended with lively rejoicings, and Alvarado departed with valuable presents.

His renown spreading throughout the Spanish possessions, he was called to Honduras to help the settlers out of some difficulties. He was received with great joy, and the government was resigned into his hands. He founded there a town, which he called "Gracias a Dios," because his men, having suffered much in travelling over barren mountains, exclaimed, when they reached that place, "Thanks to God, we are come into a good land." He also formed another settlement, which he called San Juan de Puerto de Caballos, in the bay of Honduras.

Ferdinand Pizarro having, in 1534, gone to Spain with a great amount of treasure from Peru, and represented among other things the circumstances of Alvarado's expedition to Quito, the emperor had declared it an entire contravention of his orders, and expressed great indignation. He had sent out orders for Alvarado's arrest, and it was on this account, it is said, that he so readily answered the call to go to Honduras. The affairs of that district being brought into good order, Alvarado resolved to visit Spain a second time. He embarked with his wife at the port of Truxillo in Honduras Bay, on board a caravel bound for Havanna, and from thence proceeded to his destination. He found means, by his arguments, or by the influence of his friends, so to soften the emperor, that, not only his disobedience was overlooked, but his government was enlarged with the addition of the province of Honduras to that of Guatemala. He returned with his wife, and landed at Puerto de Caballos. Honduras was again in great disorder. An officer of rank, Don Francisco de Montejo, had laid claim to the government, and showed a disposition to maintain it. When, however, Alvarado produced the royal patent, Montejo yielded, and consented to quit Honduras, only desiring that Alvarado would give him the governorship of Chiapa in Guatemala, and the town of Xuchimilco, near the city of Mexico, which was granted; and, the bishop having rated the profits he had received in Honduras at twenty-eight thousand ducats, Alvarado immediately remitted him one half, and two months afterwards, at the intercession of the lady Beatriz, was prevailed upon to forego the other, for Montejo was about to marry his daughter. "From that time," says Herrera, "Honduras, which had been continually troubled with broils and suffered great oppression, was peaceable under the

government of Alvarado." These matters being adjusted, he proceeded to Guatemala, and set about new discoveries. He equipped a fleet of twelve large ships and two row-galleys, one of twenty, the other of thirteen benches, and embarked at El Puerto de la Posesion, with eight hundred soldiers, a hundred and fifty horses, and a considerable retinue of Indians. He sailed along the coast, but, the weather being very unfavourable, put into the port of Los Pueblos de Avalos on the coast of Michoacan. At this period the Chichimecas of New Galicia, a brave race of men, from whom, according to Clavigero, the Tlascalans, allies of Cortes, were descended, had revolted. Oñate had marched against them and been worsted: hearing that Alvarado was on the coast, he sent him advices of what had happened. Alvarado immediately landed at Los Pueblos with a part of his horse and foot, crossed in a night and day the morass of Tonalá, generally reckoned a three days' march, and on reaching the encampment of the Spaniards, held a consultation with the officers. The Indians had withdrawn and fortified themselves on the mountain tops in a position difficult of access: they were numerous, obstinate, hardy, expert bowmen, and very dexterous in the use of the javelin. The Spaniards and their Indian allies attacked them with vigour, but were repulsed and driven back to the plain. The Indians followed in great numbers, and the ground being marshy and unfit for cavalry operations, the Spaniards continued their retreat to a river, which they forded; but the farther bank was so steep, that the troopers were compelled to dismount and lead their horses up it. Alvarado stayed, as usual, to bring up the rear: a horse climbing the bank slipped and fell upon him. As he was in armour, the weight of the animal crushed his breast so severely that he died in three days. His death put a stop to the expedition.

In the same year, 1541, a heavy calamity befel the city of Santiago, which he had founded, and his surviving family. A furious storm, accompanied by an inundation from the mountains, swept away two thirds of the buildings, and among them an oratory of the house of the recently deceased governor, in which his widow, with several domestics and other persons, perished. (Herrera, *Historia General de los Hechos de los Castellanos, &c.*; Solís, *Conquista de Mexico*; Humboldt, *Political Essay on New Spain*; *Histoire des Chichimeques par Don Fernando de Alva Ixtlilxochitl*, publiée en Français par H. Ternaux-Compans, Paris, 1840. In a volume of the collection of Ternaux-Compans, entitled "Recueil de Pièces relatives à la Conquête du Mexique," is an account translated into French of the storm, and destruction of the lady Beatriz, and the danger of her children, by an eye-witness; it is intensely inter-

ALVARADO.

esting : there are also in it two official letters from Alvarado to Cortes.) W. C. W.

ALVARE'DA, RAFAEL DE. [CARREÑO, ANDRES.]

A'LVARES, AFFONSO, a popular Portuguese dramatic writer, the author of numerous "autos" or religious plays, of some of which Barbosa Machado gives a list. They are—1. "Auto de Santo Antonio," Lisbon, 1613, 1639, and 1659, 4to. ; Evora, 1615, 4to. 2. "Auto de San Tiago Apostolo" ("Mystery of St. James the Apostle"), Lisbon, 1639, 4to. 3. "Auto de Santa Barbara," Lisbon, 1613, 4to. ; Evora, 1615, 4to. 4. "Auto de San Vicente." Barbosa Machado does not mention the date or place of publication of this auto, but as he states it was prohibited in the "Index Expurgatorius" of Mascarenhas, it must have been published before 1624, the date of that index. Another work by Alvarez is, 5. "Resposta feita a huma Petição, que fez Antonio Ribeiro Chiado," or "Reply to a Petition made by Antonio Ribeiro Chiado," a Portuguese poet and dramatic writer of the sixteenth century, Lisbon, 1602, 4to. ; reprinted at Lisbon, 1783. Of this work the writer of the "Summario da Biblioteca Luzitana" states that he had seen an older edition in the Portuguese royal library.

It will be observed that the dates of all these publications are in the seventeenth century, from which it might at first be inferred that Alvares lived at that period. Barbosa Machado, however, who does not give the date of his birth or death, states that he was one of the household of Don Affonso de Portugal, bishop of Evora, and that bishop held the see from 1485 to 1522. If Alvarez wrote plays during that period, he may perhaps dispute the honour of founding the Portuguese stage with Gil Vicente, whose first dramatic production is assigned by some to the year 1502, by others to the year 1517. No allusion, however, is made to Alvares in the life of Gil Vicente prefixed to the edition of his works lately published at Hamburg, or, which is more singular, in the memoir on the origin of the Portuguese theatre by Trigozo d'Aragão Morato. The author of the "Summario da Biblioteca Luzitana," differing for once with Barbosa Machado, describes Alvares as "a schoolmaster in Lisbon." (Barbosa Machado, *Bibliotheca Lusitana*, i. 28.; *Summario da Biblioteca Luzitana*, i. 11.; Trigozo d'Aragão Morato, *Memoria sobre o Theatro Portuguez*, in *Historia e Memorias da Academia Real das Sciencias de Lisboa*, v. p. ii. 62.) T. W.

A'LVARES. [ALBA, DUKE OF.]

A'LVARES CABRAL, PEDRÔ. [CABRAL.]

A'LVARES DA CUNHA, ANTONIO. [CUNHA.]

A'LVARES LOUSADA MACHADO, GASPAS. [MACHADO.]

ALVAREZ.

A'LVARES PEGAS, MANOEL. [PEGAS.]

A'LVAREZ. The name of several Spanish artists, obscure and eminent.

FRANCISCO ALVAREZ, a celebrated silversmith of the sixteenth century, was a native of Madrid, and was silversmith to the Queen Doña Isabel de la Paz. In 1568 he made, for the parish of St. Mary at Madrid, the splendid silver tabernacle used in the procession of Corpus Christi by that parish. It is a work of great merit : Ponz has described it in his "Viage en España."

A silversmith of the name of JUAN ALVAREZ, contemporary with Francisco, but a native of Salamanca, was the first artist in Spain to apply the Greek and Roman architectural forms in the construction and for the embellishment of works in plate.

DON JOSE' ALVAREZ, one of the most eminent sculptors of recent times, was born in 1768 at Priego in the province of Cordova. Alvarez's father was a poor stone-mason, and he brought up his son to the same business ; but José evinced early a great ability for design, and he assiduously devoted to the study of drawing what time he could spare from his daily labour for support. In his twentieth year he went to Granada and entered the academy there, where he soon distinguished himself by his skill in modelling. The first work of any value which he executed was a lion destroying a serpent for the public fountain of his native place : it attracted the notice of Don Antonio de Gongora, the bishop of Cordova, who from that time became the patron of Alvarez ; he took him into his house and caused him to be made a member of the academy of Cordova, which he himself had founded. Alvarez remained in Cordova until 1794, his twenty-sixth year, when he went to Madrid and entered the Academy of San Fernando, where, as "the Andalusian," as he was called, he soon distinguished himself above all his fellow-students. He gained the first prize of the academy for a bas-relief representing Ferdinand I. and his sons, when, without their shoes, accompanied by priests and people, they carried upon their shoulders the miraculously discovered body of St. Isidore, into the church of San Juan de Leon. In 1799 Alvarez was granted a pension of 12,000 reals by the king, Charles IV., to enable him to prosecute his studies in Paris and in Rome. In Paris he applied himself practically to the study of anatomy, and made careful studies from the sculptures of the Parthenon which Choiseul Gouffier had brought from Constantinople. Soon after his arrival he obtained the second great prize in sculpture awarded by the Institute ; and in 1804 he made a statue of Ganymede for the Marquess of Almenara, which gained him great credit and the name of one of the first living sculptors. David, the celebrated painter, is said to have pronounced this statue equal

to the antique: it is now in the academy of San Fernando at Madrid. Napoleon visited the studio of Alvarez twice, and presented him with a gold medal of the value of 500 francs. Alvarez modelled also, at Paris, a colossal statue of Achilles receiving the fatal arrow into his heel, of so large a size that it fell to pieces shortly after it was made: it was greatly admired by competent judges, but owing either to want of opportunity or inclination he did not restore it, and having received, shortly afterwards, an addition of 16,000 reals to his pension, he left Paris for Rome.

In Rome, Alvarez added to his reputation by four bas-reliefs, which he modelled for a hall in the pontifical palace on the Monte Quirinale; but, owing to political events, they were never executed in marble. These bas-reliefs represented — Leonidas in the straits of Thermopylæ; Julius Cæsar reviewing his soldiers; Jupiter appearing to Cicero in a dream, distinguishing Octavius from among the youth of Rome; and the dream of Achilles at Troy, or the apparition of Patroclus. He made many other fine works at Rome, where he principally resided. The best of these is the group of Antilochus and Memnon, modelled in 1818, and executed afterwards in marble for the late king of Spain, Ferdinand VII.; it is now at Madrid. In 1818 Alvarez was appointed court sculptor, and in 1825, principal sculptor to the King of Spain, when he was presented with the cross of the order of civil merit. In 1826 he visited Madrid, and received the honourable commission to select from all the royal collections of Spain what he considered the finest statues, &c. for the purpose of having them placed in the splendid museum of the Prado at Madrid.

The period spent by Alvarez in his native country was a very short one; he arrived at Madrid in 1826, and he died towards the end of the following year, in the sixtieth year of his age. He left three sons, who were allowed by the government to retain a portion of his pension; the eldest, however, who was a promising young sculptor, did not survive his father three years: he died at Burgos in 1830, in the twenty-fifth year of his age.

Alvarez was a member of the Academy of St. Luke at Rome, of the Academies of Carrara and Naples, and of the Institute of France. His works display many qualities of the highest order; he excelled in invention, in expression, and in design, and has by some of his admirers been compared with Canova: and if the name of Alvarez is not as celebrated as those of Canova, Flaxman, Thorwaldsen, Dannecker, and Schwanthaler, it is perhaps more owing to a want of an acquaintance with his works than to his inferiority. The statements concerning the poverty of Alvarez which appeared in some of the French journals at the time of his

death, and have been partly repeated in the *Biographie Universelle*, are incorrect.

His best works, besides those above mentioned, are — the colossal group, at Madrid, of a son defending his father, wounded by a French soldier; a Cupid with a swan; a Venus, and Cupid taking a thorn out of her foot; an Orpheus sleeping; a young Apollo; a Diana; a family holding the bust of their father; full-length statues of the queens Doña Maria Louisa and Doña Isabella, and of the Marchioness of Ariza; the monument of the Marchioness of Ariza, erected by her son, the Duke of Berwick, at his villa of Livia; and a statue of the Duke of Berwick, which was designed to be cast in bronze. Although Alvarez did not take likenesses with pleasure, there are still several fine marble busts by his hand reputed to be excellent resemblances: one of the late king, Ferdinand VII.; one of the Infant Don Francisco de Paula; one of the Duchess of Alba; one of Rossini, the celebrated composer; and one in plaster of the late Don Juan Agustin Cean Bermudez, author of the Dictionary of Spanish Artists.

Alvarez always declined to make the bust of the Emperor Napoleon; he was no friend of the French party. When the Spanish artists in Rome were requested to swear allegiance to the new King of Spain, imposed by the emperor, Alvarez refused to do so, and he is said to have been placed in the castle of Sant' Angelo in consequence: he was, however, released again shortly afterwards.

LORENZO ALVAREZ, a painter of Valladolid of the seventeenth century. He studied at Madrid with Bartolomé Carducho, and settled in 1638 at Murcia, where, in the convent of San Francisco, he painted the eight pictures of the principal altar of the chapel of the Conception, and four others in the sacristy. The subjects are from the lives of Christ and of the Virgin, and are well drawn and well coloured. There is also in the chapel mentioned, a Holy Family by the same painter.

DON LUIS ALVAREZ DE NAVA, captain of the royal guards of Spain, and knight of the order of Santiago, was a distinguished amateur painter, and in 1753 was elected an honorary member of the Academy of San Fernando at Madrid.

DON MANUEL ALVAREZ, a celebrated sculptor of the eighteenth century, was born at Salamanca in 1727, where he studied, first with the sculptor Tomé Gavilan, and afterwards with Alexandro Carnicero. He then visited Madrid, and entered the school of the king's sculptor, Don Felipe de Castro, whom he assisted in executing in marble his statues of the kings of Spain for the new palace: those of Witerico and Walia were executed entirely by Alvarez. He made also, in stucco, three of the four cherubim in the royal chapel, on account of the indisposition of

Castro; and through the successful manner in which he executed these figures, he was appointed one of the sculptors to complete the works of the chapel. In 1753 he obtained the second prize of the first class of the Academy of San Fernando; and in 1754 he obtained the first prize, and was entitled to a pension to enable him to prosecute his studies in Rome; of which, however, he could not avail himself on account of his ill health. In 1757 he was elected an academician, and in 1762 vice-director of the academy.

Charles III. of Spain, wishing to encourage the higher department of sculpture, requested the sculptors of the academy to make each of them a model, four feet high, for an equestrian statue of his father, Philip V., leaving it entirely at their option to comply or not. Five made models, of whom Alvarez was one; the king, however, was so much occupied with other matters, owing chiefly to the siege of Gibraltar, that he deferred making his choice, and did not order the statue to be executed in bronze. But his son, Charles IV., wishing to carry out his father's object, selected the model of Alvarez, and ordered it to be executed in bronze, with this alteration, that the features of his father should be substituted for those of his grandfather. Owing to another war, however, which broke out, the execution of the statue was deferred until a more fitting opportunity should occur—an opportunity which does not appear to have occurred. In 1786 Alvarez was elected director of the academy, and in 1794 he was appointed sculptor to the king; an honour which he enjoyed only three years. He died in the seventieth year of his age, in 1797, generally regretted. He was highly esteemed by his brother artists, both as a man and as a sculptor; they gave him the name of el Griego (the Greek), for the purity and vigour of his design and for the truth of his execution.

The statues and busts of Alvarez are numerous in the churches, monasteries, and palaces of Spain; there are many at Salamanca, Madrid, Toledo, Zaragoza, &c.

There was another Spanish sculptor of the name of MANUEL ALVAREZ, who was the scholar of Juan de Juni.

(Bermúdez, *Diccionario Historico de los mas Ilustres Profesores de las Bellas Artes en España*; *Archiv für Geschichte*, &c. 1829, No. 15., in which there is a German translation of Reil's Spanish account of Don José Alvarez, partly given by Dr. Nagler in his *Neues Allgemeines Künstler Lexicon*; see also *Seminario Pintoresco Español*, No. 52.)

R. N. W.

ALVAREZ, or ALVARUS. There were several Spanish and Portuguese physicians of these names in the sixteenth and seventeenth centuries.

The best known among them, ANTONIO ALVAREZ, was professor of medicine at Al-

cala de Henares and at Valladolid. He was physician to John Ferdinand de Velasco, grand constable of Castile, and afterwards to the Duke of Ossuna, viceroy of Naples. While in attendance on the latter, he published a work entitled "*Epistolarum et Consiliorum Medicinalium pars prima*," Naples, 1585, 4to. The first nine epistles are on various medical subjects; the last contains a defence of the opinions of Donato Altomare against Salvus Sclanus. (*Biographie Médicale*; Haller, *Bibl. Medicinæ Prac.* t. ii. p. 261.; and *Bibl. Anatomica*, t. ii. p. 745., gives short abstracts of the contents of the work.)

JOHANNES ALVAREZ-BORGES is said, in the "*Biographie Médicale*," to have been veterinarian for more than sixty years to Philip IV. and Charles II. of Spain, and to have written an account of some of the diseases of horses. He is, perhaps, the author of a Spanish manuscript, by Johannes Alvarez, on the natural history of some animals, especially of the horse, which is mentioned by Antonio (*Bibliotheca Hispana Nova*) as being in the royal library at Paris.

FERDINAND ALVAREZ-CABRAL was born at Santarem, where he practised as a physician for many years, and died in 1636. He wrote several medical essays, which were collected by Manuel Alvarez-Sereno, but were not published. A list of them is given in the "*Biographie Médicale*."

ALVAREZ DE CASTRO is mentioned by Antonio (*Bibl. Hisp. Nov.*) as the author of two manuscripts in the ecclesiastical library of Toledo, one entitled "*Janua Vitæ*," the other "*Fundamenti Medicorum duæ Partes*."

Mangetus (*Bibliotheca Scriptorum Medicorum*) mentions DIDACUS ALVAREZ-CHACON as the author of a book on the treatment of pleurisy, entitled "*Parar curar el Mal da Costado*," Seville, 1506, 4to. This is perhaps the same person as the Didacus Alvarez who, according to Jöcher (*Allg. Gelehrten-Lexicon*), wrote, in 1514, "*Commen-tum novum in Parabolas Arnoldi de Villa Nova*."

Mangetus and Antonio both mention BLASIUS ALVAREZ DE MIRAVAL as a doctor of medicine and theology of Salamanca, who wrote "*La Conservacion de la Salud del Cuerpo y alma para el buen Regimiento de la Salud*," &c. Medina del Campo, 1597, 4to., and Salamanca, 1601, 4to.

ALVAREZ, NUÑEZ, according to Antonio, wrote "*Annotationes ad Libros duos Fr. Arcei de recta curandorum Vulnerum Ratione*." Antwerp, 1574, 8vo.

ALVAREZ, PETER, was the author of some manuscripts mentioned in the "*Biographie Médicale*," consisting of Commentaries on Galen and Hippocrates.

ALVAREZ, THOMAS, was a physician at Seville, and was commissioned by Sebastian, king of Portugal, to superintend the progress

of the plague, which prevailed in Portugal in 1569. He is said to have rendered great service to his country in the performance of this duty, and is spoken of by Zacutus Lusitanus as one of the most learned of the Portuguese physicians. He wrote "Trattado ó regimento para preservar de la Peste." Coimbra, 1569, 4to., and Lisbon, 1580, 4to. (*Biographie Médicale*; N. Antonius, *Bibliotheca Hispana Nova*.) J. P.

A'LVAREZ Y BAENA, JOSEPH ANTONIO, a Spanish writer of the eighteenth century, was the son of Don Joseph Antonio Alvarez Pasqual de Ribera and of Donna Antonia Baena Herranz, and was born at Madrid, probably about the middle of the century, as he had an elder brother, Tomas Antonio Alvarez, who was born in March, 1746. He is known as the author of a biographical work, entitled "Hijos de Madrid, ilustres en Santidad, Dignidades, Armas, Ciencias, y Artes," or "Children of Madrid, illustrious for Sanctity, Dignities, Arms, Sciences, and Arts," published at Madrid in 4 vols. 4to. 1789—1791. He informs us in his preface that he began to collect materials for this work in conjunction with his brother, Don Juan Antonio, so early as 1769, when they resided together at the house of their uncle, Don Santiago Saez, king-at-arms to His Catholic Majesty, whose valuable library of from seven to eight thousand volumes, chiefly in Spanish, furnished them with most of the information on the subject that existed in print. Alvarez afterwards made diligent researches into the public archives and registries of Madrid and its various districts, by which he was enabled in many cases to supply dates of birth, death, and appointments, which he very justly complains had often been neglected by preceding writers. The result of his labours was, that he was enabled to insert in his work the main particulars of the lives of more than fifteen hundred persons, about half of whom he says "had never been mentioned by any one before." Alvarez might have added to this very questionable proof of merit, that more than one half of them would never be mentioned by any one again: of the twenty-two persons of the name of Alvarez, of whom he gives biographies, twenty at least are unworthy of a place in any dictionary but his own. The work may be fairly described in general as useful but dry; it has the merit of supplying dates, but it supplies little else. Alvarez was the author of another publication on his native city: "Compendio de las Grandezas de Madrid," or "Compendium of the Beauties of Madrid," Madrid, 1786, 8vo. He was engaged in collecting materials for an extensive history of that capital at the time of his death, which must have taken place before 1804, in which his brother Don Juan published a work in which he speaks of him as deceased. A

third brother, Tomas Antonio, of whom he gives a short notice in the "Hijos de Madrid," was, like himself, an industrious compiler; but his works, of which a list is given, appear to have all remained in manuscript. (Alvarez y Baena, *Hijos de Madrid*; Mesonero Romanos, *Manual de Madrid*, 2d edit. p. 6.; Juan Antonio Alvarez de Quindos y Baena, *Descripcion de Aranjuez*, 1804, Prologo.) T. W.

A'LVAREZ, BA'LTAZAR, a Spanish Jesuit, born at Corvera in the year 1533. The high reputation he attained for sanctity was increased by a declaration of the nun Teresa de Jesus (who was herself canonised after her death), to the effect that she had heard a voice from heaven proclaiming Baltazar the most pious man of his time on the face of the earth. This is the most remarkable thing about him; but Luis de Ponte has nevertheless written a bulky life of him, in which the deficiency of matter is made up by lengthy reflections and ridiculous legends. This life has been translated into several languages. It originally appeared at Madrid in 1615, seven years after the death of Alvarez, and with it were printed the works of the latter, consisting of a description of his mode of prayer, a refutation of objections which had been made to it, and a treatise on the manner of speaking of spiritual things. A Latin translation of the whole was published at Cologne in 1616. (N. Antonius, *Bibliotheca Hispana Nova*, i. 180.; L. Pontanus, *Vita*.) J. W.

ALVAREZ, BA'LTAZAR, a Portuguese Jesuit, professor of theology and chancellor of the university of Evora. He wrote an "Index Expurgatorius Librorum ab Ortu Lutheri," which was published in the year 1624, under the authority of the grand inquisitor for Portugal, Mascarenhas, from which circumstance it is often referred to under the name of the latter, instead of that of Alvarez. It is a work of considerable importance in Portuguese literature. Alvarez died at Coimbra four years after its publication. (N. Antonius, *Bibliotheca Hispana Nova*, i. 180.; Trigozo d'Aragão Morato, *Memoria sobre o Theatro Portuguez*, in *Historia e Memorias da Academia Real das Sciencias de Lisboa*, v. part ii. 69.) J. W.

A'LVAREZ, BERNARDIN DE, was born at Seville about the year 1514. From his boyhood he had a desire to seek his fortune in the New World, and he went to New Spain at the age of fourteen. He served for some years as a soldier, and afterwards rendered himself conspicuous in the city of Mexico by his riotous and disorderly course of life. He was at last, with twelve others of similar habits, sentenced by the authorities to transportation to the Philippines, but before they could be sent off, they succeeded in breaking prison. Three were retaken and hanged; Alvarez was fortunate enough

to escape to Peru, where he again served as a soldier at Cuzco. His character was completely altered: he was now intent upon amassing money by honest means, and he succeeded in getting together thirty thousand ounces of silver, of which he was in the habit of saying that they were given to him by God, and to God they should be repaid. He sent eight thousand crowns of this money to his mother, Anna de Herrera, a woman of good family, who was still living at Seville; but she returned it with the remark that she had enough to live on for the remainder of her days, and that he might apply it to charitable purposes. To charity from that time forth Alvarez, who had now taken orders, devoted himself, and in the kingdom and city of Mexico, where he had once set so bad an example. At that time, about fifty years after the conquest, three hospitals existed in the city of Mexico; one, of a general character, founded by Cortes the conqueror; another, for syphilis; the third, built by the crown of Spain, for the exclusive use of the Indians. Alvarez, with his own money, and the assistance of contributions which he solicited, founded a fourth, which, by the description given of it, seems to have been not only an hospital, but a workhouse and a madhouse, for he received in it those discharged from other hospitals as cured, but not yet restored to perfect health; orphans and helpless young, for whom he provided a school; aged and infirm persons; and, above all, the insane. Four hundred rations of victuals were served out daily at the gates to such as chose to apply. He began the erection of this building in 1567; and as it stood close to the chapel of St. Hippolytus, which was assigned for the use of the establishment, the hospital took its name from that saint. Alvarez soon after founded another of the same nature at Oaxtepec, in which Gregorio Lopez, who was afterwards canonized, resided for nine years. He established a third hospital at Vera Cruz for the reception of shipwrecked sailors, and the relief of poor emigrants arriving from Europe, for whom a herd of one hundred mules was to be kept, to transport them to the city of Mexico; a fourth, of the same kind as the third, at Acapulco, and others of different kinds at different places. These numerous hospitals were of course not all supported out of the funds of Alvarez, but mainly by the spirit of charity he had excited; to prevent which from decaying, he instituted a new "sodality," or religious association, the "Sodality of Hospitality of St. Hippolytus," the constitutions of which were finally approved of by Pope Innocent XII., who raised it to the rank of a religious order. The members, in addition to the usual three vows, took a fourth, of active charity. This good man died on the 12th of August, 1584, at the age of seventy, on the eve of St. Hippolytus' day, when it was the custom for all the au-

thorities of Mexico to repair to the church of that saint to return thanks for the conquest of the city, which took place on that day in the year 1521. The presence of all these dignitaries gave additional solemnity to the funeral of Alvarez. Application was made to the court of Rome for his canonisation, but so late as the year 1755 it does not appear to have been obtained. His biography in Eguiara is adorned with only one miracle. On a widow applying one day at the hospital for some meal, he directed the porter to give her a sack, but the porter protested that none was left in store. Alvarez told him to look, and, on opening the door, the room was so full that the meal rushed out; a circumstance which, after all, needs no miracle to explain it.

The rules and constitutions for the members of the order of charity of St. Hippolytus, have been twice printed separately at Mexico in quarto, once in 1621 and once in 1718. (Eguiara et Eguren, *Bibliotheca Mexicana*, Mexico, 1755, i. 416—422.) T. W.

ALVAREZ DE CASTRO, MARIA'NO, a Spanish officer, born at Granada, but of a noble family of Old Castile. He is celebrated solely for the last action of his life, the defence of Gerona against the French in 1809. The siege commenced on the 6th of May, and on the 12th a flag of truce was sent to demand a parley, in reply to which, Alvarez declared that he would speak to the enemies of his country only by the mouths of his cannon; he also issued a proclamation that whoever proposed to capitulate should suffer instant death; and the garrison and inhabitants took an oath to die rather than surrender. The first object of the French was to obtain possession of the castle of Monjuich, which almost commanded the town. It was furiously assaulted in July; but so vigorously defended, that, after four days' hard fighting, the French were obliged to retire, with the loss of sixteen hundred men; and it was not until August, when the French batteries had reduced it almost to ruins, that the fortress was abandoned. In possession of Monjuich, the besiegers found the reduction of Gerona as difficult as ever. The grand assault was made on the 19th of September; but the garrison, assisted by the inhabitants, even by the women and children, repelled the assailants, and forced them to retire, with the loss of two thousand men. After this, the siege was converted into a blockade, the French determining to obtain their object by famine. The garrison being too weak to make frequent or powerful sallies, and the efforts of General Blake and his army to raise the siege being unsuccessful, the effect of this determination soon began to appear. Hunger and disease prevailed in Gerona; at length food was so scarce that the flesh of horses and mules was distributed by a sort of lottery, and dogs and cats were

sold at a high price. By the month of November, misery had reached its height. All seemed to vacillate except Alvarez; he was still firm, and refused to hear of surrender. At length, exhausted by hunger and fatigue, he was taken ill, and reduced to a state of delirium. In this posture of affairs the command devolved on Don Julian Bolivar, who, by the advice of his council, yielded to terms of honourable capitulation, and Gerona was entered by the French on the 11th of December, after a siege of upwards of seven months, more than twice the duration of that of Saragossa, by which alone it could be paralleled. Unflinching himself, Alvarez exacted the same fortitude from others. He ordered that any soldier who should give way, when the grand assault was expected, should be instantly shot; and to an officer who inquired where, in certain circumstances, he was to retire to, he sternly replied, "Al cementerio!"—"To the churchyard!"

After the surrender of Gerona, Alvarez was conveyed by the French to Figueras, on the road to France, still in a pitiable condition from illness. Augereau is reproached with treating him harshly, as a punishment for his obstinate defence. He survived only until the 23d of December. It was a popular belief in Spain that he had been strangled; but there seems no reason for assigning this cause of his death, reduced as he was at the termination of the siege. (Southey, *History of the Peninsular War*, ii. 520, et seq.; Torreno, *Historia del Levantamiento, Guerra, y Revolucion de España*, ii. 44—61.; Napier, *History of the War in the Peninsula*, iii. 17—45.) J. W.

A'LVAREZ DE COLMENAR, JUAN, a name which appears in biographical dictionaries as that of a Spanish author in the eighteenth century, is probably nothing but the assumed name of a French compiler. It is affixed to a small work entitled "Les Delices de l'Espagne et du Portugal," or "The Beauties of Spain and Portugal," published at Leyden by Van der Aa, in 1707, in 5 vols. 12mo. In the prefatory address by the publisher he mentions that the success of a similar work on Italy had induced him to get up this publication on the Peninsula; and the author, in his preface, speaks of having derived his work from the best sources, and complains of "the Spaniards and Portuguese" for not having written fuller descriptions of their country,—a complaint which would hardly be so expressed by a Spaniard. It seems probable, therefore, that the insertion of a Spanish name in the title-page was an after-thought of the publisher to give currency to the work. The compilation being executed with some neatness, and copiously embellished, appears to have met with success; a second and augmented edition in 6 vols. 12mo. appeared

at Leyden in 1715. It was adopted as the basis for a larger work, "Annales d'Espagne et du Portugal," or "Annals of Spain and Portugal," which contains a history as well as a topographical description of those countries, and was published at Amsterdam in 1741, in 4 vols. 4to. The continuator, who is said to be Massuet, gives no particulars respecting the original writer; it is nowhere mentioned in all these works who or what he was; it is nowhere even stated in them that the books are translated from the Spanish; and a search which has been made for information respecting the author in Spanish works where he was likely to be mentioned, has led to no further result than the discovery of a bare mention of his name in Leon Pinelo's "Biblioteca." (Article by Villenave in *Biographie Universelle*, ix. 282. treating Alvarez as a real author; Works ascribed to Alvarez; Leon Pinelo, *Biblioteca Oriental y Occidental*, ed. 1738. iii. 1403.) T. W.

A'LVAREZ, DIE'GO or DI'DACUS, was born at Medina del Rio Seco in Old Castile, in the middle of the sixteenth century. He entered the order of the Dominicans, became doctor of divinity, and taught divinity first in Spain, and afterwards in Italy, especially at Rome. Pope Clement VIII. having assembled a council to decide the controverted question on the assistance of divine grace, Alvarez was chosen member of this council, and distinguished himself by his great learning in presence of Pope Clement VIII., who in 1606 promoted him to the archiepiscopal see of Trani in the kingdom of Naples. Alvarez died at Trani in 1635, according to Jöcher, but in 1632, according to Nicolas Antonio, whose statement is perhaps correct. Alvarez is the author of some well-known works:—
1. "Commentarii in Esaiam Prophetam juxta Sensus literalem et moralem." Rome, 1599 and 1602, 2 vols. 4to.; Lyon, 1 vol. in fol.
2. "De Auxiliis Divinæ Gratiae." Rome, 1610, in fol.; Lyon, 1620, in fol.; Cologne, 1621, in 4to.; Douay, 1635, 1638. In this latter book the author treats a thesis in which he had already distinguished himself in the council of Pope Clement VIII., and which was then a matter of dispute between the Dominicans and the Jesuits. Adelung and N. Antonio have given a catalogue of his works, which are not very numerous. (N. Antonius, *Bibl. Hisp. Nova*, i. 265, 266.; Jöcher, *Allgemeines Gelehrten-Lexicon*, and Adelung's *Supplement*.) W. P.

A'LVAREZ, EMA'NUEL, a Portuguese Jesuit, was born in the island of Madeira on the 4th of June, 1526. He became rector of the colleges of the Jesuits at Coimbra, Evora, and Lisbon, and on account of his great merits as a classical teacher, he was chosen præpositus of the House of Profession of St. Roch in Lisbon. He died on the 30th of December, 1582. Alvarez wrote the following works:—"De Institutione Grammatica Libri III."

This grammar of the Latin language was highly esteemed by contemporary scholars, and even by C. T. Vossius and Caspar Scioppius, and for a long time it was considered the best Latin grammar. It was not published till after the death of the author; the first edition was of the date 1599, Evora, 4to. It was afterwards reprinted at Rome, Venice, Dillingen, Cologne, Münster, Strassburg, Leopoldis or Lemberg (1756), and Pavia (1782). The Pavia edition is an Italian translation of the abridgment of the grammar of Alvarez made by Horatius Tursellinus; the Jesuits Richard Hesius and Richard Richardi published likewise abridgments of it; and Antony Vellez wrote a voluminous commentary on it. The grammar of Alvarez is also the groundwork of the following treatises:—“*Prosodia Alvariana*, &c., per. J. W.” London, 1719; second edition, 1726. “*Emmanuelis Alvari Regulæ de Syllabarum Quantitate*, &c.; accedit *Ars Metrica. Opera et Studio L. V. (Ludovicus Vaslet)*.” London, 1730. Antonius says that Alvarez is perhaps the author of “*Las Cartas de Algunos Padres que andan en la India de Portugal el año de 1557 hasta 1561. Coimbra*.” (N. Antonius, *Bibl. Hisp. Nova*; Alegambe, *Bibl. Script. Soc. Jesu*, sub voce “*Emmanuel Alvarez*”; Chauffepié, *Nouveau Dict. Hist.*; Jöcher, *Allgemeines Gelehrten-Lexicon*, and Adelung’s *Supplement*.) W. P.

ALVAREZ, FRANCISCO, was mass priest and chaplain to Dom Manuel, king of Portugal, about the year 1515. He was a native of Coimbra, and at that time advanced in life. (Damiam de Goes calls him “*senex moribus inculpatis*.”) Of his earlier history nothing is known. In the year above mentioned Alvarez was appointed by the king to accompany Duarte Galvam on a mission to the Negus of Abyssinia, or as he was at that time called by the Portuguese, “*ho Preste Joam*.” The mission, along with the Armenian, Mattheus, who had visited Portugal as ambassador from the Negus, arrived at Goa in 1516; but Lopo Soarez, who was at that time governor of the Portuguese possessions in India, detained it there under various pretences. After the death of Soarez, his successor, Diogo Lopez de Sequeira, undertook to accompany the mission in person to the Red Sea. The expedition reached Massua on the 16th of April, 1520. Duarte Galvam died a few days previously at the island of Camaran, and Rodrigo de Lima was nominated to proceed to the court of Abyssinia in his stead, by de Sequeira, who said to the new ambassador, “*Dom Rodrigo, I do not send Father Francisco Alvarez with you, but you with him, and you are to do nothing without his advice*.”

The mission was detained in Abyssinia till the 25th of April, 1526, on which day it sailed from Massua on its return. Alvarez had gained the confidence of the Negus to such a

degree, that he was accredited by him as his envoy to the pope, along with a native Abyssinian, whom he calls at first Zagajabo, and afterwards (possibly a title) Licacanate. The mission sailed to Cananor, and thence to Lisbon, where it arrived on the 25th of July, 1527. Dom Joam III., who had succeeded his father on the throne of Portugal in 1521, was in no hurry to forward the Abyssinian ambassador and Alvarez to Rome. The former, in spite of his urgent remonstrances, was detained in Portugal till 1539; but Alvarez was sent in 1533 to Clement VII., into whose hands he delivered his credentials in the January of that year, at Bologna, in the presence of the Emperor Charles V. Of the year of Alvarez’s death no mention is made by any contemporary and trustworthy author, but Goes, in a memorial addressed to Paul III., and dated at Louvaine the 1st of September, 1540, speaks of him in a way which leads us to infer that he was then dead.

According to Ramusio, Ludolf, and Leon Pinello, Alvarez compiled an “*Itinerary*” of the mission in five books, which was never printed. The book intitled “*Ho Preste Joam das Indias : Verdadera Informaçam das Terras do Preste Joam*,” printed “*in the house of*” Luis Rodriguez, publisher to the King of Portugal, in October, 1540, consists merely of extracts from the larger work. Ramusio procured from Damiam de Goes another imperfect copy of Alvarez’s work, which he represents as differing materially from that published in Portugal. Both, he says, were in the highest degree mutilated and corrupt. The “*Journey in Ethiopia*,” by Francesco Alvarez, in Ramusio’s collection (first edition, 1550), is compiled from these two abridgments. What became of the original “*Itinerary*” does not appear. Goes says that Paulus Jovius had undertaken to translate it into Latin, and possibly it may have fallen into his hands.

Ramusio’s compilation consists of 149 chapters; the book published in Portugal in 1540 contains 141 chapters, which bring down the narrative to the departure of the mission from Massua on its return; and nine additional chapters narrating its return to Portugal, and its reception there, which correspond pretty closely with the last eight chapters of Ramusio. The main difference between the Portuguese and Italian versions consists in the additional matter contained in some of Ramusio’s chapters. The Italian has added little to the information respecting Abyssinia given in the Portuguese edition, but he has inserted some digressions which throw important light on the history of the early discoveries under the auspices of the kings of Portugal. The names of places in Abyssinia are written in the Portuguese version in a manner that corresponds pretty closely with that adopted

by the most recent and accurate oriental scholars : in Ramusio's version they are much disfigured. There are two Spanish versions of the account of Alvarez's mission. The first was published at Antwerp in 1557, by the friar Thomas de Padilla. A succinct view of the history of Ethiopia is prefixed ; the division into chapters is not preserved : it is a tolerably faithful translation of the Portuguese version. The second was published at Toledo in 1588 by Miguel de Selves : it appears to be merely a reprint of the translation by Padilla, though Selves in the title-page claims it as his own. The French translation, published by Bellone at Antwerp in 1558, is from Ramusio's version, and rivals it in the corruption of the names of places. Leon Pinello mentions a German translation, which we have not seen. In the second volume of "Purchas his Pilgrimes," p. 1026, &c., is "The Voyage of Sir Francis Alvarez, a Portugall Priest, made unto the Court of Prete Jauni, the great Christian Emperour of Ethiopia." Purchas says, "I know not who translated this book: I found it in Master Hackluyt's papers, and have abbreviated it where I could, although it still continueth very long, if not tedious." He adds that he has amended the translation in many places from Ramusio's Italian edition. Judging by internal evidence, this English translation has been made from the Spanish of Thomas de Padilla. It is curious enough that the French and both of the Spanish versions of the account of Alvarez's mission have a brief preface by Alvarez, which is wanting in the Portuguese work entitled "Ho Preste Joam das Indias;" at least in the copy in the British Museum, which has no appearance of being mutilated. The dedication to the king prefixed to this work is by the printer, not by Alvarez, as has been hastily assumed by some of his biographers.

The extracts from the "Itinerary" have been made in a manner which fully justifies the harsh terms in which Ramusio speaks of them. They contain a good deal of the transactions of 1521, very little of those of 1524, and a good deal of those of 1526. They convey some valuable information relative to the history and constitution of the Abyssinian government, and some pregnant hints respecting the geography of the country. The style of the Portuguese version evinces a manly and judicious spirit, that leads us to regret the loss of the entire work. A search in the archives of Portugal or the library of the Vatican might lead to its recovery. (Leon Pinello, *Epitome de la Biblioteca Oriental y Occidental*, fol. Madrid, 1737; Damiam de Goes, *Fides, Religio, Moresque Æthiopum*, &c. Paris, 1541; Ramusio, *Viaggi e Navigazione*, fol. Venice, 1613; *Ho Preste Joam das Indias: Verdadera Informaçam das Terras lo Preste Joam segundo Vio e Escreveo ho Padre*

Francisco Alvarez, Capellam del Rey nosso Senhor. Impresso em Casa da Luis Rodriquez Livreiro de sua alteza, fol. 1540; the Spanish translations of 1557 and 1588; and the French translation of 1558.) W. W.

A'LVAREZ, JUAN, a Spanish lawyer of note in the early history of Peru, is first mentioned on the occasion of his being appointed one of the four "oidores" or auditors, that is, members of the supreme court, sent out in 1542 to Peru in company with Blasco Nuñez Vela, the first viceroy of that country. Blasco Nuñez took out with him several ordinances, signed by the Emperor Charles V. at Barcelona in 1542, at the instance of Las Casas, the celebrated bishop of Chiapa, by which the vast "repartimientos," or estates with Indians attached, that had come into the possession of the conquerors of Peru, were on their death to revert to the crown; no Indian was to be made to work without being paid for his labour; and no person who was or had been a public officer was to retain Indians in his service on any pretext. The same orders were sent out to Mexico, where the tumult that they occasioned was appeased by the viceroy's suspending the execution of the most obnoxious, the repeal of which he soon after procured from the emperor. Blasco Nuñez endeavoured to carry them into execution in Peru, and with such unnecessary harshness and severity, that his leading principle appeared rather to be inhumanity to the Spaniards than humanity to the Indians. Amid the general discontent four cities elected Gonzalo Pizarro, the brother of Pizarro the conqueror, to be the procurator-general of Peru, and he levied an army and marched towards Lima against the viceroy. Many deserted from Lima to Pizarro, among others the nephew of a certain Illan Suarez, whom the viceroy sent for, and, after having some words with him, despatched him with his dagger. Alvarez, after the deed had been done, drew up an "information" or document to make it appear that it was a legal execution; but this murder ruined the cause of Blasco Nuñez, and with it that of the unfortunate Indians. The viceroy himself, to stem the tide of unpopularity, suspended the ordinances for two years, but the measure came too late. The auditors determined to act on their own account, and Alvarez is reputed to have been the instigator of the bold measure which they adopted of deposing and seizing the person of the viceroy, in which however another auditor, the licentiate Cepeda, took the lead. The audience determined on sending Blasco Nuñez a prisoner to Spain, and with him Alvarez, to represent to the emperor the motives of their actions. Alvarez probably thought the mission a dangerous one. He once more changed sides, and instead of setting sail for Spain, as he was ordered, restored Nuñez to freedom

at Gaura, where he was to embark, begged his pardon for all that had passed, and declared that his intention of joining the party of the audience had only been to save the viceroy from the hands of Cepeda, with the view of setting him at liberty as soon as possible. He placed himself, the guards he had with him, and the ship, all under his orders. Blasco Nuñez accepted the offer, at the same time telling Alvarez that he was a great traitor, and he would be sure to hang him, but not at present, because at that time the assistance of an oidor was necessary. In the terrible privations that the viceroy afterwards suffered, when, returning to Peru, he was pursued by Pizarro, who, in spite of the remonstrances of the audience, had advanced and made himself master of Lima, Alvarez continued faithful to the royal cause, though the putting to death of many of the viceroy's followers, on the least suspicion of treachery, some summarily by his order, and some legally by the sentence of Alvarez, seemed to prove that Nuñez was very likely to carry his final promise into effect. The battle of Añaquito on the 19th of January, 1546, decided the fate of both. The viceroy, who was defeated by Gonzalo Pizarro, was slain on the field; Alvarez, who had received several wounds, died a few days after, some say of his wounds, others of the unskilfulness of the surgeons, and others, but with less probability, of poison administered by order of his former colleague Cepeda, who could not forgive him his desertion to the viceroy at a critical moment. (Garcilaso de la Vega, *Comentarios reales del Peru*, ed. 1723, ii. 178. 215. 250, &c.; A. de Herrera, *Hechos de los Castellanos en las Islas y Tierra Firme del Mar Oceano*, ed. 1730, vii. 118. 176. viii. 4.) T. W.

ALVAREZ, MARTIN. [COLOMERA, CONDE DE.]

ALVAREZ DO ORIENTE, FERNÃO, a Portuguese poet of the sixteenth century. He was born at Goa, the capital of Portuguese India, in or about the year 1540. His productions, although they have escaped the notice of both Bouterwek and Sismondi, have justly merited the high commendation, not only of his countrymen, but of the recent French historians of literature, who have had more research or better opportunities. Sismondi says that it was with difficulty he could find any Portuguese works in the largest libraries to which he had access. It is a general notion that the Epic and Lyrics of Camoens comprise all that is worth notice in Portuguese poetry. Even the names of Camoens' contemporaries are unknown to Europeans generally, though they well deserve to be rescued from neglect.

The materials for the life of Alvarez are scanty. His parentage is unknown; and it would seem that he took his cognomen from the country of his birth. He was bred to the sea, at that time and in those eastern regions

the nursery of the highest and the bravest spirits, and, during the viceroyalty of Antonio Moniz Barreto, Fernão Telles de Menezes, the Capitan Mor (admiral) gave him the command of a light vessel (*fusta*) in his fleet, which in December, 1574, sailed from Goa northward, on a cruise against the *paraos* or light warships, of the Zamorin of Calicut and his allies, which continually molested the Portuguese traders; but we do not find in Couto, who names this fact, that Alvarez signalled himself at sea, nor is any further mention made of him by that historian. It does not appear from the "*Bibliotheca Lusitana*" of Barbosa that he ever visited Europe; and Themudo de Fonseca, in asserting that "he was the poet to whom the Muses travelled farthest, bearing him the wealth of European lore," seems to prove that he did not. His chief work, "*A Lusitania transformada*," written partly in prose, like the "*Diana*" of Montemayor, partly in verse, is of the pastoral character. It appears surprising that he should delineate the enchanting landscape and rural life of Portugal so vividly and so well; so well, indeed, that a French writer, intimately acquainted with Portuguese literature, M. Verdier, has suggested that the work is not his own, but a publication of a poem by Camoens, which was lost at Mozambique during his persecution and distresses in the East. But there being no evidence in support of this hypothesis, it cannot be admitted, especially as we are not aware that the hypothesis has been adopted by the Portuguese historians and critics. But, considering the reputation of Camoens, the bare suggestion that the poem may be his implies extraordinary merit. Ferdinand Denis, in his work the title of which is given below, gives two translated extracts from his poem; the prose, translated into prose, will give an idea of his style; but the prose translation of the fragment in verse, "*Se ponho os olhos nesta clara fonte*," can only be said to convey the sentiment divested of all its native harmony of expression; yet the sentiment alone is beautiful.

A French writer, A. M. Sané, who in 1808 published at Paris, "*Translations from the Odes of an eminent modern Portuguese Poet, Francisco Manoel do Nascimento*," then a refugee in France, prefaced them with a brief but spirited sketch of the history of Portuguese literature. In it he speaks of Alvarez in terms of praise. He supposes him to have taken Sannazaro for his model; and, indeed, in the opinion of Tiraboschi, the beauties which characterise the Italian belong also to the Portuguese poet. His language, indeed, flows with a melody and grace of which few, especially those who erroneously suppose the Portuguese to be a mere dialect of the Spanish, consider it to be capable.

In his thirteenth eclogue, "*Saladino*," the scene of which is laid in India, the oriental

colouring, of which it has been correctly observed there is a tinge in all his compositions, is most perceptible and perfectly in keeping. M. A. L. Chezy, formerly professor of Sanscrit in the College Royal of France, speaking of Alvarez, attributes to him the same turn of expression and colouring as appear in oriental writers; and he specifies as one instance the frequent attributing to inanimate things, as flowers, trees, and fountains, the sentiments and sympathies of animated beings. The speakers in this eclogue, Arbello and Ribeiro, relate and comment on the story of Saladino, a noble, brave, and enthusiastic Arab chieftain, who, seeking repose from the fatigues of war in a shady vale, becomes enamoured of the fair Griselda. To obtain her, he, like the Hebrew patriarch, submits to servitude beneath her father's roof, and is requited with her hand: but the result is melancholy. It is a tale of devotion and suffering on the one hand; of perfidy and its punishment on the other; and most beautifully and pathetically told. In another and a shorter *Canção*, "A Vida Campestre" ("Country Life"), a canzon, which Ribeiro dos Santos, a distinguished modern Portuguese poet and critic, calls one of the most truthful and philosophical of his compositions, there is a soothing vein of tranquillity; and the picturesque sketches of nature are pleasing. Dos Santos, with a generous grace, eulogises the Indian poet; he calls him the richly endowed Fernão,

"Who brought us, from the sunny realms of Ind
And regions of the Arcadian god, his verse
With pearly lustre bright."

In the words of Sané, whose opinion is good authority:—"To spread a knowledge of the fine language of Camoens, and the abundant treasures it possesses, is to render a real service to the republic of letters."

The "*Lusitania*" was printed for the first time at Lisbon in 1607: an edition also appeared at the same place in 1781. The fifth and sixth parts of the celebrated chivalrous romance of Palmerin of England have also been attributed to him. (*Resumé de l'Histoire Littéraire de Portugal*, par Ferdinand Denis; *Poésie Lyrique Portugaise, ou Choix des Odes de Francisco Manoel, avec le texte en regard*, par A. M. Sané; Couto, *Decadas da Ásia*, Dec. 9. c. 26.; *Parnasso Lusitano ou Poesias Selectas dos Autores Portuguezes, antigos e modernos, illustradas com notas, precedido de uma historia abreviada da lingua e Poesia Portuguesa*, 5 tom. Paris, 1827.; N. Antonius, *Bibliotheca Hispana Nova*.)

W. C. W.

ALVAREZ DE PAZ, DIE'GO, was born at Toledo about 1560, and entered the order of the Jesuits. After having finished his studies he went to Peru, and taught philosophy and theology at Lima with great success. He became successively rector of the colleges at Quito, Cuzco, and Lima, and after-

wards provincial of his order in Peru; an office which he held during ten years, until his death, which occurred at Potosi on the 17th January, 1620, while he was travelling in his province. This distinguished Jesuit is the author of several works on theology and morals, a catalogue of which is contained in N. Antonio and Chauffepié. The principal are—1. "De Vita Spirituali, ejusque perfectione Libri V." Leyden, 1608 and 1611; Mainz, 1614, fol. This book was translated into French, under the title of "Exercice journalier des Vertus." Douai, 1626, 12mo. 2. "De Exterminatione Mali et Promotione Boni Libri V." Leyden, 1613; Cologne, 1613; Mainz, 1614, fol. He left a finished MS. "De Institutione Sacerdotum," of which the "Traicté de la Haine, et Fuite des Péchés," Douai, 1626, 12mo., appears to be a translation. (N. Antonius, *Bibl. Hisp. Nova*; Chauffepié, *Nouv. Dict. Hist.*) W. P.

ALVAREZ DE RIBERA, FRANCISCO, a native of Medellin, where he was born about 1530, studied the law at Salamanca, and on being pressed by his father, Alfonso Alvarez de Horozco, to a marriage which he detested, fled to Italy, where he took service as a soldier. After thirteen years spent in this condition, he returned to Spain, and in 1570 was sent back to Italy as president of the royal chamber at Naples. In 1597 he was recalled to Madrid to take a place in the royal council of Italian affairs, and he died at Valladolid in 1605. In 1589 he had taken orders, and it was currently reported that Sixtus V. would have made him cardinal, if Alvarez had been willing to pledge himself to support the schemes of the pontiff. The writings of this soldier-lawyer-priest are all of a legal character, and are, 1. "Pro Augustissimo Philippo II. Responsum de Successione Regni Portugalliae," an argument in favour of Philip the Second's right of succession to the crown of Portugal, edited with additions by Carlo Tapia. Madrid, 1621, 4to. 2. "Decisiones," or opinions on legal questions, which were left in manuscript, and are highly praised by Tapia in some observations annexed to the preceding work. Alvarez is mentioned by Capaccio in his "Forastiero" as eminent not only for ability but integrity. (N. Antonius, *Bibliotheca Hispana Nova*, ed. 1783, part ii. 399.; Capaccio, *Il Forastiero*, p. 611.) T. W.

ALVARO, GIOVANNI, a Neapolitan historical painter of the early part of the eighteenth century. There is an engraving by A. Magliar, an artist of little note, dated 1723, of a Holy Family, or the infant Christ between Mary and Joseph, after a picture by Alvaro. (Heineken, *Dictionnaire des Artistes*, &c.) R. N. W.

ALVARO DE LUNA. [LUNA.]

ALVAROTTO, JA'COPO, an eminent feudal lawyer, was a native of Padua and born in 1385. He studied in the university

of Padua, having Bartolommeo Salicetto for his instructor in civil, and Francesco Zabarella for his instructor in canon law. After obtaining the degree of doctor, he lectured on the feudal law for the space of sixteen years. Panziroli, Tomasini, and Papadopoli concur in stating that he was professor of law in his native city. Mazzuchelli, without assigning any other university as the scene of his academical labours, denies that he was professor at Padua, on the strength of a passage in the dedication of Alvarotto's lectures on feudal law. The words quoted by Mazzuchelli however import merely that Alvarotto was not at the time he wrote the dedication a professor in Padua. This may well have been the case, for a few sentences further on he states that he had been thirty years a member of the legal faculty of Padua; and all his biographers agree that he only lectured sixteen years. He subsequently filled the office of judge in the cities of Florence and Siena. He died in his sixty-eighth year, on the 18th of June, 1453, and is buried in the church of St. Antonio at Padua. His works are — 1. "Lectura in Usus Feudorum," published after his death at Venice in 1476; reprinted at the same place in 1478, at Pavia in 1498, at Lyon in 1527, at Frankfurt in 1570 and 1587, and at Milan in 1571. 2. "Consilia," published at Lyon in 1572; nine of them are printed along with the "Consilia" of Albertus Brunus published at Venice in 1548, and reprinted there in 1579. Bonafidius has an engraving of Alvarotto in his "Imagines." There was a younger JACOPO ALVAROTTO, also a lawyer, a grandson of the subject of this sketch. It would not have been necessary to notice this junior Jacopo, had not the identity of name occasioned some confusion in the biography of his grandfather. (Mazzuchelli, *Scrittori d' Italia*.) W. W.

ALVARUS, PAULUS, commonly called Alvarus Cordubensis, was born at Cordova at the end of the eighth or beginning of the ninth century. He is sometimes addressed by Joannes Hispalensis as Aurelius Flavius Alvarus, but this was merely a compliment which Alvarus returned to his correspondent in precisely the same words. In one of his letters he declares himself to be of Jewish extraction, but he was evidently himself a Christian, and, although not an ecclesiastic, he advocated the Christian faith both orally and by his writings, and openly defended the cause of the martyrs who perished during the persecution of Christianity in Spain by the Mohammedans. He likewise distinguished himself by his controversy with Bodo, a Frenchman, who, having turned Jew, adopted the name of Eleazar, and endeavoured to incite the Moors against the Christians. He was the fellow student and, through life, the intimate friend of St. Eulogius, whose faith

in the utility and glory of martyrdom he is said to have greatly confirmed. He died in the year 861. His works consist of — 1. A Life of St. Eulogius inserted in the edition of the works of the saint, printed at Alcala in 1574; also in the "Hispania Illustrata," by Schottus, printed at Frankfurt in 1608, tom. iv. p. 223., and in the "Acta Sanctorum," March 11. 2. "Confessio Alvari." 3. "Epistolæ," twenty in number, comprising letters written to him as well as by him, and two epistles to St. Eulogius not in the general collection, but printed in the "Bibliotheca Patrum," Paris, 1589, tom. ix. p. 332. and 337. 4. "Luminosus Indiculus," a work in defence of the martyrs. 5. "Libri Scintillarum," printed at Basil anonymously, but which exists in manuscript in the royal library at Madrid, with the following title: — "In Christi Nomine incipit Liber Scintillarum Alvari Cordubensis collectus de Sententiis Sanctorum Patrum." 6. Latin verses on different subjects. The whole of the works of Alvarus are printed at length in Florez. (Florez, *España Sagrada*, x. 565—587. xi. 10—299.; N. Antonius, *Bibliotheca Hispana vetus*, i. 475—481.) J. W. J.

ALVENSLEBEN, PHILIPP KARL, COUNT VON, was born on the 16th of December, 1745, at Hanover, where his father was state-minister of the elector, George II., king of Great Britain and Ireland. He was educated at Magdeburg, together with Frederick William and Henry Charles, princes of Prussia, the former of whom became afterwards king. After having finished his law studies at Halle, in 1770, he was appointed referendarius to the Kammer-Gericht at Berlin, the supreme court of justice of Prussia, and he successively became judge in other courts. In 1773 he accompanied the Grand Chancellor Von Fürst to the province of West Prussia, which had been ceded by Poland, and where the Chancellor was to introduce the Prussian legislation and administration. In 1774 he became chamberlain to Prince Ferdinand of Prussia, and began his diplomatic career in 1775, as Prussian ambassador at the court of Saxony. A war having broken out between Prussia and Austria in 1778, on account of the succession to the states of the deceased elector of Bavaria, Maximilian Joseph, Alvensleben was very active in uniting the interests of Prussia and the Elector of Saxony, who declared against Austria. After the peace of Teschen (13th May, 1779), Alvensleben remained at his post at Dresden until 1787, when he was sent to Paris, in order to negotiate with France the pacification of the United Provinces of the Netherlands, then troubled by a civil war between the Orangists and the Patriots. In 1788 he was ambassador extraordinary to Holland; but he left that country in the same year, and came to London

as ambassador, where he remained till 1790. In the following year the King of Prussia, Frederic William II., whose confidence he enjoyed in a high degree, made him minister of war, and in 1792 conferred upon him the order of the Black Eagle, which is only given to persons of royal descent or of extraordinary merits. Alvensleben was created count in 1801: he died at Berlin on the 21st October, 1802. He is the author of "Versuch eines tabellarischen Verzeichnisses der Kriegsbegebenheiten vom Münsterschen bis zum Hubertsburgischen Frieden." Berlin, 1792, 8vo. His name, however, is not in the title. The "Allgemeine Encyclopädie" of Ersch und Gruber contains a complete biography of Alvensleben, which is taken from C. A. L. Klaproth, "Der Königlich Preussische wirkliche geheime Staatsrath Graf von Alvensleben." Berlin, 1805, p. 506, &c. W. P.

ALVES, ROBERT, a poet and literary essayist, was born on the 11th of December, 1745, at Elgin in Morayshire, where he obtained the rudiments of his education. At the annual public competition he gained the highest bursary or presentation at Marischal College, Aberdeen; and after the usual *curriculum* of four years, took his degree of A.M. in 1766. On leaving college he became parish schoolmaster of Deskford in Banffshire, and afterwards tutor to a gentleman's family, pursuing at the same time the course of study requisite to qualify him for the church. For a reason not assigned, he refused a presentation to a benefice, while he applied for and obtained the inferior appointment of master of the grammar school of Banff, in 1773. In consequence of an unrequited attachment, the traces of which appear in his poems, he left Banff in 1779, and resided in Edinburgh, where he gave private instruction in Greek, Latin, French, Italian, Spanish, and Portuguese, and wrote occasionally for the booksellers, till his death, which occurred suddenly on the 1st of January, 1794. A collected volume of his poems, consisting chiefly of odes and elegies, was published by him in 1782; and in 1789 he published two poems called "Edinburgh" and "The Weeping Bard." A volume called "The Banks of 'Esk and other Poems," was published after his death in 1801. Although hampered by the mannerism of their age, these forgotten poems exhibit occasional bursts of energy and originality, which might have been better appreciated had they appeared in the present century. In the impassioned parts he seems to have adopted the rapid and irregular manner of Gray; and to his avowed admiration of Thomson may be owing a minute and accurate observation of nature, which makes the most pleasing feature in his poems. He left in the press "Sketches of a History of Literature" (1794), a work exhibiting great scholarship and reading, but aiming at a completeness for

which the author's information was evidently insufficient. (*Life* prefixed to his *Sketches*; Campbell's *Introduction to the History of Poetry in Scotland*, 305, 306.) J. H. B.

ALVIA'NO, BARTOLOMME'O, an Italian soldier of fortune, was born about the year 1455. Rising from a very low rank, he had distinguished himself before the close of the century as a captain in the warfare carried on by Pope Alexander VI. and his sons against the Roman nobles. It was as one of the Venetian generals, in the wars which preceded and followed the league of Cambray, that he gained the fame of being one of the most daring and impetuous of soldiers. In 1508 he routed the Imperialists among the Julian Alps, and took Cadore, near which the battle had been fought. This victory was followed by a rapid series of conquests, which added valuable territories to the dominions of the Venetian republic. Alviano was raised to the rank of Venetian nobility, invested with the fief of Pordenone in Friuli, and declared general in chief of the Venetian armies. In the succeeding year, however, the forces of the republic, commanded by him and the Count of Pitigliano, were signally defeated by the French in the Ghiera d'Adda. The historians of the time vary in their accounts of this famous battle. Some of them, especially Cardinal Bembo, throw the blame of the defeat entirely on Alviano's rashness and obstinacy. Sismondi, on the other hand, with some qualification in his great historical work, and quite decidedly in the "Biographie Universelle," censures the Venetian government for having resisted a policy which Alviano had advised, and which promised to their army an easy victory. Wounded and taken prisoner on this bloody day, Alviano did not recover his liberty till 1513, when France and Venice contracted an alliance. He was now again set at the head of the Venetian armies, and served the state with varying success but increasing reputation. His personal valour in leading a charge of cavalry against the Swiss contributed mainly to the victory of Francis I. at Marignano. A few weeks afterwards, in October, 1515, when about to storm Brescia, he was seized with a malignant fever, and died in camp. In spite of Alviano's early disadvantages, and the tumultuous activity of his warlike life, he was an ardent lover of letters and a generous patron of literary men. Three of the most eminent among modern Latin poets were his cherished associates. Giovanni Cotta died upon a mission undertaken in his service; Andrea Navagero loved him while alive and celebrated him after his death; and Girolamo Fracastoro attended him on his campaigns till his captivity, and lectured in the academy which he founded in his lordship of Pordenone. — (*Biographie Universelle*; Coronelli, *Biblioteca Universale Sacro-Profana*, Venezia, 1701—

1706, fol., ii. 1232.; Sismondi, *Républiques Italiennes*, xiii. 451. xiv. 390., 1818; Bembo, *Historiæ Venetæ*, lib. vii. p. 168—170., in Grævius, *Thesaur. Antiq. Ital.* tom. v. part. i.; Roscoe, *Leo X.* 4to. ed. 1805, ii. 57. iii. 46. 285.) W. S.

ALVINCZY or ALVINZY, JOSEPH, a baron and generalissimo in the Austrian service, was born at Vincz, in Transylvania, in 1735, or, according to the French biographers, in 1726. He commenced his military career under Count Franz Giulay, in whose regiment he served in his fifteenth year. During the seven years' war he obtained the rank of captain of grenadiers and a staff officer, and distinguished himself at Torgau, Schweidnitz and Teplitz. On the conclusion of this war he employed himself in perfecting Lascy's new system of military exercises and tactics, until the Bavarian war of succession called him again into active service. At the occupation of Habelschwert, he, then a colonel, took prisoner the Prince of Hesse-Philipsthal, and was promoted to the rank of major-general by the Emperor Joseph, who also presented him with the cross of the military order of Maria Theresa, and appointed him military instructor to his nephew, afterwards Francis I. As a reward for the efficient manner in which he discharged the duties of this last important situation, the emperor presented him with the 26th regiment of infantry in the year 1786, which he exchanged the same year for the 19th. He fought in the war with the Turks under Laudon, and was intrusted with the command at the intended storming of Belgrade, which was abandoned in consequence of the unfavourable state of the weather. During this war, namely, in 1789, he was made lieutenant field-marshal, and in 1790 commanded the army destined for the suppression of the disturbances in Belgium. In the following year he was sent to Liege on a similar mission, but was compelled by a fall from his horse to resign the command. The French revolutionary war opened a new field on which to display his bravery. In the campaigns of 1792 and 1793 he commanded a division, and for his gallantry at Neerwinden he received the cross of commander of the order of Maria Theresa on the field of battle. He subsequently commanded the Austrian army raised for the assistance of the Duke of York, and distinguished himself at the battles of Catillon, Novion, Landrecy, Charleroi, and Fleurus. He was wounded at Mariolles. When the Prince of Orange received orders to raise the siege of Charleroi, Alvinczy was sent to his assistance, and by following his advice the prince succeeded in beating the enemy on the 16th of May, 1794, and relieved the garrison. On this occasion Alvinczy had two horses killed under him, and was struck by a spent ball. The grand cross of the order of Maria Theresa, the highest

reward for military merit, was presented to him on the field of battle. When the army retired into winter quarters on the Rhine, Alvinczy received the command of that portion which lay between Düsseldorf and Wesel, so that he could co-operate in the defence of Holland. Before the opening of the campaign in 1795, he was named by the emperor a member of the war council at Vienna, and his command in the army of the Upper Rhine (i. e. of all between the Neckar and Costanz) was transferred to Count Wurmser. He was soon, however, sent to re-organise the exhausted and dispirited army, which, under the command of Beaulieu, had been compelled to retire from Lombardy to the Tyrol. In this he succeeded, and transferred to Wurmser such an army as was considered sufficient to decide the fate of Italy. He next applied himself to quiet the disturbances in the Tyrol, and gained completely the good will of the Tyrolese. Here his military successes terminated. Wurmser being compelled to shut himself up in Mantua, Alvinczy took the command of the army sent to his relief; but was beaten by Napoleon in the three days' battle at Arcole, on the 15th, 16th, and 17th of November, 1796; and again at Rivoli on the 14th of January, 1797. Mantua capitulated on the 2d of February following, and the Austrian army retired across the Piave. Alvinczy, from weakened health, could ill bear the privations of winter quarters, and gladly resigned his command to the Archduke Charles, receiving in return that of the kingdom of Hungary, with the dignity of privy chancellor. His ill success in Italy subjected him to the charges of incompetency and treason; but he was well defended by the emperor himself, who set the glory of his early services against the misfortunes of his old age. The command in Hungary is said to have been intended as a recompence for these unjust accusations. He was appointed president of the commission for newly regulating the accoutrements, arms, &c. of the army. At the coronation of the Empress Maria Louisa on the 7th of September, 1808, he was made generalissimo, as a reward for fifty-nine years' service, and in the following year received the grand cross of the newly founded imperial Austrian order of Leopold. He died at Ofen of apoplexy, on the 25th (or, according to Rabbe, on the 27th) of November, 1810. He is said to have united in a very remarkable manner the apparently incompatible qualities of the extreme roughness of the soldier with all the suppleness of a courtier. (*Militair-Conversations-Lexikon*, Redigirt von H. Eggert Willibald von der Lücke, Leipzig, 1833; Rabbe, *Biographie des Contemporains*; Arnault, *Ibid.*; Botta, *Storia d'Italia*, ii. 92, &c.) J. W. J.

ALVINTZI, PETER, a minister of the Reformed religion in Hungary, who attracted attention by his writings in the earlier part

of the seventeenth century. He travelled abroad, and visited the most celebrated seats of learning in Italy, Switzerland, and Germany; after which, on his return to Hungary in 1603, he obtained a professorship in the high school of Waradin. He afterwards removed to Caschau, where he published several works, the date of the latest of which, according to Horanyi, is 1634. Neither Czuittinger nor Horanyi mentions the date of his death; but as his name does not occur in the list given by Lampe of the deputies to the great national synod held at Szatmar-Nemeti in 1646, to condemn the religious doctrines then newly imported by Tholnæus from England, it may be concluded that his decease had occurred before that time.

The first work published by Alvintzi was a versification of the Latin grammar of Gregory Molnar, for the use of schools. The place and time of publication are not given by Horanyi; but it appears to have been published at Waradin, between 1603 and 1607. The title of another is "Postilla, az az: Egy mas utan következő Prædikatiok, az Urnapi szent Evangeliumok szerent, rövid magyaráz atokkal es vilagos tanusagokkal," or "A series of Sermons in explanation of the portions of the Gospel read on Sundays," in two volumes quarto, printed, according to Horanyi, at Caschau, in 1632 and 1634; but the date of the copy of the second volume in Count Szechenyi's library appears, according to his catalogue, to be 1636. In 1632 he published, at the same place, "Rövid úti Prédikatio," or "A short roadside Sermon." Some time before, but when is uncertain, he was attacked in an anonymous controversial pamphlet by Peter Pazmany, the cardinal-archbishop of Gran, and founder of the university of Tyrnau, the great defender and restorer of the Catholic religion in Hungary. Alvintzi replied in "S. T. D. Ptöl küldetett szines öt Levelekre rend szerént való Felelet," or "An Answer, in regular order, to the Five Letters of P." Pazmany replied by another pamphlet, the date of which is stated, in Southwell's edition of Ribadeneira's "Bibliotheca Scriptorum Societatis Jesu," to be 1609, and in Horanyi to be 1619; and this appears to have closed the controversy. Alvintzi is also supposed, from the similarity of style and sentiment, to be the author of an anonymous work published in 1616, entitled "Itinerarium Catholicum, az az nevezetes vetélkedés, a felöl ha az Evangelikusok tudományoké uj, vagy az mostani Romai vallason-való Papis-ták-é," or "The famous controversy on the question, if it is the doctrines of the Protestant party or of the Roman Catholics which are new." The answers of Pazmany to Alvintzi were reprinted in Hungary in the eighteenth century. (Czuittinger, *Specimen Hungariæ literatæ*, p. 16.; Horanyi, *Memoria Hungarorum Scriptis editis notorum*, i. 24—27.; Lampe, *Historia Ecclesiæ Reformatae in Hun-*

garia, p. 419—424.; *Catalogus Bibliothecæ Hungariæ Com. Szechenyi*, tomi i. suppl. ii. 12.) T. W.

ALVIZET, DOM. ARSENE, younger brother of Benoît, also a Benedictine monk. He took the vows in 1644, and died in 1698, at Faverney. He left a MS. commentary on the rule of St. Benedict, which was preserved in the library of Faverney. (Calmet's *Bibliothèque Lorraine*, s. v. "Alvizet.") C. J. S.

ALVIZET or ALVISET, DOM. BENOÎT or VIRGINIUS, a native of Besançon. He took the vows in the Benedictine monastery of the congregation of St. Vanne, at Faverney in Franche-Comté, in the year 1628. The disturbed state of this frontier province, in consequence of the war, which was then raging between the French and the Germans, induced him, with the permission of his superiors, to remove into Italy, and transfer himself to the congregation of Monte Cassino, or St. Justin, of Padua; on which occasion he changed his name of Benoît to that of Virginius, by which he is known as an author. After continuing some time at Padua, he removed to the monastery of Subiaco (Sublacum or Sublaqueum), in the Roman states, celebrated as the place where the first press was established and the first book printed in Italy. He subsequently retired to the monastery of St. Honoratus, in one of the little islands called Lérins, off the coast of Provence, where he died in 1673. He was the author of a work on the privileges of the monastic orders, entitled "Murenulæ sacræ Vestis Sponsæ Regis æterni Vermiculatæ." Venice, 1661, 4to. It is divided into four parts, and is said to display great erudition. Some portions of it gave offence at Rome, and occasioned its being inserted in the "Index Expurgatorius:" it has, however, been reprinted without alteration. (Calmet's *Bibliothèque Lorraine*, sub voc. "Alvizet;" Armellini, *Bibliotheca Benedictino-Cassinensis*, pars ii. 28.) C. J. S.

AL-WA'KEDI' Abú 'Abdillah Mohammed Ibn 'Omar Ibn Wáked, a celebrated Arabian historian, was born at Medína in A. H. 130 (A. D. 747-8). When young he repaired to Baghdád, the court of Hárún Ar-rashíd, where he distinguished himself by his knowledge of law and sacred traditions. He became a favourite of the khalif Al-mámún, who, knowing his integrity and his virtues, appointed him kádhi of the eastern division of Baghdád, and afterwards of 'Askaru-l-mahdí, or the encampment of Al-mahdí, a quarter of Baghdád so called because 'Abú Ja'far Al-mansúr, the second khalif of the race of 'Abbás, had it built for his son and successor, Al-mahdí. It was by the command of Al-mámún that Al-wákedí collected all the historical fragments and local traditions existing in his time, and wrote several works on the early wars of Islám. Abú-l-fedá praises Al-wákedí for his knowledge of history, and the

diligence with which he collected every tradition respecting the history of the companions of the Prophet, and the first conquests of the Arabs; but says that he cannot be trusted with regard to sacred traditions. Al-wákedí died, according to Ibn Khallikán and Abú-l-fedá, in Dhí-l-hajjah, A. H. 207 (A. D. 823), at the age of forty-eight lunar years. He passes as the author of a work entitled "Fotúhu-sh-shám" ("The Conquests of Syria"), of which there exist copies in almost every library of Europe. (Paris library, Nos. 696—699.; Bodleian library, Nos. 655. 684. 736. 795.; in the library of Gotha, Nos. 267. 336. 337.) A great portion of this work was edited in Arabic with a Latin translation by H. A. Ewald, Göttingen, 1827, 4to. Another work, on the conquest of Egypt, entitled "Fotúhu-l-misr," which was edited by Hamacker in 1825, is likewise attributed to him; but in reality these two works were not written by Al-wákedí himself, as Hamacker has clearly proved, although he may have furnished the materials for them by the composition of some historical work now lost. The "Conquest of Syria" was translated into English by Simon Ockley, London, 1718, 8vo. (Ibn Khallikán, *Biog. Dict.*; Abú-l-fedá, *Ann. Musl.* sub anno 207; D'Herbelot, *Bib. Or.* voc. "Vakedí;" Hamacker, *De Expugnatione Memphidis*, &c. Leyden, 1825.; Hájí Khalfah, *Lex. Bibl.* voc. "Fotúh.") P. de G.

AL-WALÍD I., the son and successor of Abdu-l-malek, was the sixth khalif of the family of Umeyyah. He succeeded to the throne in the middle of the latter Jumáda, A. H. 86 (12th of June, A. D. 705). Under this khalif, the Umeyyide dynasty attained the height of its prosperity.

As soon as Al-walíd came to the throne, he sent 'Omar Ibn 'Abdu-l-'azíz, who subsequently became khalif, to Medína as governor, and in the following year he sent him orders to pull down the old temple of that city, which had been built by Mohammed, and to rebuild it on a larger and more magnificent scale, including the space which had been occupied by the houses of the wives of the Prophet, which were close to the temple, and were also pulled down. As soon as the consent of the inhabitants of Medína was obtained, Al-walíd sent workmen and artisans from Syria to execute the building. These artisans introduced the Byzantine style of architecture into Medína, which had previously been introduced into Mecca. Subsequently it spread from these two cities over all Mohammedan countries, with some slight variations.

In A. H. 87 (A. D. 706) Al-walíd took down the Christian cathedral of Damascus and built a mosque on the site at the expense of several millions of dinars. When the building was in progress, an old inscription was found which is dated as far back as the time of Solomon. Al-walíd had the follow-

ing inscription written in golden characters on a blue stone and put into the walls of the mosque: "Our Lord is God: we serve none but God. Al-walíd Ibn 'Abdu-l-malek gave in Dhí-l-hajjah, in the year eighty-seven, orders to build this mosque and to pull down the church which stood in its place." This inscription has been transcribed by Al-mas'údí, who read it himself; it fixes the correct date when the construction of this mosque was begun, which some authors erroneously refer to A. H. 88.

Al-hajjáj was, under 'Abdu-l-malek and Al-walíd, governor over all the countries which had formerly constituted the Persian monarchy. He resided in the 'Irák, because it contained the two principal military cantonments, Kúfah and Basrah, in which the soldiers were stationed who had conquered those countries and who had to guard them; and a governor at that time was nothing more than a general. In the various provinces of Persia Al-hajjáj appointed governors under him. Koteybah Ibn Moslem was the governor of Al-hajjáj over Khorásán, and as he was nearest to the frontiers, he had the command over those troops which were adapted for offensive war, whilst Al-hajjáj kept a sufficient number under his own command to control his provinces. In order to occupy them he led the soldiers against Tálíkán, and after he had taken this city he advanced to the Oxus, which he crossed with the assistance of the inhabitants of Balkh. The princes of Tokharistán were frightened at his approach, and sent messengers with presents to him to ask for peace. The most important towns which were taken by Koteybah in A. H. 87 (A. D. 706) were Bokhára and Baykand, which is one day's journey from Bokhára. Baykand was at that time the principal mercantile town of Transoxiana, being situated on the roads from Persia to China and from India to central Asia. The booty taken in this town was immense. The women and children were made prisoners. A great number of the inhabitants were absent on a mercantile expedition, and when they came back they ransomed many of the prisoners at high prices. The golden ornaments of the ladies of Baykand were melted, and are said to have weighed 225 drachms. Among the rest of the booty was a golden idol, the eyes of which were two pearls of extraordinary magnitude.

Some authors assign the year 90 (A. D. 708-9) as the date of the conquest of Bokhára by Koteybah. The conquest was very difficult to effect. The battle, which was fought between the troops of Koteybah and the Tatars, was kept up, like many other battles of the Arabs, by the tears and the reproaches which the Arabic women addressed to their husbands when they were flying from the enemy; and it was decided by the Bení Temím, who

had formed an ambushade and attacked the enemy in the rear. These two circumstances are important, for they show that the Arabs went to field with their families in the time of Al-walid, as they did formerly under 'Omar; and that the soldiers were emigrants, and consisted of the surplus population that was settled in the conquered countries. Accordingly, we find that Baykand was converted into a fortress, and that part of the army settled in the neighbourhood, and formed several hundred military stations. The circumstance that the Bení Temím were present at the battle shows us that the army consisted of the Nizár tribes, for the Bení Temím belonged to these tribes; and it would have been impossible to form an army of different elements. The Nizár tribes, as we shall see, were the cause of the fall of the Umeyyides and of the rise of the 'Abbásides.

After the conquest of Bokhára, Koteybah returned to Merw, the capital of his province. Nayrak, the prince of Bádghís, who in the former campaign of Kotaybah had promised to pay tribute to the Arabs, took up arms against the Mohammedans in the absence of Koteybah, and prevailed upon the princes of Balkh and Tálíkán, who were also tributary to the Arabs, to follow his example; and as the league of these princes of Tokharistán could not hope to resist the force of Koteybah, they put themselves under the protection of the king of Kabul. Koteybah collected all his forces. He first sent his brother 'Abdu-r-rahmán, and followed himself to check the rebellion. The insurgents were defeated in the first battle by 'Abdu-r-rahmán, but it took several months to secure Nayrak, who had fortified himself in the mountainous districts of Tokharistán. Finally he surrendered, and was put to death by the orders of the bloodthirsty Al-hajjáj, against the law of nations and against the will of Kotaybah.

In A. H. 91 (A. D. 709-10) Bokhára, Kashsh, and Nasf, or Nakhshab, took up arms against the Arabs. The rebellion was headed by the Prince of Shúmán. Koteybah soon re-established his authority in this province, and sent at the same time his brother 'Abdu-r-rahmán against Soghd (Sogdiana). The prince of this province, terrified at the approach of the Mohammedan army, promised to pay tribute if Koteybah would grant him peace. The Mohammedan army withdrew on this condition; but the town of Samarcand declared that a prince who preferred slavery to war was unworthy of his place; and they raised another man to this dignity, who stabbed his predecessor. The new prince of Soghd and Samarcand preserved his independence only two years; for in A. H. 93 (A. D. 712) a civil war in Khowárezm gave Koteybah an opportunity of extending his influence over that country by giving his aid to one of the parties. When his army was in Khowárezm, for the pur-

pose of aiding one of the contending parties, he sent his brother one day's journey towards Merw, and himself pretended to take the same way homewards. Having thus diverted the attention of the inhabitants of Samarcand, he sent instructions to his brother to march with his battering machines towards Samarcand, and he himself took the same route. The town was besieged, and after some time Koteybah effected a breach in the walls, and the town was taken. In his former campaigns, Koteybah had contented himself with taking tribute from the subjugated nations, who were allowed to retain their own laws, government, and religion, and he only made Mohammedan settlements on the main roads near the Oxus; for since the Arabs had spread their military colonies over all Syria, Egypt, the north of Africa, and Persia, they were not able to leave in the towns of Máwará-n-nahr a sufficient Mohammedan population to keep down the natives, and to resist the invasions of the nomadic Tatars. After this conquest, however, Koteybah made a Mohammedan town of Samarcand; the greater part of the army of Samarcand that refused to accept the Islám was put to the sword, the idols were burnt, and the principal temple of the town was converted into a mosque. The Prince of Samarcand was reinstated, but on the most humiliating conditions. He had to pay immediately ten millions of dirhems (229,166*l.*), and an annual tribute of two hundred thousand dirhems (4583*l.*) and three thousand slaves, of the value of two hundred dirhems each. Having thus firmly established his power in Samarcand, Koteybah was enabled in A. H. 94 (A. D. 712-13) to push his conquests further in Asia. He took, with the assistance of twenty thousand auxiliaries of Khowárezm, Ferghánah, Khojandah, and Shásh, the farthest limit to which the Mohammedans have carried their victorious arms in Tatary.

Whilst the troops of the 'Irák, and more particularly those of Basrah, were engaged under Koteybah against the Tatars, a number of volunteer and regular troops of Syria and Mesopotamia (Kineserín), and some of Kúfah, under the command of Moslemah, the brother of the khalif, and 'Abbás, the son of the khalif, invaded Asia Minor, in A. H. 88 (A. D. 707). They took Tewánah (Tyana in Cappadocia?), Erkúlah (Heraclea ad Latum in Caria), and several other towns. As the Arabic army, which was cantoned at Kineserín, had the superintendence over Armenia and the north-western provinces of the empire, Moslemah was called away from the Greek war with his army to check the disturbances caused by the invasions of some of the nations of the Caucasus in Azerbiján. The nations of the Caucasus had probably been encouraged by the government of Constantinople to take up arms against the Mohammedans. In order to enable

Moslemah to act more effectually against these barbarians, Al-walíd made him in A. H. 91 (A. D. 709-10) governor of Mesopotamia. Moslemah took several fortified places in the small islands of the Caspian Sea, and left Arabic garrisons in several places on the Caucasus.

The most important event in the reign of Al-walíd is the conquest of Spain by Músa. [MU'SA.] This conquest was effected by the Mohammedan troops stationed in Barbary. The conquest of Barbary was one of the most difficult that had been made by the Arabs; and shortly after the Berbers had for the first time been subjected, they rebelled, and made it necessary to send a new supply of Mohammedan troops. As it was the habit of Arabic armies to settle in the country which they had conquered, they built in Northern Africa, Kayrowán. The country was overrun by Arabic troops, and was in too low a state of cultivation to give them sufficient pay: their numbers were also increased by Berber volunteers who had embraced the Mohammedan religion; and they were thus obliged to look out for new conquests. Accordingly they invaded in A. H. 87 (A. D. 706) Sardinia; in A. H. 89 (A. D. 708) they conquered the islands of Majorca and Minorca; and in A. H. 92 (A. D. 710-11) they entered Spain. As Spain was rich enough to maintain the surplus Mohammedan population of Barbary, both of Mohammedan and Berber origin, the conquest of Sardinia was given up, and Spain became the western limit of the Mohammedan empire. If the Basques had not been defended by their mountains, they would most certainly have been obliged to embrace the Islám, and they would have been induced by the hope of booty to enlist in the Arabic army. In this case a new field of activity would have been necessary for the increasing Arabic soldiery, and Europe might now have been a Moslem country; but we find that mountains always opposed a barrier to the Arabic troops, which their cavalry could not overcome.

The reign of Al-walíd was the last period in which the Arabs made new conquests, with the exception of Sicily, which was taken one century later by the military population of Barbary, which had increased during this century by the progress of the Mohammedan religion among the Berber tribes. The empire of the khalif had now its greatest extent. The population of Arabia and the warlike population of the countries which the Arabs subjected, formed military colonies in the various parts of the Mohammedan dominions. Their presence was required to preserve order; and as they were not too numerous, the agricultural population could afford to pay them well. Some of the Arabs, tired of their adventures, and disliking the comforts of settled life, returned into the desert; but most of them settled in the provinces where

they were, and mixed with the original population, just as the Franks became in the course of time one nation with the subjected population, though there was a great distinction immediately after the conquest. In provinces where the Arabian settlers were very numerous, the Arabic language was introduced, as in Egypt, Syria, and in the 'Irák, the north of Africa, and in Spain. Where they were less numerous, the original language of the country was enriched with Arabic words, and lost its original construction, as in Persia, Tatary, and Mekrán. Up to the time of Al-walíd, the khalif was an amír, and the Arabs were a nation of soldiers, and continued to have Beduin institutions and habits. They chose their subordinate officers, fought in tribes, and took their families with them to the field. The khalif had only the right to appoint the general, and he claimed one fifth of the booty. But after the time of Al-walíd the khalif became a king with a standing army in his pay, with unlimited power, and with a refined and luxurious court. The Umeyyide dynasty, which was founded upon Beduin institutions, could not therefore maintain itself much longer, and it was under Al-walíd that the 'Abbásides made the first movement in Khorásán.

The ascendancy of the 'Abbásides over the Umeyyides is not to be considered a successful intrigue of one family against another, but as the result of an inveterate enmity between the Nizár tribes and the Modhar tribes. To the Nizár tribes belonged all the Arabs who originally inhabited Arabia Deserta and Petrea and the tribes of Mesopotamia, as the Bení Rabí'ah (Raabeni of Ptolemy), the Bení Aus (Aisiti of Ptolemy), the Bení Ka'b (Caucabeni), and the like, and they conquered Persia and the south-eastern provinces of the Mohammedan empire, and settled there. Their principal towns were Kúfah and Basrah. The Modhar tribes, who were headed by the Korayshites, from whom Mohammed derived his origin, originally occupied the Hejáz, and found confederates in the Arabs of Yemen. They conquered Syria, Mesopotamia, Egypt, and the western provinces of the empire, and settled in these countries. Thus the Arabs of Spain were mostly of Yemen. The Nizár and Modhar tribes first fought for the supremacy at Siffín, where one party had chosen Mo'awiyah as their khalif, and the other 'Ali. In this and the following battles between 'Ali and Mu'awiyah, the Nizár tribes were defeated, for they were much inferior in numbers. When the power of the family of Umeyyah was established, the Nizár tribes were kept down by the most cruel measures, which were carried farthest by Al-hajjáj [AL-HAJJA'J], one of the most bloodthirsty tyrants recorded in history, who through his cruelty acquired the full confidence and esteem of the Umeyyides. But when the

Umeyyides had sent all the tribes of their party, with whose services they could dispense, to Spain, the Nizár tribes were no longer weaker than the Modhar tribes, and they attempted a reaction, which began under the reign of Al-walíd and ended with the expulsion from the East of the Umeyyah family, which represented the Modhar tribes. This shows why the rebellion of the 'Abbásides began in Khorásán, and why they fixed their residence in the 'Irák and not at Damascus: it also shows the policy of Al-walíd in sending the Nizár tribes against the Turks and Greeks, and his impolicy in weakening his own party by allowing Músa to settle military colonies in Spain.

Al-walíd was a man of great energy and considerable talents, but without education. His contemporaries reproached him for not knowing the Arabic grammar, and the sermons which his office required him to make were anything but elegant. After he had come to the throne, or, as others say, during his father's lifetime and by his orders, he applied himself for six months to the study of Arabic grammar, and he got together several masters, but he never made himself a scholar. He was a very sanguinary prince, and he was surpassed in cruelty only by his governor of the Persian provinces, Al-hajjáj, who died about the end of Al-walíd's reign. 'Othmán, who was Al-walíd's governor over the Hejáz, and Korrah Ibn Shorayk, his governor over Egypt, were as cruel as their master.

Al-walíd had sheets of papyrus manufactured of a larger size than usual, and he used them for public documents. It seems that under Al-walíd and his predecessor 'Abdu-l-malek, papyrus had become a monopoly of the khalifs. Biládorí (MS. of Leyden, No. 430. p. 279.) has the following curious passage on this subject:—"Papyrus (kartús) was exported from Egypt into the Byzantine empire; and the Arabs received from the Greeks coined dinars. 'Abdu-l-melik was the first who introduced paper marks on the top of the sheets, such as the following: 'Say, there is only one God,' and similar sentences, in which God is mentioned. The Greeks sent word to the Arabs, 'You have put paper marks upon papyrus, which we disapprove of: if you do not omit them, we will put a legend on the dinars, in which we shall mention your Prophet in a way which you will not like.' 'Abdu-l-melik was very indignant at this letter of the Greeks; and it grieved him to be obliged to do away with a thing (an inscription on the papyrus) which he considered good, and which he himself had introduced. He sent, therefore, to Kháled Ibn Mo'awiyah (who was of the family of Umeyyah, and very learned in natural philosophy) to tell him what had happened. Kháled sent for answer, 'Never mind, commander of the faithful,—forbid the Greek

dinars in thy dominions, and never use them again, but have stamps for the coinage (of dinars) made, and do not omit the inscription in the sheets of papyrus, which those unbelievers dislike.' 'Abdu-l-melik said, 'Thou hast given me pleasure, and may God give thee pleasure (in Paradise);' and he struck dinars (dirhems had been struck before that time by the Arabs). 'Awánah Ibn Al-hakam says the Copts used to make mention on the top of their sheets of papyrus, of Christ, and to allude to his divinity; and they put a cross on the place where now is put 'Bismillah,' &c. (in the name of the most merciful God.) For this reason the Greek emperor was indignant at the alterations of 'Abdu-l-melik, and insisted that he should leave the papyrus as it had been. Al-madáyní says, on the authority of Moslemah Ibn Majarib, that Kháled advised 'Abdu-l-melik not only to forbid the Greek dinars, but also not to allow papyrus any longer to be exported into the Byzantine dominions. And for some time there was none exported." It appears from this, that the trade in papyrus was in the hands of the Copts, and that government did not trouble itself with it until the reign of 'Abdu-l-malik and Al-walíd.

Al-walíd died a natural death in the middle of the former Jumáda, A. H. 96 (January, A. D. 715), and was succeeded by his brother Suleymán. (MS. of the Brit. Museum, incorrectly entitled "History of Baghdád;" Al-mas'údí, *Meadows of Gold*, MS.; Abú-l-fedá, *Annales Muslemici*, i.; Price, *Chron. Retrospect of Mohammedan History*, i.; As-soyútí, *History of the Khalifs*, MS.; Karamání, *Tárikh Ad-dowal*, MS.) A. S.

AL-WALID II., Ibn Yezíd Ibn 'Abdu-l-malek Ibn Merwán, was the eleventh khalif of the Bení Umeyyah in the East. He succeeded his uncle Hishám on Wednesday, the 6th of Rabi', A. H. 125 (March, A. D. 743).

During the short reign of Al-walíd, a rebellion broke out in Khorásán against the oppressive government of the Bení Umeyyah, which promoted the interests of Syria and Egypt at the expense of the Persian provinces. The rebellion was headed by Yahya Ibn Zeyd 'Ali Ibn Al-huseyn Ibn 'Ali Ibn Abí Tálib. The khalif sent Nadhr Ibn Sayyár, the Mázinite, against the rebels, who were defeated near a village called Ra'ímah, and Yahya Ibn Zeyd fell in the field of battle. His head was severed from his body and sent to the khalif; his body was nailed to a cross. The sympathy of the inhabitants of Khorásán with the fate of Yahya Ibn Zeyd was so great that they had seven days' public mourning; they called all the children born in the year of his death Yahya or Zeyd in memory of him; and his grave was visited for more than two centuries afterwards by pilgrims.

Al-walíd Ibn Yezíd was given to debauchery. He spent the nights in drinking

wine and gaming, both of which are forbidden by the Mohammedan law. Al-walíd was the first khalif who kept singers and musicians at his court, whom he had sent to him from all the provinces of his empire. The most celebrated of them were Ibn Sorayj the singer, who was a good composer, Ma'bed, Dahmán, Al-gharídh, Ibn 'Ayeshah, and Ibn Muhriz. The example of the khalif was imitated by the rich men of his court, and music was much encouraged.

The Bení Umeyyah were greatly displeased at the dissolute conduct of the khalif, for their power was endangered by it on more than one side. Accordingly they conspired against his life in favour of Yezíd, the son of Al-walíd I.; and in the latter end of the former Jumáda, when Al-walíd was absent from the capital on account of the plague, they rose in open rebellion against the khalif. When Al-walíd received the intelligence of this rebellion, he hastened immediately to Damascus to give battle to the insurgents. He was defeated, and obliged to take refuge in his palace. The party of Yezíd scaled the terraces of the palace, and, after they had found Al-walíd in his place of concealment, they struck off his head and brought it to the victorious Yezíd, who succeeded to the khalifate as the third of this name. (An anonymous MS. of the British Museum, No. 7542., which is wrongly inscribed "History of Baghdád;" Al-mas'údí, *Meadows of Gold*, MS.; Abú-l-fedá, *Annales Muslemici*, i.) A. S.

AL-WARRA'K Mohammed Ibn Yúsuf, an historian of Mohammedan Spain, was born at Wáda-l-hajárah, now Guadalaxara, in the province of Toledo in Spain, about the close of the tenth century of our æra. Little or nothing is known of his life, except that he was either a bookseller or a paper merchant by trade, as such is the meaning of the Arabic word Al-warrák, by which name he is generally designated. He seems to have made a long residence in Africa, for upon his return to Cordova in A. H. 355 (A. D. 966) he received from Al-hakem II., the ninth sultan of Cordova of the family of Umeyyah, an order to write several works on the history and topography of the country where he had resided. He is said to have written in this manner a general history of Africa, with an account of its rivers, mountains, natural productions, &c., besides separate histories of Tahárt, Sigilmesa, Wahrán (Oran), Túnis, Nokúr, Basrah, and other cities. None of the works of Al-warrák are in existence, but large extracts are to be met with in the "Memálek wa-l-mésalek," by Al-bekrí, and in the works of Idrísí and other geographers. Al-warrák died at Cordova in A. H. 363 (A. D. 973-4). There was another historian of Africa named Al-warrák Abú Merwán 'Abdu-l-malek, who lived about the middle of the twelfth century of our æra. (Casiri, *Bib. Arab. Hisp. Esc.* ii. 137.; Conde, *Hist. de la Dom.* i. 460.;

Al-makkarí, *Moham. Dynast.* i. 175. 451. ii. 171.) P. de G.

AL-WATA'S is the name of an African dynasty which succeeded the Bení Merín in most of their dominions. The founder was Sa'íd Al-watás, governor of Assílah or Arzila, who in A. D. 1480 took possession of Fez. At his death in 1501 he was succeeded by his son Mohammed, who reigned till A. D. 1527. Ahmed, the son of Mohammed, reigned till 1548, and was succeeded by Kasr or Al-káserí, who was dethroned in 1559 by Mohammed, of the dynasty of the Sherifs. (Gräberg di Hemso, *Specchio Geografico e Statistico dell' Impero di Marocco*. Genoa, 1834. p. 261, et seq.; Marmol, *Hist. de Africa*, lib. ii. cap. xl.; Torres, *Historia de los Xerifes*. Seville, 1585, 4to. cap. v.) P. de G.

AL-WA'THIK BILLAH (he who trusts in God) was the surname of Abú Ja'far Harún, the son of Al-mu'tasem, and of Cratis, a Greek slave. He succeeded his father in the khalifate on Thursday, the 13th of the former Rabi', A. H. 227 (end of December, A. D. 841, or beginning of January, 842), at the age of twenty-one years and nine months.

Al-wáthik had the public welfare much at heart, notwithstanding his gluttonous propensities, and his love of wine, for which he is almost proverbial among Arabic historians. Like Al-mámún, he paid great respect to the descendants of 'Ali, and he continued the persecution begun by that khalif against those who maintained that the Korán was uncreated. In the general management of the affairs of government he never made a step without consulting his vizírs, Ibn Abí Dáwud and Mohammed Ibn 'Abdu-l-malik Az-zayyát.

During the reign of Al-wáthik in A. H. 228 (A. D. 842-3), the Arabs conquered Sicily. Mohammed Ibn 'Abdullah Ibn Aghlab, the general of the victorious army, became viceroy of Sicily, and governed nine years at Palermo, whence he sent detachments of his army not only over the whole of this island, but even to Italy, and as far as Rome. The conquest of Sicily, which is the only remarkable event of the reign of Al-wáthik, does not belong so much to the history of the khalifate as to that of the Aghlabite dynasty, which was nominally dependent on the khalif.

Al-wáthik was a patron of science and literature, and is therefore frequently called Al-mámún the younger. Abú Temám, who as a poet is second only to Al-mutenabbí, lived much at his court, and wrote many poems in his praise. The favourite study of Al-wáthik seems to have been medicine: it was at least a frequent topic of conversation in his literary societies, which were attended by Michael, Ibn Bakhtíshúa', Ibn Másawayh, Honayn Ibn Ishák, Salmawayh, and other physicians.

Al-wáthik died on Wednesday, the 23d of Dhí-l-hajjah, A. H. 232 (9th August, A. D. 847).

He had suffered for some time from dropsy, and was advised by his physicians to put himself into a warm oven as soon as the fire was taken out. He tried the remedy, and found that it agreed with him. As his astrologers had predicted that he would live fifty years longer, he thought it quite safe to carry the remedy to an extreme. He had an oven highly heated, and as soon as the fire was taken out, he laid himself on a board, on which he was put into the oven. The heat was excessive, and though he was taken out as soon as he saw that he could not stand it, he died in consequence of his experiment. (Al-mas'údí, *Meadows of Gold*, MS.; Abu-l-fedá, *Annales Muslemici*, ii.; Price, *Chron. Retrospect of Mohammedan Hist.* ii.; As-soyútí, *Hist. of the Khalifs*, MS.; Abú-l-faraj, *Hist. Dynast.*) A. S.

AL-WA'THIK BILLAH (he who trusts in God) Abú-l'ola Idrís, surnamed Abú Dabús, or the father of the club, fourteenth and last sultan of Western Africa of the dynasty of the Al-muwahhedún or Almohades, succeeded Al-murtadhi 'Omar, whom he dethroned in A. H. 665 (A. D. 1267). Abú-l'ola was the son of Síd Abú 'Abdillah, son of Síd Abú Hafss, son of 'Abdu-l-múmen, the founder of the dynasty. The circumstances attending the rebellion of 'Abú-l'ola are thus related by Ibn Khaldún: Abú-l'ola was living quietly at Morocco when intelligence was brought to him that his cousin Al-murtadhi had issued orders for his arrest. Without losing time, Abú-l'ola collected all his money and jewels, and, mounting a horse, fled to Fez, then the court of Abú Yúsuf Ya'kúb Ibn 'Abdi-l-hakk, the founder of the dynasty of the Bení Merín. This prince, who was the enemy of Al-murtadhi, received the fugitive, and undertook to place him on the throne of Morocco. Having collected considerable forces, he gave the command of them to Abú-l'ola; but before he set off from Fez he made him swear upon the Korán that he would surrender to him half of the dominions which he should conquer with his assistance, and a treaty was drawn to that effect and signed by the parties. Abú-l'ola proceeded immediately to Salé, which opened its gates to him. From thence he marched to the province of Heskúrah, the inhabitants of which submitted to him, and joined his banners. Having there learned through his spies that the people of Morocco, who detested the rule of Al-murtadhi, were ripe for revolt, he quickly advanced on that capital, which he entered on Saturday, the 22d of Moharram, A. H. 665 (Oct. 13. A. D. 1267), by the gate of As-sálehah, which his partisans within the city had left open for him. On the ensuing day (Oct. 14. 1267) Al-murtadhi, who upon the news of Abú-l'ola's arrival had hastily thrown himself into the kassábah or citadel of Morocco, seeing his rival in possession of the city, made his

escape to Azamór; and Abú-l'ola was immediately proclaimed sultan under the titles of Al-wáthik billah, and Al-mu'tamed 'alai-llah, both meaning "he who trusts in God." The news of the occupation of Morocco by Al-wáthik had no sooner reached Fez, than Abú Yúsuf despatched an embassy to ask for the fulfilment of the treaty; but Al-wáthik refused, saying to the ambassador of Yúsuf, "Tell your master to be content with what he already possesses, and not to covet another man's property; for if he insists upon the fulfilment of the treaty, he will find it no easy matter to compel me to keep my promise." Upon the receipt of this answer, Abú Yúsuf ordered a levy throughout his dominions, and putting himself at their head, invaded the kingdom of Al-wáthik, who made also immense preparations. A war ensued, which lasted for about two years, and ended in the entire defeat of Al-wáthik, who was killed in battle on Friday, the 15th of Dhí-l-hajjah, A. H. 667 (August 14. A. D. 1269). Al-wáthik had reigned two years, eleven months, and seven days. He was the last sultan of the dynasty of the Almohades, which had lasted for about one hundred and fifty-two years. (Ibn Khaldún, *Hist. of the Berbers*, MS. part vii.; *Karttás*, translated by Moura; Casiri, *Bib. Arab. Hisp. Esc.* ii. 224.; Cardonne, *Hist. de l'Afrique et de l'Espagne*, ii. 114.; Chenier, *Recherches sur les Maures*, ii. 37.; Conde, *Hist. de la Dom.* ii. 444.) P. de G.

AL-WA'THIK BILLAH IBN HU'D, surnamed Abú Bekr, second sultan of Murcia of the second dynasty of the Bení Húd, was the son of Al-mutawakkel 'alai-llah Ibn Húd. After the assassination of his father, who was murdered by Ibnu-r-remímí, the governor of Almeria, in A. H. 635 (A. D. 1237), Abú Bekr was proclaimed sultan by the army, under the title of Al-wáthik billah (he who trusts in God); but although he succeeded to his father's dominions, Almeria remained in the hands of Ibnu-r-remímí, who declared for his uncle, 'Ali Ibn Húd; whilst Abú Bekr 'Azíz Ibn 'Abdi-l-malek Ibn Khattáb, who was governor of Murcia, refused likewise to acknowledge the authority of Al-wáthik, and had himself proclaimed king by the inhabitants (Aug. A. D. 1238). Fortunately for Al-wáthik, he found a powerful ally in Abú Jemíl Zeyyán, king of Valencia, who, wishing about the same time to re-establish in Spain the sway of the Africans, was attacking in succession the petty rulers of the coast between Almeria and Denia. Having besieged Abú Bekr 'Azíz in Murcia, he gained possession of the city; and having put to death the usurper in Ramadhán of the same year (May, A. D. 1239), caused the khotbah to be recited in the name of Abú Zakariyyá Yahya, sultan of Túnis of the dynasty of the Bení Abí Hafss. We are not informed by what means Al-wáthik became subsequently master

of Murcia; but in A.H. 639 (A.D. 1241-2) we find him ruling undisturbed over that city and the adjoining territory. However, as the Spanish chroniclers mention about this time a king of Murcia named Hudiel (probably a corruption from Húd), and add that the city was taken by the Castilians under the Infante Don Alfonso, son of Ferdinand III., in 1241, it is reasonable to infer that Al-wáthik obtained possession of Murcia with the aid of the Christians. Be this as it may, Al-wáthik did not long enjoy his precarious sovereignty. Jayme I. of Aragon, who saw with envy the conquests of the Castilians, declared war against Al-wáthik on some slight pretence, and having besieged him in Murcia, compelled him to pay a heavy tribute, and become the vassal of the crown of Aragon. This event gave rise to a quarrel between Fernando III. of Castile and Jayme as to the possession of Murcia, which each of them claimed as his own, and Al-wáthik was in the mean time suffered to retain possession of his little kingdom; but the two Christian princes having at last come to an understanding, Jayme again marched his army to Murcia, which surrendered to him, in the month of Shawwál, A.H. 668 (May, A.D. 1270), after a short siege. In return for his capital, Al-wáthik received a castle and lands to settle in; but not considering himself secure there, he sailed for Túnis. (Al-makkarí, *Moh. Dyn.* ii. 337. and App. p. lxxviii.; Conde, *Hist. de la Dom.* iii. cap. iv.—vi.; Casiri, *Bib. Arab. Hisp. Esc.* ii.; *Cronica de España*, part iv.; Mariana, *Hist. Gen. de España*, lib. xiii. cap. ii. 16.; Ibnul-khattíb, *Biog. Dict. of illustrious Granadians*, in the life of Al-mutawakkel Ibn Húd; Muntaner, *Chroniques d'Espanya*, &c. fol. 13.) P. de G.

ALWYN. [ALBIN.]

ALXINGER, JOHANN BAPTIST VON, a German poet, was born at Vienna on the 24th of January, 1755. His father, a man of wealth, held the office of councillor of the consistory to the Prince-bishop of Passau. His son showed great talents as a boy, and the lessons which he received from Eckhel, the learned numismatist, inspired him with that ardent love for the study of antiquity which he retained in his after life, although he did not make philology his profession. With the study of the ancients he chiefly devoted himself to philosophy and jurisprudence. The university of Vienna granted him the degree of doctor of law. The large estate which he inherited from his parents, whom he lost at an early age, enabled him to live in a happy state of independence; but he continued the study of the law, and after having passed the usual examination, he obtained the diploma of imperial court agent (kaiserlicher hof agent), which qualified him to act as advocate in the courts of justice. Alxinger however never exercised his pro-

fession to enrich himself, but only for the poor who had no means of paying a lawyer's fee. In 1793 Alxinger undertook the editorship of a monthly journal called the "Oesterreichische Monatsschrift," in which he was joined by several friends. Its object was to direct public attention to the true interests of Austria, and to diffuse a better taste in literature, and especially in the drama, among the inhabitants of Vienna. Secret enemies of Alxinger however succeeded in inducing the government to suppress the journal as a work dangerous to the state, and it was discontinued after having gone on one year and a half. In the same year in which Alxinger commenced editing this journal, Baron von Braun undertook the management of the court theatre at Vienna, and Alxinger voluntarily officiated as secretary to the establishment. In this office however he was regularly appointed in 1796, by a decree of the court, which also granted him an annual salary of 1500 florins. This career was interrupted by his death on the 1st of May, 1797.

Alxinger is described by all who knew him as an excellent, upright, benevolent, and cheerful person, whose good humour was unvarying. He loved his friends with enthusiasm, and his friendship had, like all his feelings, something great and noble: to assist his friends, he would make any sacrifice. Among his intimate associates at Vienna, to whom Blumauer belonged, there were some whose loose and extravagant conduct had an injurious influence on his character and his poetry. Towards the poor and distressed he was extremely benevolent, and many a time his help was granted in secret, and gratitude was left to guess its benefactor. As a man of letters Alxinger was truly entitled to the name of a scholar; he was thoroughly acquainted with the best writers of antiquity; Homer and Virgil were his favourite poets, and he knew the whole of the *Æneid* by heart. He was equally well acquainted with the classical works of the French, English, and Italians; but in his poetical productions he only followed the ancients and the chivalrous poetry of the middle ages. His admiration of Adeltung was unbounded, and he followed his principles both in style and diction with an anxiety which often bordered upon pedantry. Still his style is purer than that of any Viennese writer who preceded him, and his great mastery over the form of his productions gives them a peculiar charm. The best years of his life belonged to a period when the reign of the Emperor Joseph II. created a free and intellectual life among his subjects, when a lively contest began against many old prejudices, and when the younger generation were zealously cultivating their taste for poetry. The influence of this new spirit is most manifest in the smaller and

lyric poems of Alxinger, in which his object was to raise the intellect of his countrymen by making them acquainted with the principles of a sound and practical philosophy through the pleasing medium of poetry. Other of his lyric poems breathe a pure and refined feeling. The poetry which he chiefly cultivated is the romantic or chivalrous epic in which he took Nicolay and Wieland as his models. He has not indeed equalled them, but whenever he has occasion to depict feelings, or to enter into philosophical reflections, he does it with a master-hand. His dramatic compositions are his least successful attempts. His works were published in the following collections: "Sämmtliche Gedichte," Klagenfurth and Laybach, 1788, 2 vols. 8vo. This collection contains lyric, didactic, dramatic, and other kinds of poetry; most of which had previously been published in periodicals. A second collection under the title, "Neueste Gedichte" appeared at Vienna, 1794, 8vo., and contains a number of small poems, partly original and partly translated, together with a translation of the *Medea* of Euripides. The first of his greater epic poems is a versified history of Numa Pompilius, in which the author follows the insipid novel of Florian. It bears the title, "Numa Pompilius nach Florian," Leipzig and Klagenfurth, 1792, 2 vols. 8vo. The two following epics are much better—"Doolin von Mainz: ein Rittergedicht in Zehn Gesängen," Leipzig, 1787, 8vo.; a second edition of which appeared in 1797, 8vo.; and "Bliomberis: ein Rittergedicht in Zwölf Gesängen," Leipzig, 1791, 8vo.; a second edition was edited by Seume in 1802. All the works of Alxinger were collected and published at Vienna, in 1810, in ten volumes, 8vo. (Jördens, *Lexikon Deutscher Dichter und Prosaisten*, i. 36—45. v. 711, &c.; Gervinus, *Neuere Geschichte der Poetischen National Literatur der Deutschen*, ii. 21.) L. S.

ALYACO. [AILLI.]

ALYASA' IBN 'ISA IBN HAZM AL-GHA'FEKI', surnamed Ibn Alyasa', an historian of Mohammedan Spain, was born at Valencia, about the middle of the twelfth century. His family were originally from Jaen, but they removed to Valencia. When young, Alyasa' entered the service of Ibn Mardānīsh, king of the eastern provinces of Spain; but being dissatisfied with his situation, he resigned his office in A.H. 560 (A.D. 1164-5), and set out on a pilgrimage to Mecca. On his return from Arabia he attached himself to the court of Salāhu-d-din (Saladin), sultan of Syria and Egypt, by whose orders he composed a voluminous history of Mohammedan Spain, entitled "Al-mu'arrib fī akhbār mahāsen ahli-l-maghreb" ("The Speaker according to the Rules of Grammar: on the History and Excellences of the People of the West"), which is often quoted by Al-makkarī,

in his history of the Mohammedan dynasties. Alyasa' died, some say at Alexandria, others at Damascus, on Thursday, the 28th of Rejeb, A.H. 575 (Dec. 28. A.D. 1179). (Hájí Khalfah, *Lex. Bibl.* voc. "Mu'arrib," "Tárikh Maghreb," &c.; Al-makkarī, *Moham. Dyn.* i. 318. note 28.) P. de G.

ALYATTES (Ἀλυάττης), the fifth king of Lydia, of the dynasty of the Mermnadæ, was the son of Sadyattes. He probably began to reign about B. C. 618; and he reigned fifty-seven years.

The chief events of his reign, according to Herodotus, were his wars with Cyaxares, king of the Medes, the expulsion of the Cimmerii from Asia Minor, the capture by the Lydians of Smyrna, one of the Greek cities of the Ionians, and his wars with Miletus.

The Milesian war was commenced by his father Sadyattes, and occupied the last six years of his reign. The war was continued five years longer by Alyattes. In the twelfth year of the war, the Lydian army, as usual, ravaged the Milesian territory, and burnt the standing corn: the fire spread to a temple of Athenæa (Minerva), which was destroyed. The goddess punished Alyattes for this offence by a tedious illness, and on his sending to Delphi to consult the Pythia about his disease, he was told that he could have no answer till he had rebuilt the temple. This led Alyattes to propose a treaty of peace to Thrasybulus, then tyrant of Miletus, which was carried into effect, and the Lydians and Milesians became allies. Alyattes built two temples to Athenæa in place of that which had been destroyed, and then recovered from his illness.

The war between Alyattes and Cyaxares arose out of the refusal of Alyattes to surrender to Cyaxares some Scythians who had taken refuge at Sardis, the capital of Lydia, from the vengeance of Cyaxares. This war lasted five years, with varying success to the Lydian and Median kings. In the sixth year of the war, the two armies being engaged in a battle, an eclipse of the sun took place, or, as Herodotus expresses it, the day all at once became night. This stopped the battle, and the two kings came to terms, chiefly through the friendly interference of Syennesis the Cilician and Labynetus the Babylonian. It was also arranged that Alyattes should give his daughter Aryenis in marriage to Astyages, the son of Cyaxares.

The year in which this great eclipse was to take place was predicted by Thales. The site of the field of battle is not mentioned by Herodotus, but it may be inferred that it was in some part of Asia Minor or in the upper basin of the Euphrates. Baily, who has calculated all the eclipses from B. C. 650 to B. C. 580, has found that there was a total eclipse of the sun on the 30th of September, 610, and that the centre of the moon's shadow

passed in the forenoon over the mouth of the river Halys (the eastern boundary of the Lydian empire under Cræsus, the successor of Alyattes), and thence in a right line over the north-east part of Asia Minor into Armenia and Persia: no other of these eclipses was central and total in or near any part of Asia Minor. (*Phil. Trans.* 1811.)

According to Nicolaus Damascenus, who may have derived the statement from the Greek historian Xanthus, Alyattes led an army into Caria; but the Carians, according to Herodotus, were subdued by his son Cræsus. This passage of Nicolaus has been perverted to mean that Alyattes conquered Caria. But it does not even follow from the words of Nicolaus that this Carian expedition was anything else than one of the incursions of Alyattes into the Milesian territory; for Miletus was in Caria. (Herod. i. 142.) The reasons for supposing that Cræsus was associated with his father Alyattes in the government during part of his reign are stated by Clinton. (*Fast. Hellen.*)

Alyattes was the second prince of his line who sent offerings to Delphi: Gyges, the founder of the dynasty of the Mermnadæ, was the first. On recovering from his long illness Alyattes sent to Delphi a large silver vase, and a stand of wrought iron, which Herodotus, who saw it, considered the most striking of all the offerings at Delphi. The stand was the work of a Greek artist, Glaucus of Chios; and it was still in its place in the second century of our æra, as we learn from Pausanias, who saw and describes it (x. 16.). It was formed of iron bars placed vertically and others horizontally with openings so as to resemble the steps of a ladder: the whole had the form of a tower, growing smaller towards the top; and the seat for the vase was made by bending the upper parts of the vertical iron bars outwards: the bars were not fastened together by pins, but by solder.

There is an immense mound of earth near Sart, the site of the ancient Sardis, which has been particularly described by Chandler and other travellers. This was the monument of Alyattes, which was reared by the joint contributions of the merchants, artisans, and the young girls of Sardis. Herodotus says it is next to the great works of the Babylonians and the Egyptians. Its basis or substructure was of stone, and the rest was earth: its circuit was 3800 Greek feet. The stone-work is now covered by the earth that has fallen; and the mound rises up in a conical form like a natural hill; some deep ravines have been worn in its sides by the weather. A recent traveller states that "towards the north it (the base) consists of the natural rock, a white horizontally stratified earthy limestone, cut away so as to appear as part of the surface." (*Researches in Asia Minor, &c.*, by W. J. Hamilton, London, 1842.) The circuit of Silbury Hill in

Wiltshire, which is a striking object on the Bath road, is only 2027 feet in circuit at the base, and yet it covers above five acres. (Herodotus, i. 16—25. 77. 93.) G. L.

AL-YEZIDÍ is the name of five celebrated Arabic grammarians. This name is to be considered as their family name, and it is derived from one of their forefathers, who was called so because he was a particular favourite of Yezid Ibn Mansúr, the uncle of the khalif Al-mahdí. The five Yezidís who distinguished themselves as grammarians, were —

ABU' MOHAMMED AL-YEZIDÍ, who lived towards the end of the third century of the Hijra, and was in great favour with the Barmekites, and subsequently with Al-mámún. He dedicated to Ja'far Ibn Yahya the Barmekite his work on the idiomatical expressions of the Arabic language; and to one of the sons of Al-mámún he dedicated his abridgment of the Arabic grammar.

IBRAHÍM AL-YEZIDÍ, the son of the preceding, wrote a work on the Korán, which he left unfinished at his death, a history of the construction of the Ka'bah, and several other books.

ABU' 'ABDI-R-RAHMA'N AL-YEZIDÍ, another son of Abú Mohammed, wrote a work on the grammatical peculiarities of the Korán, a book on the superiority of natural eloquence to rhetoric, and several other works.

ISMA'ÍL AL-YEZIDÍ, also a son of Abú Mohammed, wrote a work on the lives of celebrated poets.

ABU' 'ABDILLAH MOHAMMED IBN AL-'ABBA'S AL-YEZIDÍ, the grandson of Abú Mohammed, is the most celebrated of the family. He was the tutor of the sons of Al-muktader, and died in A. H. 310 (A. D. 922-3). His works are — 1. "A History of the Family of Al-yezidí." 2. "A Collection of Poems in praise of the Family of 'Abbás." 3. "An Abridgment of Arabic Grammar." 4. "The Description of the Horse, the Names of his various Parts, and the Phrases used in speaking of Horses or his Parts." None of the above works are known to exist in any European library. (*As-soyútí, Biog. Dict. of celebrated Grammarians*, MS. of Dr. J. Lee; *Fihrist al-Kotob*, vol. i. MS. of Paris; Al-hasan Ibn 'Ali, *Biog. Dict.* vol. iii. MS. of the British Museum, No. 7349.; Ibn Khallikán, *Biographical Dictionary*; Al-mas'údí, *Meadows of Gold*. MS.) A. S.

ALYM-GUERAI, or ALIM-GIRAI. [HALIM-GIRAI.]

ALYNARD. [HALINARD.]

ALYON, PIERRE PHILIPPE, an apothecary and naturalist, was born at Auvergne in France in the year 1758. Before the revolution, he was engaged by the Duke of Orleans, as a tutor in the various branches of natural history for his children. In the year 1783, having previously occupied himself with the study of medicine, he attracted some atten-

tion in Paris by reading an essay in which he maintained that he had discovered a means of curing and preventing the propagation of the venereal disease. This essay was published in the year 5 of the French republic (1797), and was entitled "Essai sur les Propriétés Médicinales de l'Oxigène, et sur l'Application de ce Principe dans les Maladies Vénériennes, Psoriques et Dartreuses." Paris, 8vo. This work was republished in France in 1799, and was translated into German and published at Leipzig in 1798. It is hardly necessary to add that Alyon's anticipations with regard to the use of oxygen were never realised, and that his remedies soon fell into neglect.

After the execution of the Duke of Orleans, Alyon was thrown into prison at Nantes, where he remained some months. On being liberated, he entered the service of the army, and was successively appointed apothecary in chief to the hospital of Val de Grace, and also of that of the imperial guard. He continued with the army of France in Germany till the general peace, when he returned to Paris. Whilst tutor in the family of the Duke of Orleans, he published two works, the one on botany, the other on chemistry, for the use of his pupils. The book on botany has the title "Cours de Botanique pour servir à l'E'ducation des Enfants de S. A. Sérénissime Monseigneur le Duc d'Orléans." Paris, folio. It has no date, and was published, according to Jourdan, in the year 7 (1799). It consists of a general introduction to the science of botany, and is illustrated with about one hundred coloured plates, not very well executed, of the most common and useful plants. The work on chemistry has the title "Cours Elémentaire de Chimie, théorique et pratique." Paris, 1787, 8vo. A second edition appeared, in two volumes, in 1799 or 1800. In addition to these works, Alyon translated from the English Rollo's "Observations on acute Dysentery," and from the Italian Vacca-Berlinghieri's "Treatise on the Venereal Disease." He also added notes to a treatise on Gonorrhea, published by Necker.

Alyon was a member of the college of Pharmacy of Paris and other learned societies. According to Jourdan, in his notice of him in the supplement to the "Biographie Universelle," he died in 1816; but in the "Biographie des Contemporains," by Arnault, the first volume of which bears date 1820, he is spoken of as still living. (Jourdan, *Biog. Univ. Supp.*; Arnault, *Biog. des Contemp.*) E. L.

ALY'PIUS (Ἀλύπιος), an archbishop of Cæsarea in Cappadocia. We possess the substance of a letter written by him to Hormizes, bishop of Comana in Pontus, which is preserved in Photius (*Bibliotheca*, p. 13. 40. &c. ed. Bekker). L. S.

ALY'PIUS (Ἀλύπιος), a Greek sophist,

who lived in the fourth century of our æra, and was a contemporary of Iamblichus. He was a native of Alexandria in Egypt, and was so small of stature that he might be called a pigmy; but Nature, says Eunapius, spent upon the development of his mind all that which in other cases she spends upon the growth of the body. He was one of the most acute dialecticians of his age, and had numerous disciples and followers, with whom he conversed and disputed in a private and familiar manner without using any books. Most of his pupils, after having gone through his oral instructions, went to Iamblichus. When Alypius and Iamblichus had already acquired great fame, they met on one occasion in a crowded theatre. Iamblichus hesitated to put any question to Alypius, as he preferred the question being put to himself. At last Alypius said, "Tell me whether a rich man is not an unjust man, or the heir of an unjust man, for I see no third." Iamblichus was somewhat annoyed, and replied that he did not deal in such questions, and went away. But, on further consideration, Iamblichus discovered that the question of Alypius contained more wisdom than he at first saw, and he went frequently to converse with him. His admiration of the acuteness and sagacity of the little philosopher increased with every visit. Alypius died at an advanced age at Alexandria, some years before Iamblichus, who showed his admiration of Alypius by writing an account of his life, a critical review of which is given by Eunapius in his "Vita Iamblichi," p. 28, &c. ed. Commelin. L. S.

ALY'PIUS (Ἀλύπιος), a Greek musician, whose age is very uncertain. Cassiodorus states that he lived previous to the time of Euclid and Claudius Ptolemæus; others believe that he lived between the two, and others again make him a contemporary of Iamblichus, about A.D. 360. Alypius is known only as the author of an introductory treatise on music (Εἰσαγωγή μουσική), which is still extant. It was first edited by J. Meursius, from the MS. of Scaliger, under the title "Aristoxenus, Nicomachus, Alypius, auctores Musices antiquissimi hactenus non editi." Leyden, 1616, 4to. Vincenzo Galileo had previously published the definitions which Alypius gave ("Dialogo della Musica antica e moderna," Florence, 1581) of the different Greek modes, with an Italian version, and an explanation of the Greek signs in modern musical notation. Meibomius published in 1652, 4to., a Latin translation at Amsterdam, with the Greek, for which purpose he collated the text of Scaliger's MS. with that of two MSS. preserved at Oxford, and one in the Barberini library at Rome. The edition of Meibomius is entitled "Antiquæ Musices Auctores." Kircher (*Musurgia*, vol. i. p. 540.) has given the signs of Greek musical notation according to Alypius,

but his arrangement is both defective and confused.

The work of Alypius has descended to us only in an imperfect state, but from what remains some light is thrown on the subject of Greek music. (Fabricius, *Biblioth. Græc.* iii. 646, &c.; Fetis, *Biographie Universelle des Musiciens*; Kircher, *Musurgia*.)

E. T.

ALY'PUS (Ἀλῦπος), a sculptor or statuary who lived in the early part of the fourth century before the Christian æra. He was a native of Sicyon, and a scholar of Naucydes of Argos. Pausanias, the only ancient author who mentions him, enumerates among the works in sculpture at Olympia, several Iconic or portrait statues which were by Alypus the Sicyonian. They were statues of conquerors in the Olympic games, and in some of which boys or youths were the competitors. At Delphi, also, there were statues by this artist of some of the Lacedæmonians and others who fought under Lysander in the battle in which the Athenians were defeated at Ægospotami, B. C. 405. (Pausanias, vi. 1. vi. 8. x. 9.)

R. W. jun.

ALZAHARA'VIUS. [ABU'-L-KA'SIM KHALEF IBN 'ABBA'S.]

ALZA'RIO. [ALSA'RIO.]

ALZA'TE Y RAMIREZ, JOSEPH ANTONIO, a distinguished astronomer and geographer, was born at Mexico in the first half of the eighteenth century, and was an ecclesiastic by profession. He was for some time editor of the "Gazeta de Literatura," published at Mexico, a work which contributed greatly to the dissemination of a taste for science and useful pursuits among the youth of that city. His principal geographical labours are — 1. "Nouvelle Carte de l'Amérique Septentrionale, dédiée à l'Académie Royale des Sciences à Paris, 1768." 2. "Estado de la Geografia de la Nueva España, y Modo de perfeccionarla" ("State of the Geography of New Spain, and Manner of perfecting it"), inserted in the "Periodico de Mexico" for December, 1772, No. 7. p. 55. 3. "Mapa del Arzobispado de Mexico" ("Map of the Archbishopric of Mexico"). This is a MS. map, prepared in 1768, and revised by the author in 1772. 4. "Mémoire sur la Limite des Neiges perpetuelles au volcan Pexocatextl." 5. Alzate also corrected the chart of the environs of Mexico prepared by D. Carlos de Sigüenza, and republished it with additions at Mexico in 1786, under the title "Mapa de las Aguas que por el Circulo de noventa Leguas vienen a la Laguna de Tezcuco" ("Map of the Streams which, within a Circle of ninety Leagues, flow into the Lake of Tezcuco"). Lalande mentions the following astronomical works: — 6. "Suplemento a la famosa Observacion del Transito de Venus por el Disco del Sol" ("Supplement to the celebrated Observation of the Transit of Venus over the Disc of the

Sun"). Mexico, 1769, fol. 7. "Observacion del Paso de Mercurio por el Disco del Sol" ("Observation of the Transit of Mercury over the Disc of the Sun"). This was the first publication of Observations taken in the capital of Mexico. 8. "Observaciones meteorologicas de los ultimos nueve Meses de 1769, hechas por D. Joseph Antonio de Alzate y Ramirez" ("Meteorological Observations for the last nine Months of 1769, made by J. A. de Alzate, &c."). Mexico, 1770, 4to. 9. "Eclipse de Luna del doce de Diciembre, 1769, observado en la imperial Ciudad de Mexico, por Don J. A. Alzate y Ramirez" ("Eclipse of the Moon on the 12th of December, 1769, observed from the imperial City of Mexico, by J. A. Alzate, &c."). Mexico, 1770, 4to. He likewise addressed a letter on various subjects of natural history to the Academy of Sciences of Paris (of which he was a corresponding member), published in Chappe's "Voyage to California." Amongst his numerous astronomical observations he paid particular attention to the eclipses of the satellites of Jupiter. Humboldt describes him as less learned than his contemporaries Velasquez and Gama, sometimes wanting in precision, and giving his attention to too many subjects. These faults were, however, counterbalanced by the substantial benefit he conferred upon his country in drawing the attention of his contemporaries to the physical sciences. An astronomical work, written and published at Mexico, was a precious gift; and until he and Velasquez undertook to make astronomical observations in that city, its true position was not known by even a near approximation. Alzate fixed it in 19° 54' N. lat., 100° 30' W. long.; but Humboldt corrects this, and gives the true position as 19° 25' 45" N. lat., 101° 25' 30" W. long. The time of Alzate's death is uncertain; but it would appear that he was alive in the year 1791, as Le Noir, in his "Antiquités Mexicaines," i. 18., refers to a paper by Alzate, entitled "Descripcion de las Antigüedades de Xochicalco," in the Supplement to the "Gazeta de Literatura," towards the end of that year. (Humboldt et Bonpland, *Voyage, Troisième Partie, Essai sur la Nouvelle Espagne*, par Humboldt, i. Introd. xvii. — lxxxv. and p. 122.; Lalande, *Bibliographie Astronomique*, 513. 517.)

J. W. J.

AMA, RABBI (אמא רבי), a Jewish writer who is cited by Bishop Plantavitus as the author of a work called "Shaar Harazim" ("The Gate of Secrets), which is a cabbalistical exposition of the mysterious sense concealed in the words of the 19th Psalm; according to Plantavitus this author is mentioned by Galatinus in the first book of his treatise on the Cabbala. We find no mention of the period at which he lived and wrote. (Plantavitus, *Biblioth. Rabbin.* No. 702.; Wolfius, *Biblioth. Hebr.* i. 947.)

C. P. H.

AMADE'I, STEFANO, an Italian painter of the seventeenth century, born at Perugia

in 1589. He painted history and portrait, and was the scholar of Giulio Cesare Angeli. After painting several historical pictures, which are in the churches and palaces in and about Perugia, Amadei took to portrait painting in crayons, and acquired so great a reputation as to be invited to Rome to practise there. He went to Rome, and opened a school of design there, which was well attended: he was well acquainted with mathematics and perspective, and he gave lectures upon these subjects. A remarkable coincidence, if true, is recorded concerning this painter: he was born at twelve o'clock at night on the 20th of January, 1589, and he died at the same hour of the same day of the same month in the year 1644, having lived exactly fifty-five years. (Pascoli, *Vite de' Pittori, Scultori, e Architetti Moderni*; Lanzi, *Storia Pittorica*, &c.) R. N. W.

AMADE'O or AMADEI, GIOVANNI ANTONIO, an excellent old Italian sculptor, was born at Pavia about the beginning of the fifteenth century. He was the sculptor of the beautiful ornaments of the doorway leading to the cloister in the Certosa di Pavia. He made also in 1432, for the celebrated Benedictine abbot Antonio Mellio, the bassi-rilievi of the urn of the SS. Maria and Martha, in the church of San Lorenzo at Cremona, which are designed and executed with great taste. But his chief works are the monuments of the Venetian general, Bartolomeo Colleoni, in a church at Bergamo, and of his daughter, Medea Colleoni, at Bassella, near Bergamo. The latter was made about 1440, and is superior to the other in execution. Count Cicognara speaks in high terms of the design and execution of the statue of the youthful Medea, of the small figures on the top, and of the bassi-rilievi and frieze around the monument. Colleoni's own monument was begun by his order in his lifetime, but was not finished until 1475, a year after his death. The ornaments of this monument are also very rich. Cicognara has had the following engraved in outline for his "History of Sculpture:" a basso-rilievo, representing the deposition from the cross; a small statue of Charity; and two Cupids holding a medallion portrait, from the frieze. The deposition from the cross, says Cicognara, might be taken for a composition by Francia or Perugino: it contains several figures, is very simple in its arrangement, (which, however, is much better adapted for a picture than a bas-relief), and is remarkable for the sincere expression of sorrow in the different countenances. There is in the Pinakothek at Munich a well-coloured picture of the same subject by Marco Basaiti, who lived about the end of the fifteenth century, which very much resembles this bas-relief in style and composition in every respect. This monument bears the following inscription:—"JOANNES DE AMADEIS FECIT

HOC OPUS." Cicognara considers Amadei to have been the best of the Lombard sculptors of his time, who were not of the capital; and he supposes that many other works extant in Lombardy, of which the authors are not known, may have been executed by Amadei. (Cicognara, *Storia della Scultura*, &c.) R. N. W.

AMADE'SI, DOME'NICO, was born in 1657 and died in 1730. He was an eminent Bolognese merchant, who found leisure for literary pursuits, and composed Italian verses which gained for him high reputation. Some of his poems, in which he assumed the anagrammatic name of Simonide da Meaco, were inserted in Gobbi's "Scelta di Sonetti e Canzoni de' più eccellenti Rimatori d'ogni secolo," which first appeared at Bologna in 1709. Other pieces of his were published in 1723 by his friend Zanotti. (Mazzuchelli, *Scrittori d'Italia*.) W. S.

AMADE'SI, GIUSEPPE LUIGI, an eminent antiquary and scholar of the eighteenth century, was the son of Bolognese parents, but born at Leghorn in 1701. In his early youth his family removed to Ravenna; and in that city he continued, with few intervals, to reside during the remainder of his life. He died in 1773 at Rome, whither he had been sent by his ecclesiastical superiors. Having entered the church, he obtained several preferments. He held, in particular, a parochial charge in Ravenna, and was keeper of the Archiepiscopal Archives, which he arranged, indexed, and used in those historical researches upon which his literary character rests. Besides contributions to Calogerà's "Raccolta di Opuscoli Scientifici e Filologici" (vols. xlii. and xliv.), and other productions of minor importance, he published the following works:—1. "De Jurisdictione Ravennatum Episcoporum in Civitate et Diocesi Ferrariensi." Ravenna, 1747. 2. "De Jure Ravennatum Archiepiscoporum Deputandi Notarios." Rome, 1752. 3. "De Comitatu Argentano." Rome, 1763. Amadesi added to his historical acuteness a strong turn both for poetry and for humour. He wrote verses, of which there are specimens in more than one collection; and he was one of those Bolognese men of letters who engaged in the whimsical undertaking of turning into verse, and illustrating by learned annotations, the popular story-book, written by Giulio Cesare Croce, which relates the pranks and adventures of the Lombard boor Bertoldo. Of the "Bertoldo, Bertoldino, e Cacasenno," thus produced, Amadesi wrote the seventeenth canto and the accompanying notes. (Mazzuchelli, *Scrittori d'Italia*; *Biographie Universelle*.) W. S.

AMADEUS, the Latin form of the name of several princes of the house of Savoy. The Italian form, which subsequently came into use, is Amedeo. A. V.

AMADEUS I., eldest son of Humbert "of

the white hands," count of Maurienne, is said by some to have survived his father; but this is as uncertain as the date of Humbert's death. Amadeus, however, is reckoned by genealogists among the ancestors of the house of Savoy. His father, Humbert, is stated to have been descended in a direct line from Berengarius II., marquis of Ivrea, and king of Italy. Aymon, Humbert's second son, was made bishop of Sion in the Valais; and the third, Oddo, married the Marchioness Adelaide of Susa, A.D. 1045, and after the death of his father and eldest brother became count of Maurienne and Aosta. Amadeus had by his wife Adela, or Adelegilda, a son called Humbert, who died before him. There are two acts of donation by Amadeus and his wife to some monasteries: one of these acts, dated A.D. 1030, is signed also by his father, Humbert; in the other, which is without date, Amadeus styles himself count. This is all that we know of Amadeus I. (Cibrario, *Storia della Monarchia di Savoia*, vol. i. Turin, 1840; Bertolotti, *Compendio della Storia della Real Casa di Savoia*.) A. V.

AMADEUS II., second son of the Marchioness Adelaide and of Oddo, count of Maurienne, administered, together with his mother, his father's territories after Oddo's death: his elder brother Peter had the administration of his maternal inheritance on the Italian side of the Alps, with the title of marquis. Amadeus married Joan, daughter of Gerald, count of Geneva, by whom he had Humbert II., who succeeded him as count of Maurienne. The few particulars that are known of Amadeus are given under ADELAIDE (Marchioness). He appears to have died before his mother, but the year of his death is uncertain. A. V.

AMADEUS III., count of Maurienne, succeeded his father Humbert II. in 1103. He was then a minor, under the guardianship of his mother, Gisela of Burgundy. Amadeus is said to have first assumed the title of count of Savoy; but this seems uncertain. However, it is certain that the counts of Maurienne had already greatly enlarged their dominions on the Savoy side of the Alps, beyond the boundaries of Maurienne. Amadeus is styled in some diplomas count of Maurienne and marquis in Italy; in another, dated from Turin, he styles himself "Count, by the grace of God, of Burgundy and Lombardy, grandson of the Countess Adelaide, and her successor by hereditary right." Turin was a free imperial town by a charter from Henry V. of Germany, dated 1111; but the Emperor Lotharius, in consequence of some act of disobedience of the citizens, revoked the charter, and appointed the Count of Savoy to be lord of Turin. Afterwards the Emperor Frederic I., during his wars against the Lombard cities and the pope, being dissatisfied with Humbert III., count of Savoy, successor of Amadeus III., made over,

in 1159, to Charles, bishop of Turin, his imperial rights over that town, namely, the "districtum," or jurisdiction, the "fiscus" and "teloneum," or fiscal duties and customs, and all civil rights within and without the walls of the city for ten miles around.

Amadeus III. is styled by some chroniclers marquis of Turin; he also extended his dominion over the Upper Valais. Amadeus remained for many years childless. His sister Adela, wife of Louis le Gros, king of France, instigated her husband to seize several castles and districts of Savoy, and thus to pave the way for seizing the whole at a favourable opportunity. Amadeus does not seem to have resented this conduct at the time, but Louis le Gros dying, A.D. 1137, his son Louis VII., who was unable to restrain his own turbulent barons, induced Peter, abbot of Cluny, a man of great reputation for sanctity and learning, to write a conciliatory letter, begging his uncle Amadeus to forget all past feuds and to give him his friendship and assistance. In 1140, Guy, dauphin or count of Vienne and Grenoble, invaded Savoy and laid siege to Montmélian. Count Amadeus marched to relieve the place, and a battle ensued, in which the dauphin was defeated and mortally wounded.

In 1147, Count Amadeus set out with his nephew Louis VII. of France on a crusade to the East, at the exhortation of St. Bernard. The Emperor Conrad of Germany also joined them. The crusaders went by land to Constantinople, and thence through Asia Minor: they were defeated by the Turks in the defiles of Pamphylia, and those who escaped with King Louis and Count Amadeus found their way by sea to Antioch, and from thence to Palestine, where being joined by the forces of Bohemund, king of Jerusalem, they determined to attack Damascus; but the attempt failed. The King of France then left Palestine in disgust, and Count Amadeus on his return home landed at Nicosia in the island of Cyprus, where he fell ill and died in 1148. His son Humbert III., then a minor, succeeded him as count of Maurienne, or rather of Savoy, as the latter title appears to have come into use about this time. Mathilda, a daughter of Amadeus, married Alfonso I., the founder of the Portuguese kingdom.

Amadeus III. made several grants of lands and other tenements to churches and convents, according to the custom of that age, among the rest to the monastery of the St. Bernard. He also founded the abbey of Hautecombe in a solitary spot on the banks of the lake Bourget, at the foot of Mont du Chat, where his son Humbert III. and his successors were afterwards interred. Count Amadeus also made a statute relating to the town of Susa, authorising it to appoint its own municipal magistrates, with other privileges. (Cibrario, *Storia della Monarchia di Savoia*;

Bertolotti, *Compendio della Storia della Real Casa di Savoia.*) A. V.

AMADEUS IV., eldest son of Thomas I., count of Savoy, was born at Montmélian in 1179, and succeeded his father in 1233. Count Thomas had consolidated the power of his house; he had extended his dominions in the Valais and the Val d'Aosta; he had purchased the seignorial rights over that part of Savoy Proper in which Chambéry now stands; and had begun building that town and its castle, intending it for the capital of his dominions instead of Aiguebelle and Montmélian, which had been till then the residences of the counts of Savoy. He also secured the friendship of the Emperor Frederic II., who appointed him his vicar in Piedmont and Lombardy. Amadeus IV. followed his father's policy by keeping faithful to the emperor in his wars against the Lombard cities; and Frederic in return gave him the title of duke of Chablais, which province included also the Lower Valais as far as the river Morge, near Sion, in which the ancestors of Amadeus had already important possessions. But Amadeus was merely the nominal lord of this extensive tract; for his younger brother, Aymon, who in his father's lifetime had the "utile dominium" of various castles and estates in the Chablais, assumed after his death an authority independent of the count his brother, and even bestowed the solemn investiture of the regalia, or sovereignty, upon the Lord Bishop of Sion, which had previously been given by the counts of Savoy. Aymon was supported by his brother Peter, who, on his part, made claims upon the Val d'Aosta. The suzerainty began to be considered about this time as an abstract title, independent of material possession, and it was considered to descend to the eldest son; whilst the actual possession of many of the estates remained with the younger sons, as vassals of their elder brother. The two brothers, Peter and Aymon, actually invaded the valley of Aosta; but Amadeus marched thither with troops, and, after some fighting, peace was concluded at Chillon between the brothers in July, 1234, by which the Count of Savoy retained the Val d'Aosta, and Aymon kept the Chablais with both the fiefs and the allodial possessions in it, acknowledging however his brother the count as his lord; and the various Châtelains were made to take an oath of returning, after Aymon's death, to the allegiance of the count and his heirs. Peter obtained for his share two castles as fiefs from his brother. In 1242 Aymon died of leprosy at Chouex, near Monthey, in the Valais, and the Chablais reverted to Amadeus, but his brother Peter remained in actual possession of it. Before this, however, Amadeus, by a solemn act made in the palatium or castle of Susa in April, 1235, gave in fief to Thomas, another of his brothers, who had remained attached to him in the war with the

other two, all his rights and domains in Piedmont, which term then designated the district between the Alps, the river Sangone, and the Po, or little more than the actual province of Pinerol. He afterwards appointed him also his lieutenant-general over all his other dominions, giving him, whenever he was not present himself, full authority to decide finally both in civil and criminal suits, to levy and collect fines, and issue precepts and statutes which might even derogate from those existing.

Amadeus IV. next applied himself to settle the disputes which had existed since the time of his father, Thomas, between the counts of Savoy and the communities of Turin and Pinerol, which were municipally free, but owed feudal allegiance to the Count of Savoy. This allegiance, however, was little more than nominal: it consisted chiefly in swearing not to participate in any act against the life, honour, and property of the count. But this did not prevent the two communes from resenting, even by force of arms, any real or pretended encroachment of actual dominion on his part: and as both the commune of Turin and its bishop shared with or claimed at the same time as the Count of Savoy the utile dominium of various castles, towns, and districts, such as Collegno, Avigliana, Lanzo, Pianezza, Rivoli, and others, occasions for quarrel were not wanting. Besides, each party accused the other of incursions on its own territory, of protection granted to fugitive serfs or outlaws, and other encroachments. In November, 1235, peace was concluded at Turin between the Count of Savoy on one side and the community and bishop of Turin and the community and abbot of Pinerol on the other. The communities renewed their oath of allegiance to the count in the customary form, and the count surrendered his claims on Collegno, which he gave in fief to Turin, and the bishop in the same manner gave up Avigliana and Lanzo to the Count of Savoy. Amadeus, and Thomas his brother, renounced, in presence of the general council of the community of Turin, to Ugo Cagnola, bishop, and Robert Vialardi, podestà of that city, all claims on Rivoli, and upon any other appurtenances of the church and town of Turin. The differences with Pinerol were referred to umpires appointed by both parties. The count also promised to assist the Turinese with armed men at their request; and Turin and Pinerol engaged to assist the count in any war on the Italian side of the mountains, except against Milan, Vercelli, Asti, and Alessandria. Both parties engaged reciprocally not to harbour persons guilty of murder, treason, arson, and robbery. Thus ended the war of Piedmont. These details give some idea of the complicated system of feudal and municipal society in North Italy in those obscure ages, during which the house of

Savoy by perseverance and policy, aided by good fortune, rose slowly but steadily to the rank of a sovereign power.

In 1238 Frederic II. came to North Italy to carry on his war against Milan and the other Lombard cities. Turin, Vercelli, and other towns west of the Ticino paid allegiance to him, and Amadeus IV. sent his contingent to join the imperial army. Frederic, in return, gave him the investiture of the town and castle of Rivoli and other places, and, some years after, he asked and obtained the hand of Beatrix, daughter of Amadeus, and widow of the Marquis of Saluzzo, for his son Manfred, prince of Tarentum, and afterwards king of Sicily. Thomas of Savoy, brother of Amadeus, had married, in 1237, Jane, countess of Flanders and Hainault, and daughter of Baldwin, emperor of Constantinople. He governed Flanders with honour both in peace and in war for seven years; after which, his wife dying without issue, her inheritance reverted to her sister Margaret, and Thomas returned to Piedmont, where he enlarged by purchase and negotiations the territory ceded to him by his brother Amadeus. He had acquired a high reputation for political and military abilities, and Frederic II., who was then hard pressed by his enemies, at the head of whom was the pope, was glad to win over to his side Thomas of Savoy, by giving him the lordship of Turin, Moncalieri, the town of Ivrea, the district called the "Canavese," extending from the Dora Ripuaria to the Dora Baltea, and other places. These grants were made by diplomas dated from Vercelli, in the year 1248, and addressed to Thomas of Savoy, count, and his descendants both male and female, as an imperial fief, with the condition of his making war against all the enemies of the empire. By a subsequent diploma, dated from Beneventum, 1249, Frederic appointed Thomas his vicar-general in Upper Italy, west of the river Lambro. At the end of 1250, Frederic died in Apulia, and both Count Thomas and Amadeus count of Savoy made their peace with Pope Innocent IV., who released them from the ecclesiastical censures which they had incurred by following an emperor who was excommunicated. William of Holland, who through the favour of the pope had been elected king of Germany and king of the Romans, confirmed by a new diploma, dated Maastricht, May, 1252, the important grants made by Frederic to Count Thomas, who married about the same time Beatrice Fieschi, niece of the pope. Thomas is styled by the chroniclers Thomas II., which has caused some confusion, as if he stood in the series of the counts of Savoy, which he never did. Thomas was count in virtue of his marriage with the heiress of Flanders; and he was also lord of Piedmont, partly by feudal investiture from his brother Amadeus, count of Savoy, and partly by imperial grants. Through these grants a very

extensive territory came to be included under the denomination of Piedmont, adding to the suzerainty of the counts of Savoy, to whom, by the extinction of the line of Thomas of Flanders, about a century and a half later, the lordship of Piedmont reverted. Thomas died in 1259, and was succeeded as lord of Piedmont by his eldest son, Thomas, styled Thomas III., who died in 1289, while his second son, Amadeus, became count of Savoy by the will of his uncle, Count Philip of Savoy. [AMADEUS V.] Thomas III., lord of Piedmont, was succeeded in his title by another Philip, his son, who married Isabella of Ville Hardouin, heiress or claimant of the principalities of Achaia and Morea, in which right Philip and his successors, lords of Piedmont, assumed the title of princes of Achaia and Morea. Philip died in 1334, and was succeeded by James, who died in 1363. Amadeus succeeded James as lord of Piedmont and prince of Achaia, and died in 1402. He was succeeded by Louis, who dying without issue in 1418, the lordship of Piedmont, greatly enlarged by the exertions of the princes of Achaia, through more than a century of vicissitudes and wars against the marquises of Monferrato, the communes of Turin and Asti, and the Anjous of Provence and of Naples, reverted to Amadeus VIII., count, and afterwards duke, of Savoy, and a lineal descendant of Amadeus V. These two collateral lines of the counts of Savoy and of the princes of Achaia, lords of Piedmont, have by a similarity of names occasioned some confusion in history.

Beatrix, sister of Amadeus IV. and of Thomas of Flanders, married Raymund Berlinguier, count of Provence, by whom she had four daughters: one of them, Leonora, married Henry III. of England, and from this marriage originated the first connection between the house of Savoy and England. Peter of Savoy, Leonora's uncle, was long in England, and was made Earl of Richmond by Henry. The palace called the Savoy House, in the Strand, London, was built for his residence.

Amadeus IV. died at Montmelian in June, 1253, and was buried at Hautecombe. By his will, made just before his death, he left his title and estates to his son Boniface, then a minor under the guardianship of his brother Thomas of Flanders, lord of Piedmont. Peter of Savoy, who had succeeded his brother Aymon in the possession of the Chablais as a fief of the counts of Savoy, had greatly extended his dominions on the opposite or northern bank of the Lemane lake, over a great part of the fine country since known by the name of Pays de Vaud. He was frequently at variance with the Count of the Genevois and the Bishop of Lausanne. The Count of the Genevois was also vassal of the Count of Savoy. Peter married Agnes, heiress of the barony of Faucigny which

province ultimately became annexed to the dominions of the counts of Savoy. Thus the dominions of the house of Savoy became gradually enlarged on both sides of the Alps. (Bertolotti, *Compendio della Storia della Real Casa di Savoia*; Idem, *Viaggio in Savoia*; Cibrario, *Storia della Monarchia di Savoia*, vol. ii. Turin, 1841; Guichenon, *Histoire Généalogique de la Maison de Savoie*.) A. V.

AMADEUS V., born in 1249, son of Thomas II. of Savoy, count of Flanders and lord of Piedmont, and grandson of Thomas I., count of Savoy, was appointed by the will of his uncle Philip, his successor in the countship of Savoy, and succeeded him in 1285. Amadeus gave the barony of Vaud, on the north bank of the Lemman lake, as an apanage to his younger brother Louis and his heirs, as vassals of the Count of Savoy. In 1294 he likewise gave to his nephew Philip all the dominions belonging to the house of Savoy on the Italian side of the Alps, with the exception of the valley of Susa, as a fief of the Count of Savoy. Amadeus, like his ancestors, had frequent contests with the dauphin of Vienne, but he generally contrived to come out of them with advantage to himself.

Henry of Luxemburg, having been elected in 1308 king of Germany and of the Romans, came into Italy in 1310 for the purpose of receiving the imperial crown. He passed through the territories of the Count Amadeus, and was entertained by him at Chambéry, which was now the capital of Savoy. Amadeus accompanied him across the Alps to Milan, where Henry assumed the iron crown in the basilica of St. Ambrose. Amadeus followed him to Tuscany and to Rome, where Henry was crowned emperor in 1312. Henry had the greatest confidence in the Count of Savoy, whom he confirmed in his possessions, adding the grant of the city and territory of Asti, which however proved nearly nominal, as the city of Asti remained in possession of the Anjous of Provence, and afterwards of the Visconti, till the fifteenth century. The sudden death of the emperor, Henry VII., at Buonconvento in Tuscany, in August, 1313, interrupted all further prospects of favour from that quarter. Amadeus returned to his dominions. In consequence of his first marriage with Sybilla, daughter of Guy, lord of Bugey, he added to his other dominions the county of Bresse, on the western slope of the Jura. He also inherited from his cousin Beatrix, daughter of Peter, count of Savoy, and heiress of Faucigny, her claims to the latter barony, of which, however, the house of Savoy did not obtain possession till the time of Amadeus VI.

In 1323 Amadeus V. repaired to Avignon to prevail upon Pope John XXII. to summon a general crusade against the Ottomans; but he fell ill and died at Avignon in October of that year. He was succeeded by his eldest

son, Edward. One of his daughters, Anne, married in 1326 Andronicus the younger, emperor of Constantinople. (Bertolotti, *Compendio della Storia della Real Casa di Savoia*; Cibrario, *Storia della Monarchia di Savoia*.)

A. V.

AMADEUS VI., styled the "Green Count," born at Chambéry in 1334, was son of Aymon, count of Savoy, and of Yolande, daughter of Theodore Palæologus, marquis of Monferrato, and grand-daughter of Andronicus the elder, emperor of Constantinople. Amadeus succeeded his father in 1343, being a minor under the guardianship of Louis of Savoy, baron of Vaud, and of Amadeus, count of Geneva. The princes of Achaia, a collateral branch of the house of Savoy, were nominally lords of Piedmont, and vassals of the Count of Savoy; but Robert of Anjou, king of Naples and count of Provence, had actual possession of all the southern part of Piedmont, which he governed by his vicars. After Robert's death, however, the people of Southern Piedmont revolted, being supported by John, marquis of Monferrato, who drove away the officers of Joanna I. of Naples, Robert's daughter. But as the Marquis of Monferrato and his ally, Luchino Visconti, lord of Milan, were usurping the dominion of Piedmont, James, prince of Achaia, called to his assistance the guardians of Count Amadeus, who, crossing the Alps with troops, defeated the Marquis of Monferrato, and his ally, Visconti, in 1347, and recovered possession of Piedmont. Upon this, the towns of Chieri and Mondovi submitted to the Lord of Piedmont. In the following year, 1348, a great tournament was given at Chambéry, in which the young Count Amadeus appeared dressed in green, from which he was styled the "Green Count." In 1350, Blanche of Savoy, sister of Amadeus, married Galeazzo Visconti, nephew of Giovanni, the archbishop and lord of Milan. Some years after, Humbert II., last dauphin of Vienne, having no children, constituted John, eldest son of Philippe de Valois, his heir, and thus Savoy came into close contact with France. Amadeus soon found himself at variance with his new and formidable neighbour about the limits of their respective states. In 1354 a battle was fought near Arbrette, in which Amadeus defeated the French and made many of their knights prisoners. In the following year a treaty of peace was concluded between Amadeus and King John of France, by which the western limits of Savoy, between the Rhone and the Isère, were fixed at the river Guyer or Guier, where they remain to this day. The barony of Faucigny, which had belonged to the Dauphin of Vienne, was given up to Amadeus, who married in 1355 Bonne of Bourbon, a relative of the French king. Thus all the country now called Savoy came to be united, with the exception

of the county of Genevois, the counts of which however acknowledged the suzerainté of the Count of Savoy. In 1359, Count Amadeus crossed the Alps into Piedmont, where James, prince of Achaia, had been usurping sovereign rights which belonged to his liege lord, the Count of Savoy; and he deprived him of his territories: but after two or three years he forgave the prince, and reinstated him in his dominions. It is from the princes of Achaia that Piedmont has ever since borne the title of principality.

Amadeus was next engaged in war with Frederic, marquis of Saluzzo, whom he defeated in 1363 and obliged to do him homage. But the marquis, some years after, constituted himself vassal of the crown of France; and this gave rise in course of time to long and sanguinary contests between France and the house of Savoy.

About this time John, king of France, having made peace with England, disbanded the mercenary and lawless bands, composed of adventurers of various countries, who had served in the wars between France and England. The Marquis of Monferrato engaged some of these bands in his service against the Visconti of Milan. From that time they spread gradually over all Italy.

In 1365 the Emperor Charles IV., proceeding to Avignon with a numerous retinue of German barons, on a visit to Pope Urban V., passed through Chambéry, and was splendidly entertained by Count Amadeus, to whom he granted in return the full investiture of his dominions, appointing him at the same time imperial vicar over the dioceses of Lausanne, Geneva, Belley, Sion, Aosta, Ivrea, Turin, Maurienne, Tarentaise, and the whole county of Savoy; he also ordered the bishops and nobles of those territories to take the oath of fealty to the Count of Savoy, and referred to him all appeals which were previously made to the imperial chamber.

In 1365, Pope Urban V., urged by the entreaties of John Palæologus, emperor of Constantinople, who was hard pressed by the Turks, preached a crusade for the support of the Eastern empire. But his call was unattended to except by the Count of Savoy, who repaired to Venice with a number of knights and men at arms and sailed for the Levant in July, 1366. He attacked Gallipoli, which was held by the Turks, carried it by force, and hoisted on its walls the white cross, the banner of Savoy. He then repaired to Constantinople, and finding that the Emperor John was prisoner in the hands of the Bulgarians, he sailed into the Black Sea, took Mesembria by storm, and laid siege to Varna, upon which the King of the Bulgarians sued for peace. The emperor was released and taken back by Amadeus to Constantinople. The Count of Savoy then had some fighting with the Turks in Rumania, and took some fortresses from them. At the

end of that year Amadeus returned to Italy. An account of this romantic and little known expedition has been recently published: "Spedizione in Oriente di Amedeo VI., Conte di Savoia provata con inediti Documenti, dall' Avvocato Pietro Datta Intendente applicato ai Regii Archivi di Corte." Turin, 1826.

In 1372 the two brothers Galeazzo and Bernabò Visconti, the rulers of Lombardy, attempted to dismember the marquisate of Monferrato, but Amadeus joined Pope Gregory XI. against the ambition of the Visconti, and carried the war into Lombardy in 1373. After making peace with the Visconti, he acted as mediator between the two rival republics of Genoa and Venice, and effected a reconciliation between them in 1381. Lastly, Amadeus was induced by Louis of Anjou, brother of Charles V. of France and claimant to the throne of Naples, to assist him in recovering that kingdom from the hands of Charles of Durazzo, who had taken possession of it, having put to death Queen Joanna I. Louis made a formal cession to Amadeus of the claims of the Anjous to Piedmont, and Amadeus in return accompanied Louis in his expedition to Naples, taking with him two thousand lances, according to the expression of those times. But he fell ill in the Abruzzi, (some say of an epidemic, others of poison,) and died in March, 1383. His body was taken to Hautecombe, where it was interred with great splendour. The funeral was attended by ambassadors of most Italian princes.

Amadeus VI. was one of the most distinguished princes of the dynasty of Savoy; he was brave, honourable, and successful; he nearly doubled the territories of his house in Piedmont, and greatly extended those on the north side of the Alps. He adopted for his device a running stream, with the motto "Vires acquirit eundo," which has proved prophetic for his successors. (Bertolotti, *Compendio della Storia della Real Casa di Savoia.*) A. V.

AMADEUS VII., son of Amadeus VI., succeeded his father at twenty-three years of age. He was soon called by Charles VI. of France to his assistance against the Flemish and the English, who were besieging Ypres. Amadeus led seven hundred lances to the king's camp, and the combined forces, after relieving Ypres, laid siege to Bourbourg. During the siege, single fights, after the fashion of chivalry, took place by challenge between Count Amadeus and several English knights; among others, the Earl of Arundel and the Earl of Pembroke, in which Amadeus was victorious. The garrison of Bourbourg having capitulated, Amadeus accompanied the English garrison to England, where he was received with great honour. He was styled "the Red Count" from the colour of his armour. On his return to his own states,

he made the peaceful and important acquisition of the county of Nice. That county had belonged to the Anjous of Provence, but after the death of Joanna I., queen of Naples and countess of Provence, it was disputed between Ladislaus of Naples and Louis II. of Anjou. The people of Nice, weary of contention, gave themselves up to Amadeus VII., proclaiming him their sovereign by solemn act in a full assembly of the citizens in September, 1388; and a few years after, both Ladislaus and the Count of Anjou renounced their respective claims upon Nice in favour of the house of Savoy. By this acquisition the dominions of Savoy reached from the banks of the Lemman lake to the shores of the Mediterranean.

In 1391, Amadeus, whilst hunting the boar in the forest of Lornes, near Thonon in the Chablais, fell from his horse, and received a dangerous wound in the thigh, of which he soon after died, at Ripaille, in November of that year. A suspicion arose that his wound had been poisoned, and his physician, Peter of Stupinix, was executed for it at Bourg en Bresse; but, some time after, he was declared to have been innocent of the charge, and his body was taken from its unconsecrated grave and buried in holy ground. Six years later, Gerard, lord of Estavayer, in the Pays de Vaud, accused Otho, lord of Granson, of having poisoned Count Amadeus, and offered to prove it by single combat. It is said that jealousy was the cause of Gerard's accusation. The duel took place at Bourg en Bresse, on the 7th of August, 1397, in presence of numerous spectators. Otho, who was much older than his antagonist, was killed, and the people fancied that to be an evident proof of his guilt. The Count of Savoy took possession of Granson and its territory. Otho was buried in the cathedral of Lausanne, where his monument is still seen, with his effigy in knight's armour, but with his hands cut off. (Bertolotti, *Compendio della Storia della Real Casa di Savoia*, and *Viaggio in Savoia*.) A. V.

AMADEUS VIII., son of Amadeus VII., and of Marie de Berri, niece of Charles V. of France, was eight years old when his father died. He was placed under the guardianship of his grandmother, Bonne of Bourbon, wife of Amadeus VI. After he came of age he added, in 1401, to his hereditary dominions the county of the Genevois, the line of whose counts had become extinct with the death of Count Robert, better known as the cardinal of Geneva, and antipope by the name of Clement VII. Amadeus VIII., who had hereditary claims upon the county, paid to Oddo of Villars, a relative of the house of the Genevois, 40,000 livres for the renunciation of his claims, and he afterwards received the formal investiture of the county from the Emperor Sigismund. By this acquisition, Amadeus, besides the possession of the extensive territory still called the Genevois

the capital of which is Annecy, obtained over the municipal and imperial town of Geneva that share of authority which the former counts exercised within its walls, in conjunction with, and often in opposition to, its bishops. Amadeus purchased also the valley of the Ossola at the foot of the Simplon, and other districts. North of the Alps, he was possessed of all Savoy, the Pays de Vaud, as far as the lake of Yverdon or Neuchâtel, the lower Valais as far as Martigny, and the districts of Gex, la Bresse, and Bugey, which now belong to France. He had also the district of Dombes, the county of Valence, Die, and other fiefs in Dauphiny. In February, 1416, the Emperor Sigismund went to Chambéry, and with public solemnity created Amadeus first duke of Savoy, and renewed at the same time the investiture of his other territories as duke of the Chablais and Aosta, count of Piedmont and of the Genevois, and marquis in Italy.

In 1418, Louis of Savoy, of a collateral branch, prince of Morea and Achaia and lord of Piedmont, died without issue, and his dominions reverted to the Duke of Savoy. These dominions, besides Piedmont proper, included Chieri, Fossano, Savigliano, Mondovi, and other districts, forming a line of communication with the county of Nice. The Duke of Savoy now began to figure among the great powers of Europe. In 1426-7 Amadeus made an alliance with Venice and Florence against Filippo Maria Visconti, duke of Milan, whose ambition disturbed all Italy. The troops of Visconti having been defeated by the Venetians, Filippo Maria thought it prudent to detach the Duke of Savoy from the alliance, by giving up to him the city of Vercelli and its territory west of the river Sesia, and he at the same time married Maria, eldest daughter of Amadeus.

Amadeus was the legislator of his dominions. He compiled from the edicts and statutes of his ancestors, and the customs and usages of the Genevois, Faucigny, and other provinces, a code which he published at Chambéry in June, 1430, under the title of "*Statuta Sabaudia*," which, after the lapse of centuries, served, in great measure, as the basis of the "*Costituzioni Reali*," published by King Charles Emmanuel III. in 1770.

Amadeus, having lost his wife, Mary of Burgundy, to whom he was greatly attached, felt a disgust of the world and its pomps, and in 1434, having assembled at Ripaille, on the banks of the Lemman lake, the prelates and lords of Savoy, and after making a brief recapitulation of what he had done since he had assumed the sovereignty, he told them that he wished for rest in his declining years. He then made his eldest son, Louis, count of Geneva, kneel down before him, and created him prince of Piedmont and his lieutenant-general in his dominions. He next called to

him his second son, Philip, and created him count of Geneva. After dismissing the assembly, he retired, with six old knights as his companions, into the Augustine monastery of Ripaille, which he had founded, and in which he remained for five years, until the Council of Basle, having quarrelled with and deposed Pope Eugenius IV., elected Amadeus in his place, and sent the Cardinal of Arles and several bishops to Ripaille to communicate to Amadeus his election. Amadeus, both while on the ducal throne and in the retirement of Ripaille, enjoyed a great reputation for wisdom, and was called the Solomon of his age. When he received the intimation of his exaltation to the pontifical throne, he objected to it, being unwilling to encourage a schism in the church: but the schism existed already, and the envoys of the council so worked upon him by their remonstrances and persuasions, that they prevailed upon him to accept the tiara. Amadeus was clothed in the pontifical robes in the church of Ripaille, and was proclaimed pope by the name of FELIX V. He was acknowledged by France, England, Castile, Milan, the Swiss cantons, Austria, Hungary, Bohemia, Bavaria, Savoy, and Piedmont, and by the knights of the Teutonic order. In June, 1440, Felix repaired to Basle, accompanied by thousands on horseback, and was there solemnly crowned. He took up his residence first at Basle, and afterwards at Geneva. An account of this schism, which lasted nine years, is given under EUGENIUS IV. When Nicholas V. was elected at Rome after the death of Eugenius in 1447, he was acknowledged by most states of Christendom; and Felix, wishing to put an end to the schism, entered into negotiations with Nicholas; and it was agreed that Felix should renounce the papacy and be made bishop of Sabina and perpetual legate a latere in Lombardy, Savoy, Germany, and Switzerland, and that Nicholas should acknowledge the cardinals created by Felix. Felix then appeared before the prelates of his party, who were assembled at Lausanne, in 1449, and publicly renounced the papacy, after which, resuming his name of Amadeus of Savoy, he returned to his convent of Ripaille. He died at Geneva in January, 1451, and his body, being transferred to Ripaille, was buried there under a splendid tomb. (Bertolotti, *Compendio della Storia della Real Casa di Savoia*.) A. V.

AMADEUS IX., son of Louis, duke of Savoy, and grandson of Amadeus VIII., was born at Thonon in 1435. He married, in 1452, Yolande, daughter of Charles VII. of France and sister of Louis XI., who had himself married a sister of Amadeus. He was living at Bourg en Bresse, when he received the news of his father's death in 1465, upon which he repaired to Chambéry, where he convoked the states of Savoy, and assumed the ducal crown, receiving the oath

of allegiance of his subjects. In 1468 he contracted an alliance with Venice, as a precaution against the ambition of Galeazzo Maria Sforza, duke of Milan. Shortly after, the infirmities to which Amadeus was subject induced him to give up the care of the state to his wife, Yolande, whom he named regent. Upon this, Louis, count of Geneva, Philip, count of Bresse, and James, count of Romont, brothers of Amadeus, rose in arms, claiming the regency for themselves, and in 1471 surprised the castle of Montmélian, in which Amadeus was, and took him to Chambéry, where they kept him under their own eye. Yolande escaped into Dauphiny, whence she applied to Louis XI. of France for assistance. Louis sent some troops to the borders of Savoy, and an arrangement was soon after made by which Amadeus was restored to his wife, and a junta or council was appointed to consult with Yolande on state affairs. Amadeus, being attacked by epilepsy, crossed the Alps in quest of a milder climate, but died soon after at Vercelli, in the spring of 1472. On his deathbed he addressed his counsellors in the words of the Scripture: "Facite judicium et justitiam et diligite pauperes, et Dominus dabit pacem in finibus vestris." He was succeeded by his eldest son, Philibert, then a minor. (Bertolotti, *Compendio della Storia della Real Casa di Savoia*.) A. V.

AMADIO, ANDRE'A, a painter and illuminator of Venice, of the earlier part of the fifteenth century. In the *Morgenblatt* for 1810, p. 671., there is a notice of a manuscript which is preserved at Venice, which contains many excellent illustrations by Amadio. He was skilful in making botanical drawings, or drawings of plants. (Nagler, *Neues Allgemeines Künstler Lexicon*.)

R. N. W.

AMADUZZI, GIOVANNI CRISTOFORO, whose Latinised name was Amadutius, was born at Savignano, near Rimini, in 1740. After studying under Jano Planco, he proceeded to Rome, where he was made professor of Greek at the Archiginnasio delle Scienze, and at the college of the Propaganda, and also superintendent of the printing press of the Propaganda. Though he continued to hold these offices, he engaged in many literary controversies, and published a great number of works, which gained him a high reputation for learning. He died on the 21st of January, 1792. He was honoured with a public funeral, and Isidoro Bianchi pronounced his eulogium before the Academy of Mantua. His studies embraced the civil and canon law, ecclesiastical history, archæology, Greek and Oriental literature. The following are among his principal works:—1. "Anecdota Literaria e MSS. Codicibus eruta." Rome, 1773–4, 3 vols. 8vo. 2. "Monumenta vetera, quæ in hortis Cœlimontanis et in Ædibus Matthæiorum adservantur."

Rome, 1779, 3 vols. fol. (in conjunction with R. Venuti). 3. "Demetrii Pepani Domestici Chii Opera quæ reperiuntur, &c. Accedit præfatio J. C. Amadutii, cujus curâ et studio nunc primum eduntur, et illustrantur epistolæ III. Græco-Latinæ Imperatorum C. P. Johannis et Emmanuelis Comneni ad Romanos Pontifices Honorium II. et Alexandrum III." Rome, 1781, 2 vols. 4to. The preface contains a history of the disputes between the Roman and Byzantine churches. 4. "Leges Novellæ V. anecdotæ Impp. Theodosii et Valentiniani III., &c." Rome, 1767, fol. He likewise furnished preliminary discourses to the following alphabets, which issued from the press of the Propaganda under his superintendence: — 1. "Alphabetum veterum Etruscorum." 2. "Alph. Hebraicum addito Samaritano et Rabbinico." 3. "Alph. Græcum." 4. "Alph. Brammhanicum, s. Indostanum Universitatis Kasi" (all published in 1771). 5. "Alph. Grandonico-Malabaricum, s. Samscrudanicum." 1772. 6. "Alph. Tangutanum, s. Tibetanum." 1773. 7. "Alph. Barmanum, s. Bomanum regni Avæ, &c." 1776. 8. "Alph. Persicum." 1783. 9. "Alph. Armenum." 1784. 10. "Alph. Æthiopicum." 1789. (*Elogio dell' Abate Amaduzzi dall' Abate Isid. Bianchi*, Pavia, 1794, abridged in the *Giornale della Letteratura Italiana*, 1794, iii. 200.; Bernoulli, *Zusätze zu den neuesten Reisebeschreibungen von Italien*, i. 415.; Tipaldo, *Biografia degli Italiani Illustri*, iii. 269.) C. J. S.

AMAFANIUS or AMAFI'NIUS, CAIUS, a Roman philosopher who followed the system of Epicurus. He appears to have lived shortly before Cicero, who although he avows that he never read his works, yet speaks of his mode of philosophising with a high degree of contempt. Amafanius is not mentioned by any other ancient writer except by Cicero. He wrote a work called "Physica," in which he explained the Epicurean views about the origin of the world. The class of philosophers to which he belonged appears to have been very popular at Rome, partly because their mode of reasoning was superficial and nothing better had yet been offered to the Romans in their own language, and partly because their doctrines encouraged men, as Cicero says, in their sensual way of life. (Cicero, *Academica Post.* i. 2., *Tusculanæ Disputationes*, i. 3. ii. 3. iv. 3., *Ad Familiares*, xv. 19.) L. S.

AMA'IA (or AMA'YA), FRANCESCO, a Spanish jurist of the seventeenth century. He was a native of Antequera: the year of his birth is unknown. He was first a student and then a professor of law at Ossuna. In 1617 he was elected principal professor of law in the college of Cuenca in the university of Salamanca. At a later period he was appointed crown counsel (*advocatus fisci*) in the court at Granada, and, later still (apparently before the year 1639), one of the judges in the

court at Valladolid. It is uncertain when he died, but there is reason to believe that it was some time between 1640 and 1645. While yet a professor at Salamanca, he published a collection of legal remarks in three books: "Observationum Juris Libri tres. Salmanticæ, 1625," 4to. They were reprinted at Geneva in 1633. After being promoted to be a judge at Valladolid, he published a first volume of commentaries on the last three books of Justinian's Codex: "In tres posteriores Libros Codicis Imperatoris Justiniani Commentarii. Lugduni, 1639," fol. It was reprinted at Geneva, after the author's death, in 1656. To this first volume is appended an apology for the bye-laws of the college of Cuenca, in which he had been a professor: "Apologia pro Statuto Collegii Conchencis contra calumniam Joannis Escobar del Corre." The death of Amaia appears to have prevented the completion of his commentaries. Terrasson, in his history of the Roman law, mentions an edition of the collected works of Amaia as having been published at Lyon in 1667. We have not been able to procure any of these editions. Antonio speaks more highly of Amaia as a teacher of the law than as a practical lawyer, and he was probably more an antiquarian than either. (Antoine Terrasson, *Histoire de la Jurisprudence Romaine*, Paris, 1750, fol.; N. Antonius, *Bibliotheca Hispana Nova*, 1783; Jöcher, *Allgemeines Gelehrten-Lexicon*, and Adelung's *Supplement*.) W. W.

AMA'LARIC, king of the Visigoths (West Goths), was born towards the end of the fifth century, A. D. He was the only legitimate son of King Alaric II. [ALARIC II.] and Theodichusa, the daughter of Theodoric the Great, king of the Ostrogoths or East Goths. After the death of his father, who was killed in the battle of Vouglé in 507, part of the West Goths chose for their king Giselic, or Gesalic, a natural son of King Alaric II.; but the majority of them recognised the right of Amalaric, who, on account of his youth, was put under the guardianship of his kinsman and grandfather, Theodoric the Great. The Franks having conquered the greater part of the West Gothic dominions in Gaul, Theodoric sent an army into this country, under the command of Iba, who, after having defeated the Franks at Arles, compelled their king, Clovis, to restore to the Goths the provinces of Languedoc and Provence. Iba then turned his arms against Gesalic, who, after a total defeat in 508, fled to Thrasamund, king of the Vandals, in Africa. With the assistance of this king, Gesalic appeared again in the field, but he lost several battles against Iba, who made him prisoner in 511. Gesalic figures among the kings of the West Goths, and, until his captivity, Theodoric, with regard to Spain, had only acted as the guardian of Amalaric. But from the year 511 Theodoric was a real king of the

West Goths, and so he is styled in the "Acta" of the councils that were held during his government. The history of Amalaric during the reign of his grandfather is unknown: Mascou affirms that he has seen a medal representing Theodoric surrounded by his successors, Athalaric and Amalaric; and he believes it to be an imitation of a medal which represents Augustus and his adopted children, Lucius and Caius Cæsar, the sons of M. Vipsanius Agrippa. After the death of Theodoric in 526, Athalaric became his successor as king of the East Goths in Italy; and Amalaric became king of the West Goths. According to a treaty between the two kings, which is contained in Procopius, Provence was annexed to the dominions of the East Goths; this province having previously been taken by Theodoric as an indemnification, as it seems, for the expenses he had been put to in saving the West Gothic kingdom after the death of Alaric II.

Amalaric married Clotildis, daughter of Clovis, king of the Franks, and sister of Childebert (Procopius calls him Theudibertus), who became king of Paris after the death of his father in 511. This marriage was concluded for the sole motive of acquiring the friendship of the Frankish kings, and it proved unhappy. Amalaric treated his wife very ill. Procopius and Gregorius Turonensis attribute their discord to a difference of religion, the king being a fanatical Arian, while the queen was a Catholic. But this is not very probable, because Amalaric, far from showing any hatred towards the Catholics, allowed them the free exercise of their religion. However it was, Clotildis complained to her brother, and Childebert declared war against Amalaric. During this war Amalaric, who fled before the Franks, was killed at the close of the year 531, either at Narbonne, or more probably at Barcelona. According to Gregorius Turonensis, he lost his life by the lance of a Frank; but Isidorus, with more probability, states that, having incurred the universal hatred of the Goths, he fell by the hand of some disloyal subject. With the death of Amalaric, the reigning dynasty in Spain became extinguished, and the throne was seized by Theudis, formerly Theodoric's lieutenant in the West Gothic kingdom. Of the history of Amalaric little more is known than what has been here told. (Procopius, *De Bello Gothico*, lib. i.; Gregorius Turonensis, lib. iii., especially c. 10.; Jordanes, *De Rebus Gothicis*, c. 58. p. 142. ed. Lindenbrog.; Isidorus, *Chronicon Gothorum*, ad an. 566 and 569 *Æræ Hisp.* p. 171. ed. Lindenbrog.; Mascou, *History of the Ancient Germans*, translated by Lediard, l. xi. Annot. xi.; Aschbach, *Geschichte der Westgothen in Spanien*.) W. P.

AMALARIUS, FORTUNATUS, an ecclesiastical writer of the ninth century. He was a monk of the Benedictine abbey of

Metloch or Médélbe, on the Sarre, between Trèves and Sarre Louis; and in 809 was appointed archbishop of Trèves. He was sent by Charlemagne, A.D. 811, into the country beyond the Elbe, that he might diffuse Christianity among the Saxons there; and he founded the first church at Hamburg. On his return to his diocese next year he wrote a small treatise on baptism, inscribed to Charlemagne, who had requested, by a circular, to know what the archbishops of France and their suffragans taught with respect to that ordinance. He wrote also a number of letters. In the spring of 813 he was sent by Charlemagne, together with Peter, abbot of Nonantola (near Modena in Italy), to Constantinople to strengthen the peace existing between the Byzantine emperor, Michael I., surnamed Rhangabé, and Charlemagne. Whether he reached Constantinople before the deposition of Michael is not clear; and the ancient chroniclers differ as to whether the answer which he brought back, and the Greek ambassadors who accompanied him on his return, were from Michael or his successor Leo the Armenian. He did not reach Rome until after the death of Charlemagne, who died A.D. 814. Amalarius himself died in the same year. His treatise on baptism is extant. It was for a long time assigned by the learned (on conjecture only, without the authority of any MS.) to Alcuin; but a manuscript of M. Petau assigns it to Amalarius, and the internal evidence accords with this opinion. Amalarius wrote an account also of his embassy to Constantinople: it was extant in the eleventh century (*Hermann's Chronicon*, in Bouquet, v. 366.), but is now lost. His name is variously written Amalharius, Hamalarius, and Amularius. In an inscription written by himself in a MS. it is Amalheri, which is probably its vernacular form. Amalarius has sometimes been called cardinal, but on no good authority; and the writings of others of the same name have been improperly ascribed to him. (Bouquet, *Recueil des Historiens des Gaules et de la France*, tom. v. vi.; Pertz, *Monumenta Germaniæ Historica*, tom. i.; Mabillon, *Annales Ordinis S. Benedicti*, tom. ii.; *Gallia Christiana*, tom. xiii.; Ceillier, *Histoire Générale des Auteurs Sacrés*, tom. xviii.; Fabricius, *Bibliotheca Mediæ et Infimæ Latinitatis*, tom. i.; Dupin, *Bibliothèque des Auteurs Ecclésiastiques*.) J. C. M.

AMALARIUS, distinguished as SYMPHOSIUS, an ecclesiastical writer of the ninth century. He was one of the clergy of the cathedral at Metz, when the emperor Louis le Débonnaire sent him on a mission to Pope Gregory IV., A.D. 827. He appears to have gone a second time to Rome, A.D. 831. (See his book "De Ordine Antiphonarii," c. 58.) He was made master of the school which had been established by Charlemagne in the imperial palace, and was

afterwards a chorepiscopus, or rural bishop, in the diocese of Lyon. He was engaged in controversy with Agobard, archbishop of Lyon, and with Florus, a deacon of Lyon, on some questions of doctrine, and some matters relating to public worship. These disputes gave occasion to Florus to accuse Amalarius at the council of Thionville, A. D. 835, of ascribing to the Lord Jesus a threefold body, or a body in three parts. Amalarius was acquitted; but in A. D. 837 he was again accused before the council of Quierci, or Kiersy, near Aix-la-Chapelle, and his opinions were adjudged to be worthy of condemnation and of rejection by all good Catholics. This judgment did not meet with such general concurrence as to prevent many ecclesiastics and others from consulting Amalarius in questions of religious belief. The time of his death does not appear to be known. Mabillon supposes that he did not survive the year 837. He was buried in the crypt of the monastery of St. Arnulf at Metz, where his tomb remained until the ruin of the monastery. There is some reason to think that before his death he had ceased to be a chorepiscopus of the diocese of Lyon. He is called in some MSS. a monk, and it has been conjectured that he is the Amalhart or Amalhard, abbot of Hornbach (now in the Rhenish province of Bavaria), one of whose letters is extant. Amalarius, a bishop, was deputed by the synod of Paris, A. D. 825, to convey to Louis le Débonnaire at Aix-la-Chapelle their judgment as to the use and worship of images; but this Amalarius, of whom nothing farther is known, cannot be identified with the subject of this article, or with Amalarius, the archbishop of Treves.

The principal writings of Amalarius are—
1. A book of regulations for Canons, compiled by the order of Louis Le Débonnaire at the council of Aix-la-Chapelle, A. D. 816 or 817. It is doubtful whether Amalarius drew up the rule for canonesses, ordered by the same emperor to be prepared. These rules were ordered to be observed by all canons, whether in monasteries or cathedrals, and by all canonesses.
2. "De Divinis (seu ecclesiasticis) Officiis Libri Quatuor." This work was dedicated to Louis le Débonnaire, and was written after Amalarius had been at Rome. It is given in the fourteenth volume of the "Maxima Bibliotheca Patrum," fol. Lyon, 1677.
3. "De Ordine Antiphonarii Liber." These two works were the cause of his controversy with Agobard of Lyon. Amalarius wrote also a number of letters, of which five are given in the "Spicilegium" of D'Achéry. Another work of Amalarius, which Florus of Lyon calls "Embolium Opusculorum suorum," appears to be lost. In this work, as well as in his books "De Divinis Officiis" and "De Ordine Antiphonarii," were found the opinions objected to as heretical. Mabillon, in his

"Analecta," has given a supplement to the work "De Divinis Officiis," which he ascribes to Amalarius, but Dupin ascribes it to a later writer. Martene, in his "Anecdota," has given another letter as written by Amalarius, but its genuineness is at least doubtful. (Mabillon, *Annales Ordinis S. Benedicti*, tom. ii.; Ceillier, *Histoire Générale des Auteurs Sacrés*; Dupin, *Bibliothèque des Auteurs Ecclésiastiques*.) J. C. M.

AMALASUNTHA, AMALASUINTA, AMALESUENTA, or more correctly AMALASWINTH, was the youngest daughter of Theodoric, king and founder of the East Gothic empire in Italy. Her name literally means the Amalian virgin or maiden, issued from the house of the Amali, from which all the East Gothic kings boasted their origin. Distinguished by beauty and learning—she spoke Latin as well as Greek—she was married at an early age to Eutheric her kinsman, whom Theodoric had adopted with the intention of making him his successor. The issue of this marriage was one son, called Athalric, who having scarcely completed his tenth year, lost his father, Eutheric, by a sudden death. Thus he became, after Theodoric's death (A. D. 526), according to the latter's declared wish, king of the Goths, under his mother's guardianship. Amalasuntha ruled the empire with great wisdom and firmness, and occupied herself also with the education of her son, for whom she was anxious to procure all the advantages of Roman learning and civilisation. Severely chastised one day by his mother on account of some boyish delinquency, Athalric complained bitterly to some of the Gothic nobles, of the state of subjection in which he lived. The nobles represented to Amalasuntha, that instead of educating the young prince as king of the Goths, she was bringing him up a timid slavish Roman. Fear of rebellious commotions induced the princess to yield to their claims, to dismiss her son's three venerable teachers, and for the future to allow him to associate with Gothic youths as playfellows. These, however, soon seduced the young prince to a dissolute course of life, to which he fell a victim in the flower of his years (A. D. 534). Amalasuntha now stood alone as regent, but soon chose, from apprehension of some ambitious and daring schemes formed by her nobles, her father's nephew (on the sister's side) Theodat, or Theodahat, as co-regent, but with the express understanding that she exclusively should hold and exercise the regal power. Theodat, a man of great talents, but too fond of intrigue, came secretly to an understanding with the ambassadors of the Emperor Justinian, or rather with one of them, who was at the same time a secret agent of the Empress Theodora, that he should put Queen Amalasuntha out of the way. The object of this scheme was to prevent Justinian from divorcing his wife Theodora, who had

been a public dancer before she became empress, from marrying the queen of the Goths, and thus uniting the East Gothic empire to the Byzantine. Theodora was anxious for such a union of the two empires, and for the consequent increase of her own power, but she was anxious to wear the double imperial crown herself. Theodat, on the contrary, made his scheme instrumental in raising himself to the dignity of king of the Goths. Entering with Theodora into her intrigues, he promised the emperor at the same time that he would cede to him Tuscany, provided Justinian raised him to the senatorial dignity. He then seized Amalasuntha, and banished her to a solitary castle situated in the middle of the lake of Bolsena, where she soon afterwards was strangled (A. D. 534). Her death preceded but a short time the destruction of the East Gothic empire, through Narses and Belisarius, who were sent into Italy by Justinian for the pretended purpose of avenging the unfortunate Amalasuntha's murder.

Gregorius Turonensis gives a very partial and false statement of the life and character of this ill-fated but highly-gifted princess. Procopius gives her an excellent character. (Manso, *Geschichte des Ost-Gothischen Reiches in Italien*, p. 175—190.; Mascou, *History of the Ancient Germans*, translated by Lediard, xi. 44. 48. xii. 4., Annot. xviii. 1, &c.; Gregorius Turonensis, iii. 31.; Procopius, *De Bello Gothico*, i. 1—4.; *Hist. Arcana*, c. 16.)

W. P.

AMALGER (AMALGERUS), a monk of the tenth century of the celebrated old abbey of St. Gall in Switzerland. He was distinguished for his wisdom, his probity, and his practical skill in the arts, as we learn from Ermenrich, a contemporary writer, quoted by Mabillon. Ermenrich speaks of the church and abbey buildings of St. Gall as the finest that he had seen, and of the monks as the most ingenious artists of that age; the monks themselves were the architects and decorators of the monastery. Ermenrich says, that to mention all those who were masters of some art would be tedious; he has therefore named only a few; and after terming a certain Winihart a very Dædalus, and Isenrich a second Bezaleel, he appears to have been at a loss for a paragon for the wise and upright Amalger, of whom he says, the "golden altar" is a proof that he does not spend all his time in inactive prayer. But he is not very explicit; his words are, "Quid memorem de domino Amalgero, in consilio provido, et universitate morum honestate præclaro? In divino autem cultu quam religiosus sit, testatur altare aureum, ante quod sedulo sedet, nec jacet orans." (See *Fragmenta ex libro Ermenrici Monachi Augiensis de Grammatica ad Grimoldum Archicapellandum*, in Mabillon's *Vetera Analecta*, tom. iv. p. 329., or ed. nov. tom. unico, p. 420.)

R. N. W.

AMALIE, ANNA, princess of Prussia, was a daughter of Frederic William I., king of Prussia, and sister of Frederic the Great. She was born on the 9th of November, 1723. The Princess Amalie showed great talent from her childhood, and especially for music, which she cultivated so perseveringly that, at least in theoretical and historical knowledge, she was scarcely equalled in her time. Music was, throughout life, almost her sole occupation. At the age of twenty-one she became princess-abbess of Quedlinburg, where she devoted all her time to music, with the exception of what she had to give to the administration of the extensive estates of the abbey.

In her youth, her talent, as is usually the case, was cultivated with no higher object than that of affording amusement in society, and her teachers, who were men of little character or ability, made the princess play what chance happened to throw into her hands or what she liked best. But, notwithstanding these disadvantages, her talent was developed with unusual rapidity; and as she advanced, she perceived the deficiencies of her instructors, and that music, as it was taught by them, was little calculated to have any ennobling influence upon the mind. She therefore engaged the services of Kirnberger, an extremely strict teacher, and one of the most learned pupils of Johann Sebastian Bach, whom she honoured with her esteem as long as he lived. She now began her musical studies afresh, and no part of them was neglected. She was as much interested in the history of music as in the theory and practice of it. Her success was so great that at last there was no composition, however difficult, which she did not play on the piano-forte in a manner worthy of a first-rate artist. Her brother, Frederic the Great, had in his service the celebrated Graun, who had composed the oratorio "The Death of Jesus," the text of which is by Ramler. The Princess Amalie thought that his solos and airs were too soft and sentimental, and too much in the opera style. She therefore set about composing an oratorio on the same text according to her own views, and after it was finished she presented it to Graun; but he was as little convinced by it of his own faults as we are of the excellence of the princess's oratorio; for all judges agree that her oratorio is stiff and cold. The best parts of this, as well as of her other compositions, are the choruses and fugues, which are composed in a very severe style, and display a profound knowledge of harmony. This kind of composition was indeed best suited to her own taste and austere character; and during the latter period of her life she devoted herself much to it. The Princess Amalie was a woman of a somewhat harsh character, and, especially in her later years, she was extremely dogmatical and arrogant towards

other artists. She was particularly hostile towards the new spirit which was developing itself in music; and Joseph Haydn, who was the representative of the new school, was a complete horror to her. She possessed the most splendid and most complete musical library that was ever collected, and she was thoroughly acquainted with every work in it. She died on the 30th of March, 1787, and bequeathed her library to the Joachimsthal Gymnasium of Berlin; but as she expressly declared in her will that nothing should be copied, nor any piece be taken from the library, this inestimable treasure is perfectly buried, and scarcely known or used at all. (Rochlitz, in Ersch und Gruber's *Allgem. Encyclopädie*, iii. 306, &c.) L. S.

AMALIE, ANNA, duchess of Saxe-Weimar and Eisenach, a daughter of Duke Charles of Braunschweig-Wolfenbüttel, was born on the 24th of October, 1739. During the latter half of last century, there were few persons who had a greater influence upon the character of German literature than this princess; and her court resembled, in more than one respect, that of the Duke of Ferrara, which was graced by the presence of Tasso and Ariosto. It was she who gave to the great poets and writers of the time that patronage and encouragement which they might have expected from the more powerful princes of Germany. She assembled them at her court, and thus formed a central point from which they might act in concert; and she did all she could to procure them the means of an honourable existence. She was herself a woman of very great accomplishments, and of great knowledge and talent: she had a just judgment in literature as well as in art. In her seventeenth year she married Duke Ernst August Constantine of Saxe-Weimar and Eisenach. The German drama was then reviving, and by her encouragement at Weimar, the stage gradually began to be regarded there as a school of virtue and morality. Her husband died on the 28th of May, 1758, and left her a widow before she had completed her nineteenth year. She then had one son, Carl August, who was little more than one year old when his father died; a second son was born after his father's death. She now undertook the government of the duchy, as the guardian of her elder son. Notwithstanding the distracted state of Germany during the seven years' war, in which she, as a princess of the empire, was obliged to side against her uncle, Frederic the Great, she governed her dominions with such economy, that she not only remedied the evil consequences of that war, but accumulated considerable sums, without the least oppression to her subjects. In 1773, when Saxony was visited by a famine, her ample means and her benevolence enabled her to relieve the sufferings of her subjects to a considerable degree.

The first great writer whom she drew to her court was Wieland, whom in 1772 she appointed instructor of her sons. He was followed by several others, whom she invited to adorn her court, and in 1775 by Goethe. From that time Weimar became the centre of German literature and art. In 1776, Amalie invited Herder as her court-preacher, who was of great assistance to her in the work of reforming and improving the establishments for education, to which she had been paying attention for several years. In 1774, she had intended to surrender the government into the hands of her son Carl August, but the destruction of the palace at Weimar by a fire delayed this solemnity till the year following, when she retired to the enjoyment of private life. But she continued to exercise considerable influence on the government; and men of the most brilliant talents, such as Goethe, Seckendorf, Knebel, Böttiger, Bode, Musæus, Schiller, and numerous others, formed the circle in which she found delight and instruction. Her castle at Weimar, and her seats of Tieffurth and Ettersburg, were the resort of men of letters and distinguished travellers. In 1788 she undertook a journey to Italy, partly to restore her health, and partly to gain a more direct knowledge of the works of art in which Italy abounds. She returned from this journey in 1790, accompanied by Goethe, and henceforth continued to live surrounded by poets, scholars, and artists, and devoting her own time to the cultivation of literature, until the year 1806, when the misfortune of the battle of Jena and the humiliation of Germany broke her heart. Goethe says that, although she did not complain of illness, and showed no symptom of suffering, she gradually wasted away. Her death took place on the 10th of April, 1807.

Although it cannot be denied that it required a combination of the rarest qualities to form such an assemblage of men of genius and talent as that by which the Duchess Amalie was surrounded, and although Germany is much indebted to her for the encouragement she gave to art and literature, yet her influence was not altogether beneficial. As in all other cases when literature is made dependent upon a court, or the person of a prince, the bad as well as good qualities of the patron were reflected in the works of her protégés. She was a woman of the world, and had an insatiable desire after pleasure and amusement, as well as instruction. She was tolerant towards the opinions of others, even to indifference, provided they could give her pleasure. Hence, although her circle consisted of the most heterogeneous elements, she contrived to keep it together, if not by mutual attachment, yet in such a way as to prevent collision and division. Her own love of pleasure was communicated to her circle, and every day produced new schemes

to satisfy this desire; and every visitor of talent and reputation was made use of for this purpose, and was in return overwhelmed with politeness and courtesy. Amalie had a taste for and occupied herself with everything: she devoted herself with no less zeal to music and drawing than to literature and politics: she learned Greek in her old age, and she showed her knowledge of Latin by translating some of the poems of Propertius. Trifles as well as serious matters had equal attraction for her, provided they were novel and gave momentary pleasure. This spirit is clearly reflected in the works of Goethe. The proceedings at the court were, moreover, not always free from inconsistencies and improprieties which hurt the pure feelings of Wieland, and especially of Louise, the wife of Carl August. For further particulars see HERDER, GOETHE, WIELAND, KNEBEL, CARL AUGUST, and others. (Goethe, *Zum feierlichen Andenken der Fürstin und Frau Anna Amalia, Herzogin zu Sachsen-Weimar und Eisenach*, &c. Works, xxxii. 223, &c. ed. Stuttgart and Tübingen, 1830. An English translation of this eulogy is given by Mrs. Austin, *Characteristics of Goethe*, i. 287, &c.; Gervinus, *Neuere Geschichte der Poet. National-Literatur der Deutschen*, i. 539, &c.; *Conversations-Lexikon*, under "Amalie, Anna.") L. S.

AMALIE, CATHARINA, a daughter of Count Philip Dieterich of Waldeck, was born in 1640, and married, in 1664, Count George Louis of Erpach. She died at Erpach in 1696. The Countess Amalie gained in her time considerable reputation as a writer of hymns, which however are more remarkable for the pure and pious feelings which they express, than for their poetical merit. She published a collection of them, under the title "*Andächtige Singekunst*," Hildburghausen, 1692, 8vo. (Wetzel, *Lebensbeschreibung der berühmtesten Liederdichter*, i. 60, &c.) L. S.

AMALIE, ELIZABETH (she herself always wrote her name Amelie), landgravine of Hesse-Cassel, was the daughter of Count Philip Louis II. of Hanau Münzenberg, by Catharina Belgica, daughter of William I., prince of Orange and count of Nassau. She was born on the 29th of January, 1602, at her father's castle of Hanau, where she also spent the first part of her life. She received an excellent education, and it was difficult to say whether her intellectual powers or her personal charms were greater: both were unequalled. She was perfectly familiar with several modern languages, for the acquisition of which she had a particular facility. In her seventeenth year, on the 21st of November, 1619, she was married to William V., landgrave of Hesse-Cassel, surnamed "the Constant," who distinguished himself as a gallant commander during the thirty years' war. Amalie bore him fourteen children,

eight boys and six girls, but most of them died in their infancy. Landgrave William V. died in 1637, during the siege of the castle of Stickhausen, and it was believed at the time, and confirmed by his physician, that poison had been administered to him. His dominions were in a very precarious condition, for as he had always supported the Swedish party, he had the year before his death been declared an enemy of the empire, and put under the ban by the Emperor Ferdinand II.; and George II., landgrave of Darmstadt, was appointed administrator of the dominions of William V. But William contrived to evade these blows, and by his will he made his wife Amalie regent until his eldest son, William, who was then only eight years old, should come of age. By the same will he appointed Amalie, together with the Kings of France and England and the States General of the Netherlands, guardians of his children. After his death, the subjects of Amalie readily took their oath of allegiance to her, and faithfully resisted all temptations to betray the princess. Under such disadvantageous circumstances, Amalie showed, during the remaining twelve years of the thirty years' war, an energy and perseverance worthy of any prince. She supported every misfortune with manly courage and wisdom; and she devoted herself with no less anxiety to the education of her children, than to the protection of her country and of the Protestant religion. She supported her allies with an army of twenty thousand men, an immense force for those times and her small principality. Her dominions were repeatedly invaded by the imperial troops, and although they suffered very severely, she at last succeeded with the assistance of the Swedes in driving the enemy from the country and compelling him to favourable terms. But she had not to fight against the public enemy only: her own relatives, wishing to take advantage of her precarious position, made various attempts to deprive her of her possessions. But their plans were completely thwarted by her prudent policy and her undaunted spirit. It is said that Bernhard of Weimar entertained so high an esteem for her that he intended to ask her hand, when he was suddenly carried off in the midst of his victorious career in 1639. The peace of Westphalia, in the concluding of which she took a very active part, was very advantageous to her, for she not only retained her former dominions, but received in addition to them the abbey of Hersfeld, the small principality of Gellingen, some parts of Schauenburg, and the sum of six hundred thousand thalers in ready money. After the conclusion of this peace in 1648, she resigned the government into the hands of her son William VI., who was afterwards surnamed "the Just." She withdrew altogether from public affairs, and spent the last years

of her life in retirement, devoting herself to meditation and the exercise of religious duties. She died on the 8th of August, 1651, after a short illness, with exemplary resignation. The Landgravine Amalie was thoroughly acquainted with the business of administration, and knew the constitution and the wants of her own dominions as well as the secret motives which determined the actions of foreign cabinets. She readily comprehended the true state of her political relations, and this penetration was accompanied by decision. She was moderate in her prosperity, and steadfast in misfortune. She used to say that calamities are wholesome, to prevent our becoming overbearing in prosperity. She possessed the power of gaining the affections of those around her, and of making herself feared when she thought it necessary. She was affable to all, and generous towards those who had offended her. She was fond of the arts and sciences, and she always distinguished men of talent and learning. She was a rare combination of the manly virtues of a prince with the mild and humane spirit of a woman. (K. W. Justi, *Amalie Elisabeth, Landgräfin von Hessen. Versuch einer Darstellung ihres Lebens und Characters*, Giessen, 1812, 8vo. An abridgment of this biography is given by the author himself in Ersch und Gruber's *Allgemeine Encyclopädie*, iii. 305, &c.) L. S.

AMALRIC. [AMAURY.]

AMALRIC, ARNAUD, an eminent French ecclesiastic of the thirteenth century. The year and place of his birth do not appear to be known. Some modern writers have said that he was of the family of the ancient dukes or of the viscounts of Narbonne, but this statement has no foundation. Having entered the Cistercian order of monks, he was successively abbot of Poblet in Catalonia, Grandselve in Languedoc, and Cîteaux in Burgundy. As abbot of Cîteaux, he was head of the order. The dates of these several appointments are not known; but he was abbot of Grandselve in 1199 and 1200, and of Cîteaux, according to some authorities, in A. D. 1201. He made a collection of the statutes of the order in A. D. 1203.

In 1204 he was appointed by Innocent III. papal legate in the south of France, in conjunction with Pierre de Castelnau and Raoul or Ralph, two Cistercian monks of the abbey of Fontfroide near Narbonne, who had both previously held the legatine office. A letter of Innocent addressed to the legates, dated 31st of May, states the great purpose of the legation to be the extirpation of the heresy commonly called that of the Albigenses, which had fearfully increased in Provence*, and for the suppression of which the legates received

* Provence, in the modern application of the name, and Languedoc, were both then included under the designation Provence, which we use in this article in its wider and more ancient application.

the fullest powers which the pope could confer, in the ecclesiastical provinces of Aix, Arles, and Narbonne, and in the neighbouring dioceses. They set themselves vigorously to discharge their task: they suspended or deposed some of the prelates of the district to which their legation extended; and attempted to convert the heretics by preaching and argument. In this latter work, however, they met with little success, the scandalous conduct of the clergy supplying their adversaries with a ready answer to their exhortations. They were, in consequence, about to give up their labours in despair, when they were encouraged to proceed by Diego, bishop of Osma in Spain, and his companion St. Dominic, whom they met at Montpellier, about July, 1206. The bishop recommended to them to travel on foot, and to assume the appearance of apostolic poverty; and when they pleaded the novelty of such a mode of proceeding, he offered to set them the example.

Leaving his co-legates, with their new co-adjutors, to follow the plan suggested, Arnaud returned to Cîteaux to hold the general chapter of the Cistercians (September, 1206), and to obtain the assistance of some of the abbots of the order. Twelve of these, with a number of monks, returned with him into Provence in the spring of 1207, and were distributed to different stations, where they might preach and dispute with the opponents of the church.

During the absence of Arnaud, Pierre de Castelnau had been engaged in a violent dispute with Raymond VI., count of Toulouse, who was regarded by the legate as the protector of heretics. For this, and especially for refusing to make peace with some of his vassals, with whom he was at war, Pierre excommunicated the count, at that time one of the most powerful nobles in the south of France, and laid an interdict upon his territories. The pope also wrote to the count a violent letter, and the count gave way, making peace as required by the legate, and receiving, as far as appears, absolution. New disputes between the legate and the count led to a fresh excommunication of the latter, who, being alarmed, desired an interview with Pierre and his colleague at St. Gilles, in Provence, promising to give satisfaction for his conduct. It has been commonly supposed that this colleague was Arnaud, and an ancient (possibly a contemporary) writer* distinctly affirms this; but Dom Vaissette (*Histoire Générale de Languedoc*, liv. xxi. ch. xli.) has given several reasons for supposing that it was Navarre, bishop of Couserans, who was now co-legate with Arnaud and Pierre, Raoul of Fontfroide being dead. The conference at St. Gilles took place; and the legates, dissatisfied with

* Commonly designated "the historian of the Count of Toulouse."

the count's conduct, were about to leave the town, when Pierre was stabbed (15th of January, 1208) by a gentleman of Raymond's retinue, with whom he had a dispute.

The pope had been long endeavouring to stir up persecution against the heretics. He now identified Raymond with them, charging him with having contrived the murder of Pierre, and (10th of March, 1208) proclaimed a crusade against both, offering to those engaged in it the same indulgence which was granted to those who served in the Holy Land, and absolving all the vassals of the count from their allegiance. Arnaud and the Cisterians generally took up the affair with great zeal, and prevailed on many nobles of northern and central France to take the cross. Raymond sent ambassadors to the pope to justify himself from the charge of murder, to complain of the harshness of Arnaud, and to offer full submission to the judgment of any other legate whom the pope would send. The crafty pontiff, assuming the appearance of impartiality, named a new legate, Milo or Milon, a Roman ecclesiastic (1st of March, 1209), whom he sent with Thedisius, a canon of Genoa, to inquire into the matter, but with secret instructions to follow the directions of Arnaud, to whom the management of the whole business was really intrusted. At the same time the pope wrote to Arnaud, advising him to use craft in order to prevent the Provençal nobles from uniting against the crusaders.

On Milo's arrival at Auxerre he was met by Arnaud, and they immediately obtained an interview with Philippe Auguste, king of France, but could not prevail upon him either to engage personally in the crusade or to send his son Louis. They then separated, Arnaud remaining in France (which by the writers of that period was commonly distinguished from Provence), while Milo went into Provence to engage the support of the clergy there, and to negotiate with the Count of Toulouse, who submitted entirely to the demands of the legate, and gave up seven of his strongest castles as security for the fulfilment of his engagements, of which the expulsion of all Jews and heretics from his dominions was one. He obtained absolution at a council at St. Gilles, 18th June, 1209.

In the mean time the crusaders were assembling; their rendezvous was about Midsummer at Lyon, where they appointed Arnaud their leader. At Valence they were met by the Count of Toulouse, who had himself taken the cross; and at Montpellier by his nephew Raymond Roger, viscount of Albi, Béziers, and Carcassonne, against whose dominions the crusade was in the first instance directed, and who was anxious to avert the attack by offering to submit to the church, and by throwing the blame of protecting heresy upon his officers. Arnaud sternly refused to admit his excuses, and

bade him get out of the difficulty as he best could. Raymond Roger consequently, after garrisoning Béziers, withdrew to Carcassonne to prepare for its defence. Arnaud and his host, which has been variously estimated, but which probably exceeded 50,000, now advanced to Béziers, which was stormed 22d July, 1209. A general massacre ensued, under the sanction of Arnaud, who, when applied to for directions how they should discriminate between the Roman Catholics and the heretics, exclaimed, "Kill them all; God will know his own." Arnaud himself estimated the number killed at 20,000; others have estimated it at 60,000, or even 100,000; but the legate's statement is more probable. Arnaud next attacked Carcassonne, which was vigorously defended by Raymond Roger. The King of Aragon, who claimed the feudal suzerainty of the viscounties of Béziers and Carcassonne, vainly attempted by negotiation to save his vassal: the town was forced to capitulate, August, 1209; and the gallant viscount, seized (as a contemporary historian of good credit informs us) by the treachery of Arnaud, died or was murdered in prison some months after. Simon de Montfort, earl of Leicester, one of the crusaders, was chosen by the leaders of the crusade to succeed to his territories, which were declared to be vacant. In this election Arnaud strongly supported the interests of Simon, whose appointment was confirmed by the pope.

At the close of the campaign of 1209 the crusaders for the most part dispersed, and Arnaud himself left for awhile the scene of his exertions. He was recalled thither, however, by a pressing letter from the pope (Jan. 1210), that he might manage the negotiation with Raymond of Toulouse, who, having received directions from Arnaud and Simon de Montfort to deliver up some of the inhabitants of Toulouse accused of heresy, had refused, and having proceeded to Rome had made a personal appeal to the pope against such vexatious proceedings. The magistrates of Toulouse, having also declined compliance with the demand, had been excommunicated by Arnaud, and the whole city laid under an interdict; but these penalties were remitted after a short time by direction of the pope. The reception of Raymond by the pope has been variously represented; but virtually the matter was referred back to his legates, and especially to Arnaud, who appears to have enjoyed in a peculiar degree the confidence of Innocent. Milo died early in the year 1210; Arnaud for his co-legates the bishops of Riez and Uzès, and he was further assisted by the canon Thedisius. The power of the legates was about this time extended to the ecclesiastical provinces of Bordeaux, Vienne, and Besançon, and the dioceses of Pampeluna, Limoges, Clermont, Le Puy, Mende, Cahors, and Rodez.

Arnaud had more than one interview with Count Raymond to negotiate his full reconciliation with the church, but appears to have had no sincere desire of concluding the business; in fact, he and De Montfort seem to have resolved on Raymond's ruin. The count agreed to appear before a council at St. Gilles; but when he appeared (Sept. 1210), the canon Thedisius declared that he had not fulfilled his engagements with the late legate Milo, and the council refused to allow him to clear himself of the crimes with which he was charged, as he was desirous of doing, in order to his being fully reconciled to the church. This council was followed by conferences at Narbonne (Jan. 1211) and Montpellier between Arnaud, the bishop of Uzès, one of his co-legates (assisted in the conference at Montpellier by Thedisius), and Simon de Montfort, on the one hand; and the King of Aragon and the Count of Toulouse on the other, but no arrangement was made. A council at Arles soon followed; but the conditions imposed by the legates were so hard that the Count of Toulouse departed indignantly, without taking leave of the prelates; and the King of Aragon, who had also attended the council, followed his example. Arnaud and the Bishop of Uzès, who presided at the council, forthwith excommunicated the count afresh, declared him an apostate from the faith and an enemy to the church, and declared his dominions to be the property of him who should first seize them. Raymond, seeing no hope of reconciliation, and relying upon the attachment of his subjects and the support of his vassals, garrisoned his capital Toulouse and his other towns, and determined to defend himself to the last extremity.

Arnaud immediately despatched the Bishop of Toulouse into the middle and northern parts of France to solicit reinforcements for the crusaders, and induced many prelates and nobles in those parts to take arms. These used such diligence that they reached Carcassonne early in March, 1211; but the ill success of the siege of Toulouse, which Simon de Montfort was obliged to raise (29th of June), served to convince them that the work which they had entered upon was of greater difficulty than they had calculated; they were moved also by the advice of those of the crusaders whose time of service was expired, and who, convinced of the injustice with which Raymond had been treated, recommended an accommodation. A treaty would probably have been made, but for the interference of the Bishop of Toulouse, whose enmity both to Raymond and the citizens of Toulouse induced him to declare that the city and all the dominions of the count were filled with heretics. Arnaud, who had been present at the siege of Toulouse, retired to Roquema-dour; and an incident which occurred in his retreat showed that his zeal for the destruc-

tion of heretics was in no degree abated. Learning that eighty or more of these unhappy people had been placed for shelter in a tower near his route, he stormed the place, took the inmates prisoners, and caused them all to be burned, razing the tower, and destroying a small town which was near it.

In the hostilities of the following year (1212) he took little part, though he was consulted by Simon de Montfort as to the plan of the campaign. The archbishopric of Narbonne was now vacant, and Arnaud was elected (March 12. 1212) to fill the vacancy. Immediately on his election, by the advice of the bishop of Uzès, he assumed the dignity of duke of Narbonne, which belonged to Raymond, and in that character claimed and received the homage of Aymeri, viscount of Narbonne. He was consecrated on the 2d of May following. Among the bishops who assisted at his consecration were four who had belonged to the Cistercian order, showing that the zeal of that body of monks had not failed to receive its reward. The assumption of the duchy of Narbonne was a premature step, for the pope in a letter to Arnaud and the Bishop of Uzès declared that Raymond, though strongly suspected, was not yet convicted either of heresy or of the murder of Pierre de Castelnau; and that he did not comprehend how territories of which the count and his heirs had not yet been formally deprived could be granted to others.

It is difficult to discover whether Arnaud had before this, in the exercise of his office, exceeded the desires and instructions of Innocent. The pope had shown an appearance of moderation which by no means corresponded with the conduct of his legates: but those legates had pursued their career without receiving any effectual check. Whether Innocent found himself really unable to control the zeal of his subordinates, or whether, while appearing publicly to discourage it, he had secretly approved of it, it is hard to say. He appears, however, now to have felt that they had gone too far. Philippe Auguste, king of France, had remonstrated against their encroachment upon his rights as suzerain, and Innocent found it necessary to put a more effectual check on their proceedings.

Arnaud, the summer after his consecration, engaged in the war against the Moors in Spain, and was present at the great battle of Las Navas de Tolosa (July 16. 1212) at the foot of the Sierra Morena, where the Moors were defeated by the allied kings of Castile, Aragon, and Navarre, with a body of French auxiliaries. Arnaud, if his own account is to be taken (see *Gallia Christiana, Instrumenta Ecclesiæ Narbon.* No. lx.), contributed materially to this victory. The bishop of Carcassonne acted as Arnaud's vice-legate in his absence.

Notwithstanding the vigorous resistance of

Raymond, he was despoiled of nearly all his states ; but, at the desire of the King of Aragon, who now interfered with vigour, the Pope suspended the crusade in Provence, and ordered his legates, Arnaud and the Bishop of Riez, with Thedisius, to call a council to hear the king's statements, and to forward to Rome their judgment thereon. A council was consequently, after some negotiation, held at Lavaur, January or February, 1213, over which Arnaud presided ; and it was determined that the Count of Toulouse should not be admitted to justify himself from the charges against him, and that, from the nature of his excommunication, he could be absolved only by a special order of the pope. The King of Aragon then solicited a truce, and, failing to obtain it, declared himself the protector of Raymond, notwithstanding a warning letter from Arnaud, who threatened him, if he persevered in his intention, with excommunication. The King of France had discouraged the crusade ; and the pope had directed Simon to restore the lands he had usurped from the counts of Foix and Comminges, and from Gaston, viscount of Béarn ; and it was only by the letters and exhortations of the prelates of Provence that the pontiff was induced to return to his former line of conduct. Arnaud took no part in the campaign, in which the Bishop of Toulouse acted as his vice-legate ; but after the battle of Muret (12th September, 1213), in which the King of Aragon was slain and the Count of Toulouse and his allies defeated by Simon de Montfort, he accompanied the victor to the valley of the Rhône, in order to promote by his influence the marriage of Amaury de Montfort, son of Simon, with the daughter of the Dauphin of Vienne.

By the management of the Cardinal of Benevento, whom the pope sent into Provence early in 1214 as his legate, the counts of Toulouse, Comminges, and Foix, the Viscount of Béarn, the citizens of Toulouse, and others who had been opposed to the crusaders, were reconciled, but on sufficiently hard terms, to the church. Raymond, especially, submitted his person and dominions to the mercy and disposal of the pope and his legate : and in a council held at Montpellier (January, 1215) all the territories which the crusaders had conquered were conferred, subject to the final judgment of the pope, on Simon de Montfort. At this council Arnaud assisted, and concurred in the judgment of the members, which was indeed unanimous.

Thus far we have seen Arnaud and Simon de Montfort, the two great leaders in this extraordinary business, acting together ; but this last transaction brought their interests into collision. Among the possessions of the unfortunate Raymond, to which Simon claimed the succession, was the duchy of Narbonne, which had already, as we have seen, been assumed by Arnaud. Simon, however, as-

serted his right ; and, jealous both of the archbishop and the townsmen of Narbonne, who had shown hostility to him, ordered the walls of Narbonne to be destroyed ; an order which Prince Louis, son of Philippe Auguste, then in Provence, and the cardinal of Benevento, the pope's legate, confirmed. Simon also exacted of the Viscount of Narbonne an oath of allegiance. For these and other injuries to Arnaud, the pope, to whom that prelate had appealed, severely rebuked Simon, and ordered him to abstain from any act to the annoyance or prejudice of the archbishop.

These disputes induced Arnaud, in the general council of Lateran (the twelfth general council, held in Nov. 1215), to speak in behalf of Raymond and of his allies the counts of Foix and Comminges ; but he was opposed by his former associate Thedisius ; and although the pope seemed to waver, the council ultimately came to the same determination as that of Montpellier, so far at least as the dominions of Raymond were concerned. Arnaud, on his return to Narbonne, continued his dispute with Simon respecting the duchy. Both parties appealed to Innocent, and, on his death (A.D. 1216), to his successor Honorius III. The pope's decision is not known ; but Simon, supported by the king of France, appears to have had the advantage in the struggle. In the course of it he was excommunicated by Arnaud ; but, however submissive and devoted to the church at other times, he made light of its censures when opposed to his own interest. This quarrel with Simon appears to have cooled the zeal of Arnaud, who took no pains to oppose the attempts of the deprived count and his son to regain possession of their domains. After the death of Simon (25th June, 1218), and of Raymond VI. (Aug. 1222), who had before his death reconquered the greater part of his dominions, the struggle was carried on by their respective sons, Amaury de Montfort and Raymond VII. In this contest Arnaud seems to have taken little part, until Amaury de Montfort, abandoned by nearly all his troops, and obliged to keep himself shut up in Carcassonne, applied to him (in Dec. 1223 or Jan. 1224) to effect a truce or a peace between himself and his competitor. Arnaud then made some attempts to support him by raising money on his behalf. Amaury was however forced to conclude a treaty with his enemies, and finally to quit the south of France. In the treaty the possessions of the church, and especially those of Arnaud and his suffragans, were secured from encroachment. Arnaud and some other prelates of his party then retired to Montpellier and wrote to the king of France, Louis VIII. (23d Jan. 1224) to exhort him to recover the territories which Amaury had lost, out of the hands of the enemies of the church, for Ray-

mond of Toulouse and his allies had not yet been reconciled to it. But the King of France was dilatory, and the pope, anxious to bring about a peace in Provence, that the forces of Christendom might be directed to the recovery of the Holy Land, wrote to Arnaud (5th April, 1224) to exert himself in promoting a definitive settlement of the contest. Arnaud consequently arranged with Raymond to appear before him in a council at Montpellier (June, 1224), where the preliminaries of the count's reconciliation with the church and of a final arrangement of the affairs of Provence were drawn up. Arnaud then appointed a second council at the same place (25th August), where further progress was made in the business. These transactions were among the last in which Arnaud was engaged. He survived them rather more than a year, dying on the 25th or 29th September, 1225. His remains were transferred to the church of the abbey of Cîteaux, where the chapter of Narbonne caused a lofty monument to be erected over his place of burial.

Arnaud has been singularly neglected in biographical dictionaries. A reference to the records of the time will show that he was (under the pope) the chief political, and for a time the military, leader of the crusade against the Albigenses; yet Bayle, Chauffepié, and Chalmers pass him over altogether. In Moreri's Dictionary he is briefly noticed, but the notice, however brief, contains several errors; and in the "Biographie Universelle" there is a longer, but still by no means accurate, account. Vaissette, in his "Histoire General de Languedoc," has given the fullest account of the Albigensian war; Sismondi, in his "Histoire des Français," has also a good account of the transactions of the war. The chief ancient authorities are Pierre de Vaux Cernay (Petrus Vallium Sarnaii); the anonymous writer known as the historian of the Count of Toulouse; Guillaume de Puy Laurens (Gulielmus de Podio Laurentii); and the letters of Innocent III. and others of that age, given in vol. xix. of Bouquet's "Recueil des Historiens des Gaules et de la France." There are various notices of Arnaud in the "Gallia Christiana." J. C. M.

AMALRIC AUGIER, or, more correctly, D'AUGIER (Latinised, AMALRICUS AUGERII), an historical writer of the fourteenth century. He was born at Béziers, and, having embraced a monastic life, became prior of the Augustinian monastery of Sainte Marie de Aspirano, in the diocese of Elne. He also held a professorship in the university of Montpellier, and was chaplain to Pope Urban V., to whom he dedicated his great work "Actus Pontificum Romanorum," ("The Acts of the Popes"). Nothing appears to be known of this writer except the particulars given above, which are taken from his prefatory address to the pope. As

Urban was elected pope A. D. 1362, Amalric must have lived till that time at least, though his history comes down only to the asserted conspiracy of the lepers in the pontificate of John XXII. (A. D. 1321). Henri de Sponde (Spondanus), bishop of Pamiers, the continuator of Baronius, has attested the accuracy and fidelity of Amalric, who was also noticed by Vossius (*De Historicis Latinis*, part. ii. lib. iii. c. i.). Baluze inserted Amalric's lives of Clement V. and John XXII. in his *History of the Popes of Avignon*. But the whole work was not published until the early part of the last century, when it was given by Eckhart (Eccardus) in his "*Corpus Historicum Medii Ævi*" (vol. ii. fol. Leipzig, 1723), and by Muratori in his "*Rerum Italicarum Scriptores*" (tom. iii. part ii. fol. Milan, 1734). The MS. which Eckhart used had the lives of the several popes arranged, not chronologically, but alphabetically, according to the initial letters of their names; but Eckhart re-arranged them chronologically. Vossius and Cave (*Historia Literaria*) had noticed a similar (alphabetical) arrangement; but the MS. from the king's library at Paris, which Muratori speaks of as the most correct, and which he chiefly followed, had the lives chronologically arranged; and Muratori shows, by a quotation from Amalric's preface, that this must have been the author's own arrangement. It has been supposed by Sand (*Notæ et Animadversiones in Vossium*, quoted by Cave) that Amalric wrote also a history of the war against the Albigenses; but Muratori doubts if he ever wrote a separate work on this subject, which he has noticed pretty fully in his history of the popes. Sand also supposed that he wrote a life of Innocent VI. (pope from 1352 to 1362), but Muratori considers this as very doubtful. Amalric's History of the Popes previous to Innocent III. is of little value. He has inserted a number of events supposed to be fabulous; among others, the story of Pope Joan. He states that he consulted for his work above two hundred chronicles. But for the popes from Innocent III., Muratori considers him a valuable historian. (Muratori, *Præfatio in Vitas Pontificum Romanorum*, prefixed to part ii. vol. iii. of his *Italicarum Rerum Scriptores*; Fabricius, *Bibliotheca Mediæ et Infimæ Latinitatis*.) J. C. M.

AMALTE'O, an Italian family, settled first at Pordenone in Friuli, and afterwards at Oderzo in the March of Treviso. This family gave birth to several persons of distinguished accomplishments, especially during three successive generations, commencing in the fifteenth century. Marcantonio, Paolo, and Francesco were brothers; Girolamo, Giovanni Battista, and Cornelio, celebrated poets of the sixteenth century, were sons of Francesco; and Ottavio and Attilio were sons of Girolamo. The second of these three groupes is the only one which re-

quires minute attention. (Mazzuchelli, *Scrittori d'Italia*, sub voc.; *Biographie Universelle*; Calogerà, *Raccolta di Opuscoli*, ii. 225—271.; Tiraboschi, *Storia della Letteratura Italiana*, vii. 1406; 4to. ed. 1787—1794; Ginguené, *Histoire Littéraire d'Italie, continuée par Salfi*, x. 227—232. 239—245., 1823.)

MARCANTONIO, who was born in 1475, and died in 1558, passed his life as a teacher of polite literature. He is now mentioned only as having written a number of Latin poems, which were long preserved in MS. at Venice.

PAOLO, born about 1460, became a Minor Observantine friar, acquired considerable reputation as a Latin versifier, and was assassinated at Vienna in 1517. Some of his poems were printed in 1516, being appended to an obscure work, the "Austrias" of Bartolini.

FRANCESCO was the father of the poets, who became the greatest ornaments of his name. He taught literature in several cities in the north-east of Italy (but principally at Oderzo), and attained much fame through his Latin verses. The paper already referred to in Calogerà, which was written by one of his descendants, introduces a short poem of his in hexameter verse, which is not without force, but is painfully strained in its imagery and allusions. He composed also Latin harangues and dissertations.

GIROLAMO, the eldest of Francesco's sons, was born at Oderzo in 1506, and became distinguished not only as a Latin poet, but as a philosopher and physician. Having taken his doctor's degree at Padua, he was appointed, at the age of twenty-six, to deliver medical lectures in that university; and in the following year he became lecturer in moral philosophy. He speedily, however, abandoned the academic life; and from 1536 to 1558 he practised medicine with great success in Serravalle, and other places in his native district. He spent the rest of his life in his native town, and died there in 1574. There is known but one poem of his in the Italian language,—an indifferent composition in *versi sciolti*, which will be found in the paper of Calogerà's collection already referred to. His poetical reputation rests exclusively upon his Latin verses. It would appear that these must have earned for him during his lifetime a higher celebrity than that which was acquired by either of his brothers; and there are two or three of his epigrams which even now are as widely known as any Latin poems whatever. Such is the epigram entitled "De Gemellis Luscis:"

"Lumine Acon dextro, capta est Leonilla sinistro."

This little poem embodies prettily a fanciful thought, which has been eagerly transferred into several languages. Another of his epigrams is the "Horologium Pulvereum," the substance of which, besides having

appeared in French and Italian, is familiar to most of us in the shape of an English bacchanalian rhyme. But modern taste will always, it is probable, refuse to place Girolamo Amalteo on a level with his brother Giambattista. The poem of Girolamo which was most admired in his own time, the "Gigantomachia Hæretica," has no claim to notice except its coarse malignity of invective; and even in some of those compositions which are really good,—such as the "Voyagers watching the Comet," or the "Address of the dead Lady Adorni to her lamenting Father,"—the effect arises less from poetical invention or emotion than from oratorical strength and epigrammatic terseness. (Authorities cited above; Crescimbeni, *Storia della Volgar Poesia*, sub voc. "Stigliani," iv. 156. ed. 1730.)

GIOVANNI BATTISTA, by far the best poet among Francesco's sons, was born at Oderzo in 1525, and died at Rome in 1573. At Padua, where he was educated, he displayed a precocity so surprising, that at a very early age he stood in high esteem with Lodovico Dolce Gyraldi, Pietro Aretino, and others of the most discerning literary men of the day. For some time he was tutor in a noble family at Venice; afterwards he became official secretary to the city of Ragusa; and, at a later period, migrating to Rome under the patronage of Cardinal Carlo Borromeo, whom he had served as amanuensis, he obtained successively several preferments. All these, however, seem to have been made useless to him by law-suits or other obstacles. His death happened very soon after he had been made secretary to Pope Pius VII. He travelled extensively; and in one of his poems he speaks of having visited England in the train of the Venetian ambassador. Giambattista cultivated the art of poetical composition, not only in Latin, but in Greek and in his native tongue. His Latin poems are among the very finest which modern times have produced. His six Eclogues, effusions of youthful hours, are especially beautiful, both for their vivid originality of conception in story and situation, and for the Arcadian simplicity and grace by which their tone of feeling is everywhere inspired. His poems in elegiac verse,—such as the "Lygdamus," where a young swimmer is warned by the fate of Hylas,—the "Young Wife's Complaint on her Husband's Departure,"—and the "Complaint of Galla on her Husband's Love for Hunting,"—have a mixture of quick and natural fancy, with learned mythological allusion, which has suggested a comparison between the writer and Propertius. His Latin epigrams are decidedly his worst productions. His Italian poems are not very numerous: they are all lyrical, most of them amatory, and a few religious. It is somewhat odd to observe that in them his imagination has the air of being much more under restraint than in his verses composed

in the ancient tongue. The measured cadence and involved refinement of the Petrarchan sonnet and canzone, weighed heavily upon the classic fancy, which had drawn redoubled strength from the study of Theocritus and Virgil. But, in point of sentiment and language, his lyrics are worthy of their school; and in some of them, especially the canzoni, — the “Pastor Felice” for example, — where the thoughts naturally assume that bucolic tinge in which he so greatly delighted, there prevails great richness of romantic imagery. (Authorities cited above; Crescimbeni, *Storia della Volgar Poesia*, i. 307. iv. 87. ed. 1730; Fontanini, *Biblioteca dell’ Eloquenza Italiana*, 1753, i. 160.; Gyrardi, *De Poetis Suorum Temporum Dialogus I.; Operum*, ed. 1596, ii. 573.)

CORNELIO, the least eminent of Francesco’s sons, was born about 1530, and died in 1603. His profession was medicine; but he acted also, after the retirement of Giambattista, as secretary at Ragusa; and at Rome he was chosen, along with Paulus Manutius and Giulio Poggiano, to give the last idiomatic polishing to the Italian version of the catechism framed by the Council of Trent. The best known of his Latin poems is the “Proteus,” which celebrates mythically, in a kind of marine eclogue, the victory gained over the Turks in the Gulf of Lepanto. During the lifetime of the brothers Girolamo, Giambattista, and Cornelio, their Latin poems were not completely published. Some of Girolamo’s were appended to the Latin poems of Basilio Zanchi, printed at Basle in 1555; and, in like manner, some of Giambattista’s appeared with those of Benedetto Lampridio, at Venice, in 1558. Some Latin poems by all the three brothers were introduced into the following collections: that of Ubaldini, Milan, 1563; the first volume of Toscano’s “*Carmina Illustrium Poetarum Italarum*,” 2 vols. Paris, 1576; the first part of Gruter’s “*Deliciæ Poetarum Italarum*,” Amsterdam, 1608; and the first volume of the Florentine “*Carmina Illustrium Poetarum Italarum*,” 11 vols. 1719, 1720. Five of Giambattista’s eclogues were added by Serassi to his “*Carmina Quinque Illustrium Poetarum*,” Bergamo, 1753. The younger Aleandro, who was the nephew of the Amaltei, and son-in-law to Girolamo, collected all the poems of the three brothers, and published them with poems of his own, “*Venetiis, ex typographiâ Andreæ Muschii*, 1627.” This edition, the first complete publication of the “*Fratrum Amaltheorum Carmina*,” was reprinted by Grævius at Amsterdam in 1684 and in 1689; again by Vlamingius at Amsterdam in 1718; and was added to his and Broukhusius’ edition of Sannazaro’s Latin poems, Amsterdam, 1728. Selections from Giambattista’s Italian lyrics are scattered through most of the older “*Raccolte*.” The following may be named as early impressions of collections containing a good

many specimens of them: Arrivabene’s “*Rime di Diversi Autori, Libro Terzo*,” Venice, 1550; “*Rime di Diversi Signori Napoletani ed Altri, Libro Quinto*,” Venice, 1552 and 1555; Ruscelli’s “*Fiori delle Rime*,” Venice, 1558; “*Rime Scelte da Diversi*,” printed at Venice by Gabriello Giolito de’ Ferrari, 1563; Ferentilli’s “*Scelta di Stanze*,” Venice, 1584. The “*Pastor Felice*” is in the thirty-first volume of the “*Parnaso Italiano*,” Venice, 1784—1788.

OTTAVIO, who was born in 1543 and died about 1626, and ATTILIO, who was born in 1550 and died in 1633, were sons of Girolamo. The former, after having lectured on logic at Padua, became an eminent physician at Venice. He left works in manuscript, of which specimens will be found in the paper published by Calogerà. Attilio entered the church, was distinguished in public business, and became archbishop of Athens. W. S.

AMALTEO, POMPOONIO, an eminent Italian painter, born at San Vito in Friuli in 1505. He was the scholar and son-in-law of the celebrated Pordenone, in whose style he painted, though with less grandeur of invention and a greater delicacy of execution; his colouring also was more gay, and his shadows less strong. Lanzi says that he not only coloured well, as most of the Venetians have done, but he drew well also, which few of the Venetians have done. Amalteo’s paintings in oil and in fresco are very numerous, but many are of only moderate merit; there are, however, many excellent works by him in and around the district of Friuli. The three judgments in a loggia at Ceneda, used as a court of justice, said by Ridolfi to have been painted by Pordenone, were painted by Amalteo, and were finished in 1536. They are, the judgment of Solomon, the judgment of Daniel, and a judgment of Trajan. These judgments and a San Francesco in the church of that saint at Udine are his best pieces.

Vasari, in the “*Life of Pordenone*,” praises especially some frescoes by Amalteo in a chapel of the Madonna of the church of Santa Maria in the castle of San Vito, for which he was ennobled, says Vasari (*fatto de’ nobili di quel luogo*), by the signor of San Vito, Cardinal Grimani, Patriarch of Aquileia. Amalteo painted also in fresco five stories from Roman history in the hall of the notaries at Belluno, which are of his best works. He had several scholars who assisted him in his works; of these the principal were his brother, Girolamo, and Antonio Bosello.

GIROLAMO AMALTEO had great ability, but he painted only a few pieces in fresco, and only one altar-piece in oil for a church at San Vito. His chief excellence consisted in painting historical pieces of a very small size, which he finished elaborately. He died young, or otherwise, says Renaldi, quoting an old writer, he would have equalled the famous Pordenone; from which Lanzi pro-

perly infers that Girolamo continued to paint until his death, a fact which proves that the story told by Ridolfi a century after his death, about Pomponio's jealousy of his brother, is not true. Ridolfi says that Pomponio was so jealous of the great ability of Girolamo, that he induced him, by promising him an annual allowance of one hundred ducats, to forsake painting for the occupation of a merchant. That Titian treated a brother of his in this way is, says Lanzi, an attested fact.

QUINTILIA AMALTEO, one of the two daughters of Pomponio, had also great ability for the arts; she practised both in painting and in sculpture, and executed chiefly portraits. She was married to the painter Gioseffo Moretto, who also appears to have been one of Pomponio's assistants. He finished a picture which Pomponio had left unfinished. It is at San Vito, and bears the inscription, "Incohavit Pomponius Amalteus, perfecit Joseph. Moretius, A. 1588. (Altan, *Memorie intorno alla Vita di Pomponio Amalteo*, in the *Opuscoli Calogeriani*, vol. xlviii.; Renaldi, *Della Pittura Friulana*, &c.; Vasari, *Vite de' Pittori*, &c.; Ridolfi, *Le Maraviglie dell' Arte*, &c.; Lanzi, *Storia Pittorica*, &c.) R. N. W.

AMA'MA, a clever water-colour painter of the end of the seventeenth century. He lived at Altona or Hamburg, and was the first master of the celebrated Balthasar Denner. Amama painted landscapes, birds, and especially flowers, which he executed in miniature with remarkable delicacy. (*Hamburger Künstlernachrichten*; Nagler, *Neues Allgemeines Künstler Lexicon*.) R. N. W.

AMA'MA, SIXTINUS, a biblical philologist of some note, was born at Franecker in Friesland, on the 16th of October, 1593. After he had laid more than the foundation of his subsequent attainments as a Hebrew scholar under the celebrated Drusius, then professor at Franecker, he went, in 1613, to Oxford, where he resided in Exeter College, during the rectorate of Dr. J. Prideaux, and there prosecuted the study of theology, as well as gave private instruction in Hebrew. In 1618, being called to the professorship of Hebrew in the university of Franecker, which the death of Drusius had vacated, he left Oxford without a degree, and spent the short remainder of his useful life in the duties of this his first appointment. The university of Leyden indeed paid him the distinguished honour of inviting him in 1626 to supply the loss of the eminent Erpenius, but he modestly stipulated that the assent of the curators of the university of Franecker should be essential to his accepting the offer. They refused, however, to spare such services as his were; and he died at Franecker, Nov. 9. 1629.

He deserved well of the university, by his many efforts to curb the intemperance and to refine the morals of the students; and of

his country, by the zeal in enforcing the necessity of adequate theological learning in the ministry which he displayed in his "Supplex Parænesis ad Synodos de excitandis SS. Linguarum Studiis." Although the reform which he here urged was possibly distasteful to some of the elder clergy, whose narrow-minded jealousy might refuse to pass sentence on their own attainments, by conceding the necessity of a higher standard; and to the candidates for the ministry, because ecclesiastical emoluments would be less accessible to them than they had been to their predecessors; yet he had the good fortune to see the speedy and general adoption of the improvement he proposed. In 1624, the provincial synod of Friesland, and within three years after, those of south and north Holland, decreed, and expressly on the ground of his Parænesis, that all candidates for the ministry, besides the usual testimonials from the professors of theology, should produce testimonials from the professors of Hebrew and Greek, in evidence that they were at least able to understand the original texts of both Testaments moderately well, and should be obliged to publish specimens of their attainments in those essentials of a theological education.

His works, the completest list of which may be seen in Nicéron's "Memoires," vol. xxxiv. p. 239., are principally occupied in maintaining the paramount authority of the original texts of the Bible; in testing, with much critical acumen, the correctness of several versions of repute, especially the Vulgate; and in asserting, against the scruples of an ignorant and slavish version-worship, the power and the right to obtain, through the study of the original languages, an independent and safe conviction of what is the sense of sacred Scripture. His chief, although unfinished, work, "Antibarbarus Biblicus," contains several of his smaller treatises, and the sum of all the rest, and is in every respect the best specimen of his learning, and of the whole tendency of his mind. His object in it was to show that a succession of erroneous notions concerning the absolute correctness of the Septuagint, the Vulgate, Luther's version, and others, had in their turn and degree extinguished all philological interpretation of the Bible; and he establishes his assertion by an elaborate induction of the gross mistakes into which the versions have led the ignorant and supine. The pursuit of this argument elicits from him so many ingenious philological observations, that the work possesses an intrinsic value for their sake, and may yet supply the wants of our time. The second and much enlarged edition of this work appeared at Franecker, in 1656, 4to. It contains, besides his "Parænesis," his treatise "De Decimis Judæorum," and that "De Nomine Tetragrammato," which Reland re-

published in his Decas. Some exegetical works of his have also been published in the last two editions of the *Critici Sacri*. (Bayle's *Dictionary*; and the references in Saxius, *Onomast.* iv. 274.) J. N—n.

AMAN. [HAMAN.]

AMAND, JACQUES, or JEAN FRANÇOIS. Heineken says Jacques, Füssli says Jean, and Nagler says Jacques and Jean, and treats them as the names of two persons, but he gives no authorities. The accounts, which agree in substance, apparently show that there was only one artist of the name, and he was most probably Jean François, as stated by Füssli, who quotes the "*Almanach des Beaux Arts*." However, according to Dr. Nagler, Jacques François was born at Gault in 1730. He painted history and landscape, was a member of the French Royal Academy of the Arts, and was a painter of great merit. He died at Paris in 1769, aged only thirty-nine. Jean François, according to Dr. Nagler, was a designer and engraver of the same period, was educated at Rome, and drew many views of that city and its environs. He also etched some plates, and Le Bas and P. Chenu engraved after his designs. Heineken states that Jacques François engraved for his amusement, and he mentions two plates by him—an etching of a woman feeding her child; and a landscape marked "Amand del. et sculp." He mentions also an engraving of *L'Atelier du Sieur Jadot, Menuisier*, engraved by P. Chenu after Amand. Füssli's account of Jean François (in the *Dictionary* and in the *Supplement*) contains in substance all that is stated above, with the exception of the place and date of Amand's birth. Amand is not mentioned in the *Dictionary* of the Abbé de Fontenai, or in that of Watelet and Levesque. (Heineken, *Dictionnaire des Artistes*, &c.; Füssli, *Allgemeines Künstler Lexicon*; Nagler, *Neues Allgemeines Künstler Lexicon*.) R. N. W.

AMAND, PIERRE, was born at Riez in Provence, and died in 1720 at Paris, where he had long practised with a high reputation as an accoucheur. He published a hundred and thirty of the most interesting cases which he had met with in more than twenty years' practice, under the title or "*Nouvelles Observations sur la Pratique des Accouchemens*." Paris, 1713 and 1715, 8vo. Many of these are curious, and all are clearly related. The work contains also a brief account of the general principles of midwifery received at that time, in the form of questions and answers, and a description of an apparatus called a "tire-teste," which Amand invented for extracting the separated head of the child without danger to the mother. It consisted of a hemisphere of silk net, which, after being passed over the child's head, like a cap, was drawn out by strings attached to its circumference. It was probably an improvement on the cutting instruments formerly

employed for the same purpose, but its use in all such cases has been superseded by that of the forceps. (Eloy, *Dictionnaire Historique de la Médecine*; Amand, *Observations*.) J. P.

AMAND or AMANDUS, ST., bishop of Bordeaux in the fifth century. He was born somewhere about the middle of the fourth century, probably in the diocese, if not the city, of Bordeaux, and, having been brought up with great care in the knowledge of the Scriptures, was eminent for his holiness and purity of life. He was instrumental, with St. Delphinus, his predecessor in the see of Bordeaux, in the conversion of St. Paulinus, afterwards bishop of Nola, who testifies in his letters the warmest admiration and gratitude to his two friends. The baptism of Paulinus took place about A. D. 390, at which time it is thought St. Amand was either priest or deacon.

On the death of St. Delphinus, which was about A. D. 403 or 404, St. Amand was chosen to succeed him. Gregory of Tours relates that St. Amand afterwards resigned his see to St. Severinus (whether Severinus, bishop of Cologne, or another, is doubtful), who visited Bordeaux, and was content to be accounted his junior; and that on the death of this St. Severinus (A. D. 408?) he resumed his dignity. This account is considered by some moderns to be of doubtful credibility; possibly Amand received and treated St. Severinus with a deference which gave rise to the supposition that he had resigned his bishopric in his favour. The year of St. Amand's death is not known. The name Amandus appears subscribed to a synodical letter addressed by the bishops of Gaul to Pope Leo I., A. D. 451. If this is the signature of our St. Amand, he must have lived to a great age.

None of his writings are extant; but several of the letters of St. Paulinus are addressed to him; and it is supposed that he is the priest Amandus to whom (about A. D. 394) St. Jerom addressed a letter in reply to certain questions on passages of Scripture which Amandus had proposed. (*Histoire Littéraire de la France*, tom. ii. p. 175, seq.; *Acta Sanctorum*, a Bollando et aliis; Ceillier, *Auteurs Sacrés*, tom. x.; *Gallia Christiana*.) J. C. M.

AMAND or AMANDUS, ST., an eminent ecclesiastic of the sixth and seventh centuries. He was born on the borders of Aquitaine and Bretagne in the country south of the Loire, near the lake of Grand Lieu, about A. D. 594, of noble parentage; and, being early filled with the desire of a religious life, withdrew into solitude in the little island of Oia, which Mabillon and the Bollandists seem to identify with Aix, near La Rochelle, but which we conjecture to have been the Isle d'Yeu, or Ile-Dieu, on the coast of Poitou. His father attempted to persuade him to return to the world, but Amand steadily resisted his importunities,

notwithstanding a threat of being disinherited; and, having left the island, proceeded, after visiting the Sepulchre of St. Martin at Tours, to Bourges, where he passed fifteen years (A. D. 612—627) in the practice of the greatest austerities.

He visited Rome A. D. 627, and having on his return been ordained bishop (apparently without any fixed see), devoted himself to the conversion of the heathens of Brabant and Flanders. His charity and zeal were attested by his practice of purchasing boys or other captives, brought from over the sea (from Britain?), baptizing them, giving them a liberal education, and then liberty, and settling them in various places. "We have heard," says his disciple and biographer Baudemund, "that many of these were afterwards bishops or priests or abbots of high rank." Excepting, however, among these, he seems to have made few converts; and in A. D. 630 he visited Rome a second time, and complained to the pope of his ill success. Encouraged, however, by the pope's exhortations, he returned to the scene of his labours with renewed vigour and better success. He founded a number of monasteries, the most famous of which was that of Elnò, at the confluence of a small stream so called and the Scarpe: round this monastery grew up a town called, after him, St. Amand, between Tournay and Valenciennes. He founded also two monasteries at Gandavum (Ghent), in the country round which he first planted Christianity. Baudemund calls Gandavum a pagus: this is one of the earliest notices of the existence of Ghent.

Having been banished (A. D. 634) by Dagobert I., king of Neustria and Austrasia, whose incontinence he had rebuked, he retired into Aquitaine to Charibert (Dagobert's brother), and employed himself in attempting to convert the Gascons, but with little success. He is said to have preached also to the Slavonians in Carinthia, but at what period of his life we know not, and to have been desirous of crossing over into Britain to assist in the conversion of the Anglo-Saxons.

His exile was but short. Dagobert, repenting of his conduct to him, sent messengers to recall him, that he might baptize (A. D. 635) his infant son Sigebert. Dagobert having died some years after, the authority of Sigebert and the urgent desire of the priests induced St. Amand to occupy the vacant bishopric of Maastricht (Trajectus ad Mosam), which he held for three years (A. D. 646—649), and then sought to resign it on account of the insubordination of his clergy. He visited Rome a third time (A. D. 650), apparently to obtain the pope's consent to his resignation, and to procure privileges and to collect manuscripts for his monastery at Elnò, which he designed to make his chief residence.

Having secured the pope's consent to his

resignation, he returned to Belgium, and employed himself in founding monasteries, persuading his friends to embrace the monastic life, consecrating churches, and similar labours. He visited the country of the Gascons a second time, when seventy years of age (A. D. 665), but met with little success; he also visited other parts of France, founded or procured to be founded several monasteries, and returned to Belgium (A. D. 667), after two years' absence. He died (A. D. 684) at the age of eighty-nine.

We have chiefly followed, in this article, the chronological digest of St. Amand's life, given by the Bollandists (*Acta Sanctorum*, Feb. tom. i. p. 837.), with occasional reference to the original memoir of Baudemund. The dates are, however, confessedly uncertain, at least in great part. See also Mabillon (*Acta Sanctorum Ordinis Sti. Benedicti*, tom. ii. p. 709, &c.). There are several ancient lives of St. Amand (one in Latin hexameter verse) which are given by the Bollandists. The festival of this saint is on the 6th of February.

J. C. M.

AMANDUS, ÆNEAS SALVIUS, one of the leaders of the Gaulish peasants and predial slaves, who about A. D. 287 were driven by the oppression of their lords into open rebellion. Under the name of Bagaudæ, a term whose precise import is unknown, this undisciplined multitude, armed with rustic weapons, rose simultaneously in the Gaulish provinces between the Rhone and the Loire, committed to the flames the villages and open towns, and drove such of their oppressors as escaped their fury into the fortified cities, or beyond the boundaries of the province. They elected two leaders, Ælianus and Amandus, who assumed the name and ornaments of Roman emperor, and coined medals, of which some are extant. Their authority was however brief, and they either fell in battle or were executed by Maximian, the colleague of Diocletian, A. D. 287. (The various sources of the name Bagaudæ will be found in Ducange, voce "Bagaudæ;" and Dubos, *Histor. Critic. Monarch. Francorum*, lib. ii.; cap. 2. and 8.; see also Salvianus, *De Vero Judic. et Provident.* lib. v. For Amandus and the revolt in Gaul, see Orosius, vii. 15.; Eutropius, ix. 20.; Aurelius Victor, *Maximianus*; Hieronymus in *Eusebii Chronicon*, cclxxxvi.) W. B. D.

AMANIEU DES ESCAS, a troubadour who lived in the latter part of the thirteenth century, under James II., king of Aragon. Millot supposes that he may have been of the same family as Giraud d'Amanieu, one of the Gascon knights who in 1217 assisted the Count of Toulouse against Simon de Montfort; he however calls himself a subject of the house of Aragon. His works are described as extremely instructive, and proving that he was a man of high rank. They consist of—1. A Poem, or poetical epistle, addressed

to a lady whose absence he deplores. It contains a great number of proverbs still in use. 2. Instructions to a young demoiselle of quality, who being engaged in the service of a lady, wished to learn the art of conducting herself with propriety. In the place of proverbs, this composition contains much that is worth notice, both upon the manners of the time and upon the dangerous gallantry in which young ladies were permitted to indulge. The third piece contains advice to a young gentleman of quality, in which love and gallantry, as the characteristics of a hero of the thirteenth century, occupy a conspicuous place. He also wrote a long epistle to his mistress, dated 1278, which consists of little more than commonplaces. Extracts from the original of the first three pieces will be found as follows : — from the epistle, in Raynouard, “Choix des Poésies originales des Troubadours,” v. 20—24.; from the instructions to the young lady and gentleman, in the same work, ii. 263—271.: a French version of the whole of the two latter pieces is also given by Millot. (Millot, *Histoire Littéraire des Troubadours*, iii. 193—224.)

J. W. J.

AMANN. Füssli mentions three artists of this name. A JOHANN AMANN, an engraver in wood of the seventeenth century, of whom however nothing is known personally. A history of the passion of Christ by him, in sixty-four plates, was published at Amsterdam in 1623. Also a JOHANN AMANN, called the younger, an engraver of Schafhausen of the early part of the eighteenth century. He engraved principally portraits; and, among others, many of the clergy and other people of station of the cities of Bern and Zürich; also a series of all the known ministers of the church, of Bern, Basel, and Schafhausen, from the Reformation until the year 1718. All his prints are of very moderate merit. There was also at Schafhausen a JEREMIAS AMANN, an engraver, who lived towards the end of the eighteenth century. He likewise engraved principally portraits. (Füssli, *Allgemeines Künstler Lexicon*.)

R. N. W.

AMANN or AMAN. [AMMAN, JOST.]

AMANTON, CLAUDE NICOLAS, juge suppléant of the Tribunal de Première Instance of Dijon, was born at Villers-les-pots near Auxonne, on the 20th of January, 1760. No events of his life merit particular notice: he passed through the offices of advocate of the parliament of Bourgogne, mayor of Auxonne, and conseiller de préfecture of the department of the Côte d'Or, was a member of the Academy of Sciences at Dijon, and of several other literary and scientific societies, and died on the 28th of September, 1835.

Amanton was a laborious writer, and devoted his attention principally to subjects relating to the town and district with which he was immediately connected. His principal

works are — 1. “Annuaire du Département de la Côte d'Or pour l'An 1827.” Dijon, 1827, 12mo. 2. “Annuaire du Département de la Côte d'Or pour l'Année 1828.” Dijon, 1828, 12mo. 3. “Aperçu des Moyens provisoires qui pourraient être employés pour faire cesser la Mendicité dans la Ville d'Auxonne.” Dijon, 1802, 8vo. 4. “Coup d'Œil sur les Finances de la Ville d'Auxonne.” Dijon, 1801, 8vo. 5. “Lettres (à M. Bregnot du Lut) sur trois Lyonnais, premiers Presidents au Parlement de Bourgogne dans le XVI^e Siecle.” Lyon, 1826, 8vo. 6. “Paraibôle de l'Anfan Prodigue et le Livrô de Ruth, revirai po lai premeire foi au Borguignon, par ein Haibitan de lai Rue Sain-Felebar, ai Dijon” (“The Parable of the Prodigal Son and the Book of Ruth, translated for the first time into the Bourguignon Patois, by an Inhabitant of the Rue St. Philibert, &c.”). Dijon, 1831, 8vo. Only sixty copies of this work were printed. The first sixteen pages are occupied by an inquiry concerning the several translations of this parable into the different patois of France, and on other pieces in the Bourguignon patois. The translation follows, and is considered a chef-d'œuvre of its kind. A second edition was printed in the same year. 7. “Lettres Bourguignonnes; ou, Correspondance sur divers Points d'Histoire Littéraire.” Paris, 1823, 8vo. 8. “Observations sur l'Histoire de Napoléon d'après lui-même, publiée par L. Gallois.” Paris, 1827, 8vo. 9. “Révélation sur les deux Crébillon.” Paris, 1836, 8vo. 10. “Galerie Auxonnaise; ou, Revue générale des Auxonnais dignes de Mémoires, &c.” Auxonne, 1835, 8vo.

Amanton also wrote a vast number of biographical notices, many of which appeared for the first time in the “Journal de Dijon et de la Côte d'Or (of which publication he became the proprietor in 1813), and were afterwards reprinted. He also contributed largely to the “Gazette des Tribunaux,” “Journal de Bourgogne,” “Moniteur Universel,” and “Magasin Encyclopédique.” His legal memoirs, discourses as mayor of Auxonne, fugitive pieces, &c. in verse and prose, are too numerous to be enumerated here. He published an edition of Virgil in the Bourguignon dialect, with notes, at Dijon, in 1831, 8vo., and was a contributor to Quérard's “France Littéraire.” (*Biographie des Hommes Vivans*; Quérard, *La France Littéraire*, and *La Littérature Française contemporaine*.)

J. W. J.

AMAR, ANDRE', was born at Grenoble, of a distinguished family, about the year 1750. His education had been liberal, and he possessed an ample fortune. At the commencement of the revolution he had been admitted an advocate of the parliament of Grenoble, and likewise held the office of treasurer of France in the bureau des finances of the same city. The excesses of the revolutionists inspired him at first with disgust,

but his opinions speedily changed, and he became remarkable for the violence of his sentiments. He was sent as deputy to the National Convention by the department of the Isère in September, 1792. Here he showed himself a furious demagogue. He commenced by denouncing certain machinations which he asserted were in preparation in Alsace and along the banks of the Rhine. He next attacked the opinions of his colleague, Lanjuinais, who denied the Convention's right of trying the king. Amar contended that the Convention should assume the right of pronouncing as a judge upon a fact, such as tyranny; and, acting upon this opinion, he voted for the death of Louis XVI., with execution within twenty-four hours, and for the rejection of the appeal to the people. After the trial he was sent with Merlinot to Bourg, where he committed the most cruel excesses. Five hundred persons were thrown into prison, some under pretexts notoriously false; and at length a deputation from the department presented itself before the Convention for the purpose of denouncing him. This complaint will be found, in print, in the British Museum, under the title "Petition et Mémoire à la Convention Nationale contre les Arrestations arbitraires faites par Ordres des Citoyens Amar et Merlinot, Commissaires Conventionnels dans le Département de l'Ain. Mai, 1793." But the reign of terror speedily commenced, and the complaint fell to the ground. Amar stood foremost among the bloodthirsty revolutionists: his denunciations brought numbers to the scaffold; and as a member of the Committee of General Safety, he gave full scope to his dreadful thirst for human life. He always kept by him reports containing accusations directed against those who gave umbrage by their virtue or their talents. The fate of the pretended federalists, of Brissot, Danton, Buzot, and their colleagues, is well known. Amar in his zeal disdained no function, however degrading, and was equally ready to denounce or to assist in the arrest of a victim. In 1795, Collot d'Herbois, Billaud Varennes, and Barrère having been condemned to transportation, Amar undertook their defence, and thereby involved himself in their ruin. He was arrested and confined in the castle of Ham, but after an imprisonment of some months, regained his liberty. He was living in Paris, in obscurity, when the Directory ordered his arrest as an accomplice in the conspiracy of Drouet and Babeuf; he contrived, however, to evade the search that was made after him by the assistance of a linen-weaver, whom he married out of gratitude. He was at length taken, close to the house in which he had himself assisted to arrest his colleague Rabaud de Saint E'tienne, and conducted to Vendôme; but, although implicated in all the conspiracies of the time against the government, no legal proof was adduced against him, and he was acquitted. After the hundred

days, an attempt was made to bring him within the operation of the law of amnesty against those who had voted for the death of the late king; but he alleged in his defence, and proved, that he had not filled any public situation nor taken any oath since 1814, and that consequently the amnesties pronounced under both restorations were in his favour. This plea was admitted, and he continued to reside in Paris until 1816, when he died quietly in his bed.

Notwithstanding Amar's unenviable celebrity, his biographers are not agreed as to his Christian name. In the "Biographie Universelle" he is called J. P. Amar; in Rabbe and Arnault, N. Amar; but there exists a piece in the British Museum entitled "Acte d'Accusation contre plusieurs Membres de la Convention Nationale, présenté au nom du Comité de Sûreté Générale par André Amar, Membre de ce Comité. An. 2.," which is considered a sufficient authority for adopting that name in the present article. (Rabbe, *Biographie des Contemporains*; Arnault, *Biographie des Contemporains*.) J. W. J.

AMAR, AMAR DU RIVIER, or AMARE, JEAN AUGUSTIN, one of the conservators of the Mazarin library at Paris, a member of the Legion of Honour, and honorary inspector of the Academie of Paris, was born in that city in 1765. He was educated at the college de Montaigu, and having devoted himself to the labours of public instruction, he entered early into the Congregation des pères de la doctrine Chrétienne, and taught with success until the close of the year 1791, both in the college of Bourges and in that of La Flèche. He was engaged at Lyon in his duties of schoolmaster when that city was besieged by the revolutionary army in 1793, under Dubois-Crancé, and he shared with the rest of its inhabitants all the dangers and evils of that terrible period. He was condemned to death, and only escaped by the exertions of one of the members of the very commission by which he had been sentenced to die. When the storm had passed over he resumed his course of instruction at Lyon, and continued it until the end of the year 1802. He attempted dramatic composition, and wrote among other pieces a tragedy called Catherine II.; it was not performed, from political motives, but it made some noise, and attracted the attention of M. de Champagny, the minister of the interior, who in 1804 appointed him under-librarian of the Mazarin library, and in 1809 he became conservator. From this time his literary labours were incessant. He died on the 25th of January, 1837. His works are—1. "Chefs-d'œuvre de Goldoni, traduits pour la première fois en François, avec le Texte Italien: un Discours préliminaire sur la Vie et les Ouvrages de Goldoni," &c. 3 vols. Lyon, 1801, 8vo. 2. "Conciones et Orationes poeticæ Latinæ, ou Discours et

Harangues tirées des Poètes épiques Latins," &c. ("A Selection of Discourses and Speeches from the Latin epic Poets.") Also the same work with a French translation in two vols. Paris, 1819, 12mo. 3. "Conciones François, ou Choix de Discours tirés des Historiens et des Orateurs François." ("Selection of Discourses from French Historians and Orators.") Paris, 1822, 12mo. 4. "Conciones poeticæ Græcæ, seu Orationes variæ e Poetis Græcis excerptæ." ("Selection of Discourses from the Greek Poets.") Paris, 1823, 12mo. 5. "Cours complet de Rhétorique." Paris, 1804, 8vo. This work is used in the schools at the present day. 6. "Le Culte rétabli et l'Anarchie vaincue; Poème en III Chants." Lyon, 1801, 8vo. 7. "Le double Divorce, ou les Dangers de l'Abus; Drame en trois Actes." Paris, 1798, 8vo. 8. "E'lémens de l'Histoire de France." 3 vols. Paris, 1801, 12mo. This is a continuation of Millot's history to the death of Louis XVI. 9. "Le Fablier Anglais, traduit avec le Texte en regard, suivi de Notes grammaticales." Paris, 1803, 8vo. This is a selection from Gay, Moore, Wilkes, &c. 10. "La Gymnastique de la Jeunesse, ou Traité élémentaire des Jeux d'Exercice." Paris, 1803, 8vo. 11. "Le Lycée des Arts utiles et agréables, ou Cours complémentaire d'E'ducation." Paris, 1804, 8vo. 12. "Pamela, ou la Vertu récompensée, Comédie." Lyon, 8vo. 13. "Les Vrais incroyables, ou les Métamorphoses modernes, Comédie." Lyon, 1798, 8vo. 14. "Cathérine II., Tragédie." 15. "La Dot de Suzette, Comédie." 16. "Fables choisies, tirées des Métamorphoses d'Ovide." In Latin and French, Paris, 1808, 12mo. 17. "Les Bucoliques et les Géorgiques de Virgile, Traduction nouvelle, avec le Texte." Paris, 1827, 8vo. 18. "Les Rhéteurs Latins, ou Analyse raisonnée et Morceaux choisis des Ouvrages de Cicéron, de Quintilien et de Tacite," &c. Paris, 1829, 12mo. 19. "Narrationes poeticæ Latinæ. Narrations Extraites des meilleurs Poètes Latins, Horace, Virgile, &c. Texte et Traduction." 2 vols. Paris, 1834, 12mo. He was also one of the contributors to the "Biographie Universelle" from its commencement, was principal editor of "La Quinzaine Littéraire," one of the editors of the "Annales de la Littérature et des Arts," and a contributor to the "Biographie Universelle Classique" of General Beauvais. He edited the following works:—Lemonnier's translation of Terence, 3 vols. Paris, 1812, 12mo.; Marmontel's translation of Lucan's Pharsalia, 2 vols. Paris, 1816, 12mo.; Heyne's Virgil, 5 vols. Paris, 1824, 12mo.; the text of Lucan's Pharsalia, Paris, 1834, 18mo.; the poetical works of J. B. Rousseau, 2 vols., for the edition of his works in 5 vols. Paris, 1820, 8vo.; Boileau, with a new commentary, 4 vols. Paris, 1821-24. 8vo.; and the works of Treneuil, Paris, 1824, 8vo. He also edited Ovid and Statius for Lemaire's

"Bibliotheca Classica Latina," and assisted in the translation of Terence, Horace, and Virgil for Panckoucke's "Bibliothèque Latine Française." He published a small collection of Latin authors under the title "Scriptores Latini principes," and an abridgment of Le Jay's "Bibliotheca Rhetorum," and at the time of his death had prepared a work on the poetry of the sacred writings. Some minor pieces yet remain unnoticed, but the titles are given in the authorities quoted below. Amar was an able reviewer, distinguished for the sound criticism and impartiality of his remarks. (Arnault, *Biographie des Contemporains*, Le Moniteur, 1837, pp. 175. 209.; Quérard, *La France Littéraire* and *La Littérature Française contemporaine*; Rabbe, *Biographie des Contemporains*.) J. W. J.

AMARA SINHA, an eminent Hindoo poet, grammarian, and lexicographer, was one of the nine gems which adorned the throne of Vikramāditya. [VIKRAMĀDITYA.] The period when he lived was that from which the Hindoos date their present chronology; that is, he lived about the middle of the first century B. C. His works were numerous; but Amara was a Buddhist, and they perished like all other Buddhistical writings at the time of the persecutions raised by the Brahmans against those who professed the religion of Buddha. One of his works was, however, spared even by the bigotry of Sānkara and Udāyana [SĀNKARA]; and this circumstance is the best proof of the excellence of the "Amara Kosha," that is, Amara's Thesaurus.

This notice of Amara Sinha is only the tradition current among the pandits of India, and it remains to be seen how it will bear the test of historical criticism, and what evidence there is in support of this statement.

Objections were raised by Mr. Bentley to the date assigned to Amara by the popular tradition; these were, however, satisfactorily answered by Professor Wilson, and after him by Heeren. It will be sufficient for our purpose to state that the authorities adduced by Mr. Bentley in support of his opinion were of little historical value, and that his system fell to the ground as soon as the testimony of his authorities was proved to be doubtful. Of Amara Sinha's qualification as a poet and grammarian we cannot judge, since his works have perished; but as the whole of his vocabulary is in verse, we must admit that his skill in versification was very considerable; and as we find him continually quoted with the eight ancient grammarians, we may fairly conclude that the tradition is correct as to his merits as a grammarian also.

It is an undoubted fact that about the fifth century of our æra the Buddhists were persecuted, their works proscribed, and their kings obliged to fly to the northern parts of India. Inscriptions and national histories both agree in this; and if no mention is made of Amara Sinha's books having

perished, we have at least the positive assertion of the Kandjekaveri Pothi and the Kerala Utpatti that the "Amara Kosha" was spared at that period, together with the "Ash-tanga Hridaya" and the "Dharma Kirti." This celebrated lexicographer seems indeed to have been very zealous in propagating the doctrine which he himself professed. An inscription found at Buddhagaya records his having erected a temple of Buddha at this place: the ruins of the building are to be seen even to this day. The inscription bears the date of Samvat, 1005, which corresponds to A. D. 949, and states that it was put up in order to preserve the memory of Amara Deva in the minds of men. This, however, our lexicographer had no need of; the "Amara Kosha" is a lasting monument of his genius.

This work is a vocabulary of the Sanscrit language, in which the words are arranged according to the subjects: it is divided into three books and eighteen chapters. The two chapters of the first book treat of supernatural objects and terms relating to the moral qualities of man, philosophy, and the fine arts. The second book contains ten chapters, and treats of the things in this world, and of man in his different occupations, &c. The third book has more of a grammatical character, and contains six chapters. These three sections of the "Amara Kosha" have occasioned the name of "Tri-kand'a," or the "Tripartite," under which it is frequently quoted. The Sanscrit nouns (for the "Amara Kosha" does not include verbs) are distributed among the eighteen chapters of the Tri-kand'a, each word being arranged with its synonymes in one or more lines of sixteen syllables each, and forming that kind of metre which is known under the name of Vaktra or S'loka. A few passages only are in the Arya metre. The whole number of words which are explained in this manner, including their synonymes, does not exceed ten thousand, a number which may be thought very small for so rich a language as the Sanscrit; but it must be borne in mind that "Amara Sinha" has rejected all derivative and compound words, and has confined himself to the nouns. This deficiency is however well supplied by the treatises of Maitreya, Mâdhava, and others, on the roots of the Sanscrit language.

The plan of the "Amara Kosha" met with universal approbation; its excellence was proved by the many translations which were made of it into other languages of India. The Pali vocabulary, known under the title of "Abhidhânappadîpika," and the "Burmese Abhidhâna" are entirely founded on it, and even the original Sanscrit vocabularies which were written after the "Amara Kosha" are chiefly supplements to this work: such are the "Vis'waprakâsa," the "Medinî," and the "Harâvalî." Besides these and many other works which are used as supplying the de-

ficiencies of the "Amara Kosha," there is a great number of commentaries. Colebrooke quotes ten, among which the "Pada Chandrikâ" is considered the best. It was written in 1430 by Râya Mukut'a Man'i, and has experienced the successive improvements of Achyuta, Iallakî, and Bhânujî Dîkshita.

The first chapter of the "Amara Kosha" was printed for the first time at Rome in 1798 with Tamul types; it bears the following title:—"Amara Sinha; seu Dictionarii Sanscrudamici Sectio prima de Cœlo, ex tribus ineditis codicibus indicis MSS. curante P. Paulino a S. Bartholomæo," &c.

The whole of the work appeared for the first time at Calcutta in 1807; it was printed with four other vocabularies at Khizurpur, and bore the title of "The Amara Kosha, Tri-kand'a S'esha, Medinî, and Harâvalî," 8vo. Another edition, in 4to. by H. T. Colebrooke, was published at Calcutta in 1808, with an English translation, an index, and a preface, which was reprinted in his essays. In 1831 the Sanscrit text was reprinted at Calcutta, and in the same year there appeared a translation of it in Bengali by Ramodaya Vidyâlankar. The late Loiseleur des Longchamps published at Paris in 1839 the original, with a French translation, chiefly based on the English version of Colebrooke. There is an edition of the "Amara Kosha," which was printed at Tanjore in 1808 by order of the Mahârâja.

The "Amara Mâla" is another work of Amara Sinha, which is often quoted by commentators, but we are not aware that it ever was discovered. (Wilson, *Sanscrit Dictionary*, 1st ed. Preface; Colebrooke, *Essays*, ii. 16. 50. London, 1837; *Asiatic Researches*, i. 284. viii. 242; *Journal Asiatique*, x. 249.; *Mackenzie Collection*, ii. 93.; *Amara Kosha, ou Vocabulaire d'Amara Sinha*, par Loiseleur des Longchamps, Preface.) F. H. T.

AMARA'L, ANDRES DO, a Portuguese by birth, and knight of the order of St. John of Jerusalem, of that branch called "the language of Castile," at the time that the order was in possession of the island of Rhodes. In the year 1510 he was sent on an expedition against the fleet of the sultan of Egypt, then lying in the gulf of Ajasso, in company with Villiers de l'Isle Adam. Amaral was commander of the galleys of the order, in number three, and L'Isle Adam of the rest of the ships, in number eighteen. In a difference of opinion which arose, Amaral, who was of an impetuous character, used such offensive language to L'Isle Adam, that the quarrel had nearly come to blows, and at last, though it was ended by Adam giving way for the sake of peace, Amaral still seemed not entirely satisfied. The attack on the sultan's fleet terminated in a glorious victory. On the death of Carretta, the forty-second grand master in 1521, Amaral, who was then grand prior of the

language of Castile, and in consequence chancellor of the order, an office which was always united with the other, put himself forward as candidate ; but his arrogance had rendered him unpopular, and the real contest lay between Sir Thomas Dockwray, grand prior of England, and Villiers de l'Isle Adam, grand prior of France ; the latter of whom, though then absent in France, was chosen by a large majority. Stung by his failure, Amaral seems to have conceived a deadly hatred not only of his successful rival, but of the whole order. On the day of the election, the 22d of January, 1521, he said in the church of St. John, where it took place, to one of his friends, a knight of Castile, that L'Isle Adam would be the last grand master of Rhodes. Soon after, some of the Italian knights, in opposition to the commands of the grand master, showed an intention to set off to Rome, to complain of an infraction of their privileges by the pope, and they were openly countenanced by Amaral. These knights were recalled to their duty by rumours of approaching danger to Rhodes from a large armament in preparation by Sultan Solyman I. Amaral ridiculed the idea that the armament could be intended against Rhodes, and, as chancellor, opposed any additional expenditure for measures of defence. No suspicion of his fidelity however was yet entertained, for he was one of three appointed by the grand master to examine into the state of the provisions and ammunition, and his report was received that the stock of powder was sufficient for a year's siege. On the 26th of June, 1522, all uncertainty was dissipated by the appearance of the Turkish fleet off the island, consisting of four hundred vessels, and carrying an army of one hundred and fifty thousand men. To oppose this force, L'Isle Adam had about five thousand soldiers, including six hundred knights. The Turks landed without opposition, and the siege of the city began ; but after repeated losses, the Turkish commanders were compelled to call for the sultan himself to animate the courage of his troops, and on the 28th of August, Solyman arrived to assume the command in person. The Turks sustained, nevertheless, a worse defeat than ever on the 24th of September, and were, it was thought, about to retire from the siege. In these desperate assaults, the two companions of Amaral in the examination of the provisions and ammunition had perished in arms ; "God," says the historian Fontanus, "reserved the third for a heavier and a merited fate." On the 30th of October, some of the guard having for some days before noticed a servant of Amaral's, named Blas Diez, going frequently to a part of the fortifications called the bulwark of Auvergne at unseasonable hours, with a bow or arblast in his hand, conceived misgivings of his purposes, and carried information to

the grand master, who ordered his immediate arrest and examination. He would confess nothing till he was "put to the Gehenna," and then he revealed a startling tale. Since the election of L'Isle Adam, his master had, he stated, commenced and kept up a secret correspondence with the Turk : it was he who, by means of a Turkish captive, had apprised the sultan of the weak state of the order, and had invited him to come and conquer Rhodes ; who had since informed him of the most secret councils in which he had taken part as grand prior of Castile ; had pointed out the weak parts of the fortifications ; and finally, since the failure of the assault in September, had exhorted him to persevere, and success was certain. His master was in the habit, he stated, of communicating with the Turkish camp by means of letters fastened to arrows and shot from the bulwark of Auvergne. Amaral was instantly arrested, and the grand master ordered him to be examined by two of the grand cross knights, in conjunction with the magistrates of the town. They applied the torture, but could extort nothing from him. He was then confronted with Diez ; and after hearing his tale, he denied the whole of it, but made no further remark than that Diez was a villain. The knight commander of Castile, to whom he had said, on the day of election, that L'Isle Adam would be the last grand master of Rhodes, gave evidence to that effect. A Greek chaplain, a man of good character, deposed that walking one day along the ramparts he had entered the bulwark of Auvergne, and found Amaral and Diez there by themselves, and observed that the servant had his arblast bent, and an arrow upon it, with a little paper fastened half way down the arrow, while his master was looking through one of the port-holes into the ditch ; that Amaral soon after perceived him, and demanded what he wanted there ; on which, seeing that the chancellor was displeased, he had made no reply, but went away, and had said nothing about it at the time, but now came forward, hearing of the servant's confession. The servant acknowledged the truth of the chaplain's tale, which seems to have decided the fate of Amaral. Both his servant and himself were sentenced to death. Diez, who was hung on the 4th of November, died like a good Christian, though he was a converted Jew. On the same day Amaral was solemnly stripped in the church of St. John of his robes of knighthood, and delivered over to the secular arm : on the next day he was beheaded. "He neither asked pardon of God nor man," says Bourbon, probably an eye-witness, "and he would not look at the image of the glorious Virgin Mary when it was held out to him." "There is a tradition," says Marulli, writing in the next century, "that when Amaral went to execution, he said that he died with plea-

sure, since he knew for certain that very soon after the island would be lost and the order utterly destroyed." Though the order continued to exist for some centuries, the prediction was verified that L'Isle Adam would be the last grand master of Rhodes. Provisions and ammunition were failing fast, for the report of Amaral respecting the powder had been false; L'Isle Adam, by the advice of his council, though against his own opinion, surrendered the place on honourable conditions, and on Christmas-day, 1522, Sultan Solyman took possession of Rhodes.

In this account of Amaral's detection, trial, and death, the statements of Jacques, bastard of Bourbon, a knight commander of the order, have been strictly followed, with the exception of the date and some particulars of his execution, which have been taken from Lomellino, an eye-witness. The narrative of Bourbon is contained in his history of the siege of Rhodes published at Paris in December, 1525, three years after the conclusion of the siege, and dedicated to Villiers de l'Isle Adam. Another narrative had been published the year before at Rome, by Fontanus of Bruges, who makes no mention of the treason of Amaral, which forms one of the most prominent features of Bourbon's narrative, save by the brief allusion already quoted, that he was "reserved for a heavier and a merited fate." This silence of one of his most important authorities seems to have not a little perplexed Bosio, the great historian of the knights of St. John, whose uncle had himself played a conspicuous part in the siege, and who in his narrative of these transactions is very careful to mention, whenever he makes any statement respecting the treason of Amaral, that he does so on the authority of Bourbon, till, at the end of all, describing the execution, he cites the authority of the manuscript of Lomellino. This Lomellino, a gentleman of Genoese extraction, but a Rhodian by birth, had written an account of the siege, at which he was present, which was not put into Bosio's hands till he was finishing his narrative; and Bosio states that he found with much satisfaction that it confirmed the exact truth of every statement of Bourbon with regard to Amaral.

The evidence seems quite sufficient to prove the crime of Amaral, which indeed Pantaleon asserts that he confessed; but in later times his guilt has been doubted. We are told by Bourbon that Amaral said nothing in answer to Diez's statements, but that he was a villain. Vertot, who refers to no other authorities than some of those already quoted, puts a circumstantial defence in the mouth of Amaral which he can have found nowhere else than in his own lively imagination. Vertot also tells the story of the quarrel before the sea-fight at Ajasso, with an evident bias in favour of Amaral, whom he represents as having proposed the plan of attack which

was adopted, and which led to success, in opposition to L'Isle Adam, who supported another. These inventions of Vertot have been copied by later writers and seem to have led the last English historian of the order, Sutherland, to say of Amaral that "he met death with the fortitude of a martyr, and there exists not in the whole records of his tragical story a single circumstance that discredits the inference that he filled a martyr's grave."

The innocence of Amaral may still be believed by some; but it is rather singular to find a grave historian, who ought to have been well acquainted with his history, obstinately denying the facts of his arrest and execution. This, however, is the case with Funes, a Spanish knight of the order, who published its history in 1636, and who expresses his astonishment that Bosio should have related such a story, and affirms that he had seen a letter from Bosio's brother to the historian, pointing out that no traces of Amaral's treason existed in the records of the order, which would have been sure to contain some notice of his having been deprived of the habit. The account of Amaral's treason, according to Funes, who makes no mention of Bourbon, is "confusedly founded on a Greek ballad current among the populace, which has been examined by men very well versed in that language, and found to contain nothing of authenticity or truth." He concludes by affirming that several high dignitaries of the language of Castile, whose names he mentions, have expressed to him their surprise that Bosio should have so groundlessly assailed the reputation of an honourable knight. Funes was himself of the language of Castile, and his assertions are a singular proof of the lengths to which misdirected national spirit will carry a writer. (Jacques, bastard du Bourbon, *Oppugnation de la noble et chevaleresque Cité de Rhodes*, Paris, 1525, leaf xxxii., &c.; Fontanus, *De Bello Rhodio, Libri tres*, Rome, 1524; Marulli, *Vite de' Gran Maestri della sacra Religione di San Giovanni*, Naples, 1636, p. 676.; Bosio, *Istoria della sacra Religione di San Giovanni*, Rome, 1594, ii. 577, &c.; Pantaleon, *Militaris Ordinis Johannitarum Historia nova*, Basil, 1581, p. 198.; Vertot, *Histoire des Chevaliers Hospitaliers de St. Jean*, Paris, 1726, ii. 404. 422. 499, &c. [Bourbon's narrative is reprinted entire in the proofs appended to vol. ii., and is also given, absurdly enough in French, in the English translation. London, 1728.] Sutherland, *Achievements of the Knights of Malta, in Constable's Miscellany*, Edinburgh, 1830, ii. 72, &c.; Funes, *Coronica de la Religion de San Juan*, Valencia, 1626, i. 571.) T. W.

AMARAL, ANTONIO CAETANO DO, a Portuguese writer, was born at Lisbon on the 13th of June, 1747. His parents were in humble circumstances, his father holding a small situation in the Casa da

India (India Portuguese-house); but, proud of the literary talents of their son, which were early developed, they managed to send him to the university of Coimbra. This seat of learning was at this time so miserably ill-conducted that Amaral was looked upon with wonder for attending to his studies. On the reformation of the university in 1773, he was able to present himself and pass his examination in the first year of the change. On going to Lisbon in 1780, he was named one of the twenty-one supernumerary members of the Academy of Sciences, and from that period formed the project of writing a history of the manners and legislation of Portugal, which occupied the greater portion of his leisure for the remainder of his life. His income, which had been hitherto very slender, though he maintained both himself and two sisters upon it, was increased by his appointment, in 1791, to the situation of deputy of the office of the holy inquisition in Lisbon, and subsequently to a sinecure in the cathedral of Evora. His conscience reproached him so much with holding a sinecure office, that he afterwards resigned; but he still continued in his other post, and was promoted in 1806 to that of inquisitor for Lisbon, from which it is to be presumed that his conscience allowed him to discharge the duties of inquisitor with zeal and efficiency. He continued to be in close connection with the Academy of Sciences, in which he became one of the active members of the class of literature on the first vacancy after his admission, and was for some years triennially appointed vice secretary. He died at Lisbon on the 13th of January, 1819.

The great work of Amaral is his "*Memorias sobre a forma do governo e costumes dos povos que habitáram o terreno Lusitano*" or ("Memoirs on the form of government and the customs of the nations that have inhabited the Portuguese territory"), from the earliest times on record to the reign of King Ferdinand of Portugal at the close of the fourteenth century, which was as far as Amaral lived to carry the work. This branch of history was his favourite study, and it was one in which his peculiar position enabled him to accomplish much. The Academy of Sciences had at one time intended to publish a national work of documents relating to the history of Portugal, and large collections of charters and other papers were made for that purpose, and remain in their custody, hitherto without having received even the benefit of arrangement. Through this labyrinth Amaral worked his way as well as industry and a cordial love for his task could enable him, and till the publication of the originals shall supersede their utility, the results of his labours will continue to be of importance. In the earlier portions of his history, which treat of the times pre-

vious to and during the dominion of the Romans, he shows more of sound criticism than is usual in a Portuguese writer; and in the subsequent parts of his narrative he brings to light materials of value. It is a pity that this work has not been published in a separate form. It made its appearance in successive chapters, some of them long enough to occupy half of an ordinary octavo volume, in the "*Memorias de Litteratura Portugueza*," and in the "*Historia e Memorias da Academia Real*," two distinct sets of volumes published by the Academy of Sciences; the former of which contains the first four of Amaral's memoirs, and the other the remainder. The circumstances of its publication have probably led Constancio, in the "*Biographie Universelle*," into the error of representing the author as having written two sets of essays on the subject. Amaral undertook, by desire of the Academy, the editorship of an unpublished work entitled the "*Soldado Practico*," by the celebrated Diogo do Couto, which appeared under his superintendence in 1790. It consists of a series of observations on the causes of the decline of the Portuguese power in India thrown into the form of a dialogue, or rather of two dialogues; for it is a singular circumstance that Do Couto, having lost the manuscript of the work soon after it was originally written, rewrote it with numerous alterations, and that neither was published till both thus appeared together more than two centuries after the author's death. At the request of his friend Brandam, archbishop of Braga, Amaral also collected, translated, and annotated the writings of two former archbishops of that diocese, St. Martin and St. Fructuosus, whose works thus edited occupy three volumes folio. On the death of Brandam himself, Amaral, at the request of his successor, undertook the task of preparing a similar edition of the works of his friend, and it was nearly ready to appear, in two volumes folio, at the time of Amaral's death. In addition to these important labours, Amaral translated from foreign languages several works of less size and importance, chiefly books of piety. (Memoir by S. F. de Mendo Trigo in *Historia e Memorias da Academia Real das Sciencias de Lisboa*, tomo viii. parte ii. p. xlvii.—lvii. Amaral's edition of Do Couto, *Soldado Practico*; Article by Constancio in *Biographie Universelle*, lvi. 256. [the dates in which are erroneous.]) T. W.

AMARANTHES. [CORVINUS; HERDEGEN.]

AMARILIO, R. MOSES BEN SOLOMON (ר' משה בן ר' שלמה אמריליו), a Jewish writer of Saloniki in Macedonia, the son of R. Solomon Ben Joseph Amarilio. He lived in the latter part of the seventeenth and beginning of the eighteenth centuries, and was the author of a work called "*Ole-*

loth Kerem" ("The Gleanings of the Vineyard") (*Isaiah*, xvii. 6.), which is a selection, with additions of his own, from the "Kerem Shelomo" ("Solomon's Vineyard") of his father, to which he also added the third part of the "Torath Hajom" ("Daily Law") of R. Chajim Shabbatai. This collection was printed at Saloniki, A.M. 5478 (A.D. 1718). He also edited the works of his father, R. Solomon Ben Joseph Amarilio, in which task he was assisted by his brother Samuel. (Wolfius, *Biblioth. Hebr.* iii. 816.)

C. P. H.

AMARILIO, R. SOLOMON BEN JOSEPH (ר' שלמה בן יוסף אמארי'ליו), a Levantine rabbi, a native of Saloniki (the ancient Thessalonica) in Macedonia. He lived during the middle and latter part of the seventeenth century. His works are — 1. "Pene Shelomo" ("The Face of Solomon"), which is a collection of Derushim, or mystical expositions of various portions of Scripture, in the form of sermons or discourses: they were edited after his death by his sons Samuel and Moses, and were printed at Saloniki by Abraham Ben David Nachman, and Jom Tov Ben Moses Kanphileia (קאנפיל'יא), A.M. 5477 (A.D. 1717), folio. 2. "Kerem Shelomo" ("Solomon's Vineyard") (*Song of Songs*, viii. 11.); a collection of "Teshuvot" or answers to various questions, which was printed also at Saloniki by the same printers, A.M. 5478 (A.D. 1718), folio. The preface is written by his son Moses, who also added many answers of his own to those of his father, his additions being distinguished by an index or hand printed in the margin. (Wolfius, *Biblioth. Hebr.* iii. 1041. iv. 986.)

C. P. H.

AMARITON, JEAN, a native of Nonetto, a small town in Auvergne. He lived in the sixteenth century. He is said to have lectured on philosophy, in the earlier part of his life, in the college at Presle. From Presle he went to Toulouse, with the view of devoting himself to the study of law. He lectured on law in that university at the time that Cujacius was also a teacher there. Soon, however, he betook himself to Paris, where he was admitted to practise as an avocat before the parliament. He was more employed in consultations than at the bar. In 1589 he was imprisoned by the partisans of the League for his fidelity to the royalist party, and he died in prison in 1590. Jöcher attributes to him a commentary on the epistles of Horace and Cicero, published at Paris in 1553; and some notes on "the twenty-ninth title of Ulpian," said to have appeared at Toulouse in 1554. His MSS were dispersed and destroyed after his death by the faction which persecuted him. (Jöcher, *Allgemeines Gelehrten Lexicon*.)

W. W.

AMASE'O, GIROLAMO, uncle of Romolo, and a native of Udine, left behind him some Latin verses, which are preserved in

manuscript in the Ambrosian library of Milan. (Mazzuchelli, *Scrittori d'Italia*; Montfaucon, *Bibliotheca Bibliothecarum MSS.*, i. 506.)

C. J. S.

AMASE'O, GREGO'RIO, the father of Romolo and a native of Udine in Friuli, had considerable reputation as a scholar in his day, though he never attained the celebrity of his son. He succeeded Valla as professor of Latin at Venice in 1501, but as the election was irregular and not made according to the proper customs, it was revoked in 1503. He died in 1541, leaving behind him these works: — 1. "Panegyricus in laudem Card. Grimani," published in 4to., without date or name of place, but delivered at Udine in 1498. 2. "Oratio de laudibus Studiorum Humanitatis ac Eloquentiæ." Venice, 1501, 4to. 3. "Descriptio Geographica Italiæ et Provinciæ Forojuliensis ad Leandrum Bononiensem," a work which does not seem ever to have been printed, and which Montfaucon tells us was preserved in manuscript in the library of the monastery of St. Germain in France. (Mazzuchelli, *Scrittori d'Italia*; Montfaucon, *Bibliotheca Bibliothecarum MSS.* ii. 1139.)

C. J. S.

AMASE'O, POMPI'LIO, son of Romolo, was professor of Greek at Bologna from 1550 to 1584; but he was not equal to his father in celebrity. His works are — 1. "Fragmenta Duo e Sexto Polybii Historiarum Libro de Diversis Rerum Publicarum formis, deque Romanorum præstantiâ, in Latinam conversa." Bologna, 1543, 4to. He wrote an Italian commentary on these fragments, which has not been published, and which De Thou had in his library. 2. "Oratio de Bononiensium Scholarum Exædificatione." Bologna, 1563, 4to. He also translated into Latin, 3. Chrysostom's Treatise on the Priesthood; and wrote a work entitled "De sui Temporis Poetis Historia," which was never published. (Mazzuchelli, *Scrittori d'Italia*.)

C. J. S.

AMASE'O, RO'MOLO, better known by his Latinized name, Amasæus, one of the most celebrated scholars of the sixteenth century, was born at Udine, the capital of Friuli, the 24th of June, 1489, but his family was originally of Bologna. He owed his education chiefly to his father Gregorio and his uncle Girolamo, both scholars of considerable reputation. But he soon began to teach others; for at the age of nineteen he gave lessons in Greek and Latin at Padua. His stay at Padua was not probably prolonged beyond a year, as the war between the league of Cambray and the republic of Venice, which began in 1509, rendered it an unsafe place of residence. On removing to Bologna, he began to give public lectures on the Greek and Latin writers. Here he married Violantilla Guastavillani; and by means of his connexion with this old and powerful family he obtained, what his ancestors had formerly

enjoyed, the rights of a citizen of Bologna. In the course of time his name became celebrated, and towards the close of 1519 he was invited to Padua to hold the chair of public professor of the *Literæ Humaniores*, and particularly of Greek. This post he occupied till 1524, when Pope Clement VII. offered him a similar post in the university of Bologna. He returned to Bologna, and, notwithstanding the invitations which he received from other quarters, and particularly from Rome, he continued here till 1543. His position was now both honourable and, lucrative: as professor, he received a salary of 300 scudi of gold, for which he gave about ninety lessons, of an hour each, in the year; and in 1530 he was appointed chief secretary to the senate; an honour the more remarkable, because it had never been previously conferred on any one whose father and grandfather had not been citizens of Bologna. On the first of January in the same year he had been chosen by Clement VII. to pronounce before him and the Emperor Charles V., and a large assembly of prelates and ambassadors, an oration in commemoration of the peace concluded between these two personages at Bologna. However, towards the close of 1543 he accepted the professorship of *Literæ Humaniores* at Rome, which was offered him by Pope Paul III. and his grandson, the cardinal Alexander Farnese, with a stipend of 600 scudi of gold. This pope made him likewise preceptor to his grandson, and employed him in state affairs on missions to the emperor, the other princes of Germany, and the King of Poland. Pope Julius III. promoted him to a still higher dignity; for in 1550 he made him secretary of briefs, an office which he was enabled to hold, as his wife had died a short time before. It is said that death alone prevented him from obtaining a cardinal's hat. The precise date of his decease is not known; but he was certainly dead by the end of the year 1552. In person, Romolo is said to have been very tall and thin: his head was small. He was distinguished both as a scholar and an orator. His Latin style is easy and elegant. His works are — 1. A Latin translation of Xenophon's "Anabasis," Bologna, 1533, fol., since reprinted. 2. A Latin translation of Pausanias, Rome, 1547, 4to. Huet and Baillet speak disparagingly of this translation, as very inexact, though elegant: it is not so literal as it might be: but it is highly praised by Sylburg; and its merit is sufficiently established by these facts, that Sylburg appended it to his edition of Pausanias (Frankfurt, 1583) in preference to those of Calderino and Loescher; and that it was reprinted by Kuhn in his edition of Leipzig, 1696, and more lately by Siebelis, Leipzig, 1822; though all these editors have corrected it throughout. Sylburg says it was of great

use to him in settling the text of Pausanias, as Amaseo manifestly had under his eye some manuscripts which were superior in many places to the printed editions. 3. "Orationum Volumen," Bologna, 1564, 4to., a posthumous work, edited by his son Pompilio, containing eighteen orations. In two of these—the one, "Pro se ipso Bononiæ habita," the other, "Pro se ipso Romæ habita"—Romolo gives an account of his life. The "Oratio de Pace" is the one delivered before Clement VII. 4. Two other orations, printed separately; of which the most important is the "Oratio habita in Funere Pauli III. P. M." Bologna, 1563, 4to. 5. *Epistolæ*, some of which were printed in the various collections published about his time; while others seem to have remained in manuscript. 6. *Carmina*: Latin verses of no great merit. (Mazzuchelli, *Scrittori d'Italia*; Thuanus, *Hist. lib. xxi. p. 645.*; Scaliger, *De Poeticâ, lib. vii. p. 790.*; Huet, *De Claris Interpretibus, lib. ii. p. 167. ed. Par. 1661*; Baillet, *Jugemens des Savans, tom. ii. p. 395. ed. Amsterd.*; Sylburg, Preface to his edition and to the translation of Romolo; Siebelis, Preface to his edition of Pausanias, p. 44.)

C. J. S.

AMA'SIS (Ἀμασις), according to Diodorus (i. 60.), one of the early kings of Egypt, who reigned many generations after Sesostrius II. He is described as a cruel tyrant, who deprived many of his subjects of their estates. The people for a time bore his tyranny, as they could not hope to resist his power. But an opportunity for delivering themselves from his yoke was offered them in the invasion of the Æthiopian Actisanes. Amasis was deserted by the greater part of his subjects, and defeated by his enemy, who took possession of Egypt. [ACTISANES.] This Amasis, who does not occur in any other list of Egyptian kings, reigned several, at least six, generations before the Trojan war, whence it seems probable that he is the Amosis, or Amos, who, according to Eusebius and Julius Africanus, was the first king of the eighteenth dynasty of the kings of Thebes. (Georg. Syncellus, *Chronographia, p. 115. and 116. ed. Dindorf.*)

L. S.

AMA'SIS (Ἀμασις), king of Egypt. Apries, the predecessor of Amasis, sent a force against Cyrene, which sustained a great defeat. This misfortune was followed by the revolt of the Egyptian army and of the relatives of those who had perished in the battle. Apries sent Amasis to pacify the rebels, but they offered him the kingly power, which he accepted. Apries at the head of thirty thousand Carian and Ionian mercenaries, marched against Amasis, and a great battle was fought at Momemphis, in which Apries was defeated and taken prisoner (B. C. 569). Amasis kept Apries for some time in his palace at Sais, and treated him well, but the Egyptians, who hated their former king, complained of his

life being spared, on which he was given up to them and strangled. He was buried in the tomb of the Saite kings, within the inclosure of the temple of Athenæa.

Amasis was a native of Siouph in the Nome of Sais. At first the Egyptians had no great respect for him, because he was originally one of themselves, and not of an illustrious family. The humorous king gave them a practical reproof. He had a golden foot-pan which was used by himself and his guests. He cut the foot-pan in pieces and made an image of it, which he set up in the most conspicuous part of the city. The Egyptians crowded to pay their worship to the image, on which Amasis advised them to honour him in his new station, as they did the foot-pan in its new shape. His habit was to attend to business in the morning, and to spend the rest of the day in drinking and joking with his guests, for he was much given to mirth and good living. His friends remonstrated with him on his mode of life and his want of kingly dignity. He replied by the apt illustration of the bow, which should be only kept strung when it is wanted for use.

In the reign of Amasis, Egypt enjoyed great prosperity. It is said that there were twenty thousand towns, a number which is obviously exaggerated. The king made a rule that every Egyptian must annually state to the governor of his Nome what were his means of subsistence; the penalty for neglecting the law, or following dishonest practices, was death.

Amasis was well disposed to the Greekse. He gave those who came to Egypt the city of Naucratis in the Delta to settle in, and he allowed those who did not establish themselves in the country to build altars and appropriate places for the service of their religion. This unusual toleration appears to have had its foundation in his contempt for the religion of his own people. This king was a free liver and a free thinker. A great temple was built at Naucratis by certain of the Ionian and Dorian states, and the Æolian state of Mitylene: the temple was the common property of those states and they appointed persons to superintend their commercial interests at Naucratis. From this time we may date a great increase in the intercourse between Egypt and the Greeks.

Amasis married Ladice, a Greek woman of Cyrene of good family. The union was at first unhappy, for the king was persuaded that his wife had given him some potion that impaired his physical strength, and he threatened to kill her. Ladice made a vow to Aphrodite (Venus) that she would dedicate a statue to the goddess at Cyrene, if the king should get the better of his infirmity. The goddess granted her wish, and Ladice became a great favourite with her husband. She paid her vow, and the statue was in

existence at Cyrene in the time of Herodotus.

Amasis got possession of Cyprus, being, as it is said, the first conqueror of this island, and he compelled it to pay tribute. In his great architectural works this king rivalled the ancient princes of Egypt. He built propylæa for the temple of Athenæa at Sais, which surpassed all others in magnitude and height, and he made many colossi and large androsphinges. He also ornamented most of the celebrated temples of Egypt, and among them the Hephæsteium at Memphis, in front of which Herodotus saw lying on its back a colossus seventy-five Greek feet in length, which Amasis had placed there: he saw also two other colossi standing on the same base, twenty feet high, one on each side of the temple, or on each side of the large colossus (*μεγάλου*, as Valla seems to have read the passage in Herodotus, ii. 176.; "hinc et hinc magno illi assistentes"). There was another such monster at Sais, lying in the same posture. The colossal fist now in the British Museum, which is said to have been brought from the ruins of Memphis, is a sample of this gigantic style of sculpture: the circumference of the wrist bone is six feet and eight inches. Amasis also built the magnificent temple of Isis at Memphis.

But the greatest work of Amasis was the monolith temple, or chamber of a single stone, which he conveyed from the quarries of Syene to Sais, a distance of about 600 miles. Two thousand boatmen were employed for three years in transporting this enormous mass. Measured externally along the roof the dimensions of this monolith were $31\frac{1}{2}$ feet (Greek) in length, 21 in breadth, and 12 in height. The length of the chamber made by hollowing out the stone was $28\frac{1}{4}$ feet, the breadth 18, and the height $7\frac{1}{2}$ feet. Herodotus saw this monolith standing near the entrance of the sacred place. He assigns two reasons for its not being carried within the inclosure, of which the more probable is, that it was owing to some superstitious feeling, for one of the men who helped to manage the levers and rollers had been crushed to death by it. If we suppose the sides of this monolith to be vertical, which would probably not be exactly the case, its solid contents after deducting the mass of the excavated part would be about 4124 cubic feet, and its weight about 304 tons, reckoning the specific gravity of red Egyptian granite at 2.654, that of water being unity. The Lateran obelisk which the emperor Constantine transplanted from Egypt to Rome, and his son Constantius erected, weighed considerably more than 400 tons. The monolith of Amasis has probably been destroyed, but there is one still existing at Tel et Tmai, the ancient Thmouis in the Delta, which, though smaller than that of Amasis, is still of large dimensions.

Amasis showed his friendly disposition to

the Greeks by sending to Cyrene a gilded statue of Athenæa, and a statue of himself painted, and intended as a portrait. He sent to Lindus in Rhodes two stone statues of Athenæa, and a curious linen coat of armour; and to the temple of Hera (Juno) at Samos two wooden statues of himself, which Herodotus saw in the great temple standing behind the doors. His present to Samos was a token of his friendly feeling to Polycrates, tyrant of Samos.

In B. C. 525, Cambyses, king of Persia, collected a large force for the invasion of Egypt. The various causes of this invasion are stated by Herodotus at some length. But Amasis, whom fortune had always favoured, did not live to witness the devastation of this merciless barbarian. He died before Cambyses reached Pelusium, after a reign of forty-four years, according to Herodotus, which Diodorus extends to fifty-five years. His body was embalmed, and deposited in a tomb which he had built within the precincts of the temple of Sais. His tomb, which Herodotus saw, was a large stone chamber, "ornamented with pillars made to resemble palm trees," an expression sufficiently descriptive of the style of Egyptian architectural decoration. By the order of Cambyses, the body was taken from its coffin, and scourged and pricked with sharp instruments; but as it was too tough to yield even to this treatment, the Persian king completed his barbarous vengeance by burning it. He sent Ladice safe back to Cyrene. Amasis was succeeded by his son Psammenitus.

The singular correspondence between Amasis and Polycrates is noticed in the article POLYCRATES. Solon in his travels is said to have visited Amasis in Egypt. (Herod. i. 30.)

The name Amasis is sometimes written Amosis; and it is read "Ames Neitse" in the Egyptian hieroglyphics, according to the system of Champollion. (Herodotus, ii. 161—182. iii. 1—16.; Diodorus, i. 68. 95.; *Egyptian Antiquities* in the *Library of Entertaining Knowledge*, by the author of this article.) [ACTISANES, where for 550 B. C. read 570 or 569 B. C.] G. L.

AMASTINI, ANGELO ANTONIO, a clever Italian gem engraver of the eighteenth century. Amastini was a native of Fosombrone, but settled at Rome, where he was chiefly occupied in copying and imitating ancient gems, which he did with such skill that his copies and imitations were often sold at high prices as ancient gems; a fact which may aid in accounting for the great abundance of reputed ancient gems at the present time. (Goethe, *Winkelmann und Sein Jahrhundert*; Nagler, *Neues Allgemeines Künstler Lexicon*.) R. N. W.

AMASTRIS, or AMESTRIS (Ἀμαστρίς), the daughter of Otanes and wife of Xerxes I., king of Persia, of whose cruelty Herodotus

relates the following example (ix. 108—113). Xerxes, after his return from Greece (B. C. 480), became enamoured of the wife of his brother Masistes, and as a step towards getting her into his power, he married her daughter Artaynte to his own son. He soon transferred his affections from the mother to the daughter; and one day, when he had promised the latter to give her anything she asked for, she asked him for a robe which his wife Amastris had woven for him, and which he happened to have on. With much reluctance he gave her the robe. Amastris heard what had happened, and attributed all the blame to Artaynte's mother, the wife of Masistes. She waited for the king's birthday, when it was the custom for the king to give a feast, and to grant any request which his guests might make; and at this feast she prayed Xerxes that the wife of Masistes might be given up to her. Her request was granted, and while Xerxes was endeavouring to persuade his brother to take his daughter in place of his present wife, the latter was already in the hands of Amastris, who mutilated her in the most horrible manner and then sent her home. Masistes endeavoured to obtain revenge by raising a rebellion in Bactria; but on his journey thither he was killed, with his children and followers, by the command of Xerxes.

Amastris was superstitious as well as cruel. When she grew old she buried alive several noble Persian boys (Herodotus says fourteen, Plutarch twelve) to propitiate the god who was said to dwell beneath the earth. Ctesias (*Persica*) calls her Amistris, the daughter of Onophas. (Herodotus, vii. 61. 114.; Plutarch, *De Superstit.* c. 13. p. 171. D.) P. S.

AMASTRIS (Ἀμαστρίς), daughter of Oxathres, the brother of Darius Codomannus, the last king of Persia, was given in marriage by Alexander, after his return from India, to Craterus, from whom she was separated soon after the death of Alexander in the year B. C. 323. She then married Dionysius, the tyrant of Heraclea on the Pontus Euxinus, by whom she had two sons, Clearchus and Oxathres, and a daughter of her own name. Her influence, wealth, and talents contributed much to the prosperity of Dionysius, who at his death (B. C. 306) left to her the government of his state and the guardianship of their children. She next married Lysimachus, and after living with him for some time at Heraclea, she followed him to Sardis, where he divorced her some time after in order to marry Arsinoë, the daughter of Ptolemy I., king of Egypt. Amastris now returned to her kingdom of Heraclea, but was soon murdered by her two sons, who had governed the state badly in her absence. Lysimachus avenged her murder by putting her sons to death. She had displayed singular talents for government, and had left a memorial of herself in the name of the city

Amastris, which she founded on the coast of Paphlagonia. (Memnon, *De Heraclea Pontica*, ap. Phot. *Bibliothec.* p. 224. ed. Bekker.) Arrian (vii. 4.) calls her Amastrine (Ἀμαστρινή), and her father Oxyartes (Ὀξύαρτης). P. S.

AMAT, FELIX, abbot of St. Ildefonso and archbishop of Palmyra, a Spanish churchman, conspicuous not only for his writings but for the share that he took in the ecclesiastical affairs of Spain during the last quarter of the eighteenth and the first of the nineteenth century. He was born at Sabadell in the diocese of Barcelona on the 10th of August, 1750, of a family less able to boast of wealth than of noble descent. At the age of eleven he was sent to the episcopal seminary at Barcelona, where he studied with success not only poetry and rhetoric, but mathematics, for his progress in which he was not a little indebted to Gaspar Fuster, at that time well known in that city as the mathematical tailor. He resolved to enter the church, and, in 1767, received his first tonsure from Climent, the bishop of Barcelona, with whom his talents and industry had already made him a favourite. At that time, at the age of seventeen, he had attained the extraordinary stature of ten palms and three inches Spanish, or seven feet two inches English. In 1770 he took his degree of doctor at Granada, and returning to Barcelona, was named by his patron, Bishop Climent, professor of philosophy at the episcopal seminary, and by the king, at Climent's recommendation, librarian of the episcopal library. In this library he is said to have arranged the ten thousand volumes of which it consists in less than a year, and to have drawn up inventories and indexes of authors, and partly of matters for the whole collection, which were intended to be merely provisional, but after a lapse of fifty years remain the only catalogues yet compiled. He occupied himself also, at the suggestion of Climent, in writing "Institutes of Philosophy," and acted as his amanuensis in the affairs of his bishopric. It is, we are told, in his handwriting that the resignation of the bishopric by Climent in 1775 is drawn up; and on his patron's death in 1778, after three years' retirement, he preached and published his funeral sermon. Valladares, the bishop who succeeded, engaged Amat to draw up a series of new regulations for the episcopal seminary, and to write also a little book for the guidance of the institution, which was published under the title of "El Seminarista." Amat accepted from the bishop the post of director of this establishment, which required his constant residence and superintendence; but he found the bodily and mental fatigue too much for him, and after an excursion of relaxation to Madrid, became a successful candidate for the chief canonry of Tarragona. This post at once introduced him to

the friendship of Don Francisco Armaña, archbishop of Tarragona, one of the most distinguished churchmen of the eighteenth century in Spain, who recommended to him to undertake a general history of the church, and supplied him with materials from his own library. Armaña and Amat together founded at Tarragona a society of "Amigos del Pais," or "Friends of the Country," the common title in Spain for provincial learned societies which comprise the general improvement of the country among their objects. Amat drew up the regulations of the society, and contributed numerous articles to its Transactions, including some on cotton-weaving, and on the introduction of muslins into Spain. He drew up answers also in the name of the local authorities of Tarragona, to a hundred and forty-six questions on statistics, proposed by the royal audience of Catalonia, at the same time that he supplied another author, Father Traggia, with valuable materials for his Spanish "Ecclesiastical History of Aragon." In 1790, with the assistance of his brother Don Antonio, who was perfectly acquainted with the English language, he formed a compendium of Burke's "Reflections on the French Revolution," which was published without the name of the translator, or the date or place of printing. In 1794, when the war commenced between France and Spain, Amat was indefatigably active to inspire the country against the French, and was named one of the general junta for the rising in arms of Catalonia, but found time in the midst of his warlike occupations to write a letter to Veyan, bishop of Vich, on the method of teaching theology by the "Sum of Theology" of St. Thomas Aquinas. In the next year, which restored peace to Spain, Amat was engaged in a controversy with Jovellanos on the "Notice of the royal institute of Asturias." About the same time he was much occupied in drawing up a Catalan-Spanish-Latin and Spanish-Catalan dictionary, the manuscript of which he gave to his friend Don Josef Esteve, who made much use of it for the Catalan dictionary published in 1800. Amat procured a licence for the publication of this work, but would not allow his name to be mentioned in it as one of the authors. In 1801 he was appointed royal visitor of the priory and college of Roncesvalles, and gave so much satisfaction by the manner in which he settled various disputes among its inmates, that he was named in 1803 by Charles IV. abbot of St. Ildefonso, the royal residence; in 1805, visitor of the royal monastery of the Escorial, where he also had many dissensions to settle; and in 1806, confessor to the king. In 1803 he had been made by the pope archbishop of Palmyra *in partibus*. He accepted the office of confessor on condition that he should not be required to interfere with political affairs, as,

though a lover of peace, he thought that a political reform was necessary in Spain. He entered with energy into the discussions on a plan for the general reform of the universities, and actively promoted the design of a new Spanish translation of the Bible, which was suggested by the king, and finally executed by Don Felix Torres Amat, the nephew of the confessor.

The events of October, 1807, at the Escorial, and of March, 1808, at Aranjuez, made him in some degree abandon his intention of taking no part in politics; for on his opinion being asked by the king, he presented to him several memorials, and on the night of the 17th of March he addressed the mob at the palace two hours and a half after midnight, to assure them, in the king's name, that the obnoxious favourite Godoy was dismissed from all his employments. Up to this period he seems to have been universally popular; his subsequent conduct, though it may have been dictated by conscience, was certainly equivocal, and has been differently judged. The seizure of the royal family of Spain by Bonaparte at Bayonne appears to have excited less indignation and alarm in Amat than might have been expected. He was then at St. Ildefonso, where, shortly after, he addressed a letter to the six curates under him to exhort them to banish superfluous alarm at the rumoured approach of six thousand French soldiers to the palace. By the orders of Bonaparte, this circular was printed in the "*Diario de Madrid*," without the knowledge of Amat, and with the omission of some passages which were not thought so favourable to the French cause as the rest, and the writer was set down by the Spaniards as an "*Afrancesado*." His nephew and biographer labours to show that this opinion was unjust. He asserts that at that very time Amat addressed to Bonaparte at Bayonne an eloquent remonstrance on the injustice of his conduct, and he refers to a pastoral letter expressing his attachment to King Ferdinand, which he issued "*after* the memorable victory of Baylen." It is evident, however, that not only the Spaniards but the invaders regarded the archbishop as favourable to the French cause. By his influence, at the suppression of the abbey of St. Ildefonso, the plate and other valuables were not declared national property, but were distributed amongst the members of the convent, owing to which in 1813 they were all restored. King Joseph Bonaparte appointed him to the bishopric of Osma; and, though Amat did not accept it, he did not decline it, merely putting off taking possession till the arrival of the necessary bulls from Rome. He wrote at this time his work, "*Deberes del Cristiano hácia la Potestad Publica*;" "*Duties of a Christian towards the public Authority, or Principles of Guidance for good Men in the*

Revolutions that agitate Empires." His nephew, the translator of the Bible, says,— "During the most terrible days of the famine at Madrid, I was once very warm speaking against the French. Next morning, on returning from mass, I found in my breviary a paper from my venerable uncle, in which he taught me the difference between true and false zeal — between that which originates in charity and that which proceeds from hatred, envy, and the other passions." On the entry of Lord Wellington into Madrid, in August, 1812, and the restoration of the national government, Amat, being advised not to remain in the capital, retired to the house of the curate of Hortaleza, where he occupied himself in translating into Spanish a French work "*On the Happiness of a Christian Death*." He returned to Madrid when the French troops returned, but endeavoured to maintain familiar intercourse with friends of both parties, which occasioned much difference of opinion as to which he belonged to. Finally, on the arrival of King Ferdinand, he sent in a memorial containing an exposition of his conduct, which he had previously submitted to the regency, and stated that he did not think it proper to present it in person till he felt sure that His Majesty was aware of and approved his political conduct during the French domination. The answer he received was the royal decree, which was issued a few days after commanding that all persons who had held certain posts and offices under King Joseph, among whom he was included, should leave the capital; and on the 13th of July, 1814, he left Madrid for Catalonia. In 1816 he obtained permission to resign the abbey of St. Ildefonso; and in 1817 he had the mortification of seeing his *Ecclesiastical History* prohibited by the Inquisition, on account, his nephew says, of an erratum in a date, which had been already corrected in a second edition, and had been included in the general list of errata in the last volume of the first. He foresaw the convulsions that impended over Spain, and in 1820, when they had broken out, published "*Observaciones pacificas sobre la Potestad Ecclesiastica*," or "*Pacific Observations on Ecclesiastical Power*," by which also he gave satisfaction to neither party. His health was undermined, not only by age, but by the dissatisfaction and dread with which he viewed the progress of affairs in Spain, and he died on the 28th of September, 1824, at the age of seventy-four, at a convent of Franciscans near Sallent, at which he had been residing for some years.

Amat was a voluminous author. His great work is his "*Tratado de la Iglesia de Jesu Cristo*" ("*Treatise on the Church of Christ*"), generally known as his "*Ecclesiastical History*," which is the name given to it in the leaf before the title-page. It occupies twelve small Spanish quartos, which were published

at intervals, the first four at Madrid in 1793, the fifth and sixth at the same city in 1798 and 1799; the seventh and eighth in 1799 at Barcelona; the ninth and tenth also at Barcelona in 1800 and 1802 respectively, and the two last at the same city in 1803. A second edition, in thirteen volumes, appeared at Madrid in 1807. The history extends from the time of the prophecies before the birth of Christ to the end of the eighteenth century. It is written in a very simple, flowing, and agreeable style; but this appears to be the highest commendation it deserves. The author does not give evidence of much research, and his opinions are at variance with those of the more liberal men of his own communion. As he speaks in the warmest terms of the Inquisition, which he defends against the censures of other Roman Catholic writers, it is singular that the work was, at its first appearance, denounced to that tribunal, and several years after prohibited by it. His next most important work is his "Observaciones sobre la Potestad Ecclesiastica" ("Observations on Ecclesiastical Power"), Barcelona, 1817-23, 3 vols. 4to. This was published under the assumed name of Don Macario Padua Melato, Macario being the Greek translation of his Christian name of Felix, and Padua Melato an anagram of his appellation Amat de Palou. The same name was affixed to his "Seis Cartas à Irenico," Barcelona, 1817, or "Six Letters to Irenicus," in which clear and distinct ideas are given of the rights of man and of civil society, and that contract is refuted which is pretended to be the origin and necessary foundation of sovereignty, and makes it dependent on the consent of subjects. These and the "Deberes del Cristiano en Tiempo de Revolucion," Madrid, 1813, 8vo., are his four most important works. Besides those already mentioned in this memoir, his nephew enumerates several elementary books in Latin for the use of the seminary at Barcelona:—5. "Rudiments of Logic." 6. "Institutes of Logic." 7. "Elements of Mathematics." 8. "Institutes of Physics." 9. "Three Books of Metaphysical Questions." 10. "Institutes of Ethics or Moral Philosophy;" all published at Barcelona between the years 1779 and 1782 inclusive. They had great success as school books; and his nephew in 1832 had just completed the revision of a fifth edition of the whole. To these are to be added, 11. "Constitutions of the Episcopal Seminary at Barcelona." 12. "Catechism of Festivals, translated from the French of Fleury." 13. "Letter of a Man of the World to a Theologian on the Calumnies that are circulated against the Sum of Theology by St. Thomas." 14. "A short Relation of the Obsequies of Señor Climent, on the 19th and 20th of December, 1781, with the Funeral Sermon preached by Dr. Felix Amat." 15. "The Teacher of Truth, a Sermon on St. Thomas Aquinas, preached

the 7th of March, 1780." 16. "Sermon at the Solemn Festival on occasion of the Transfer of the Holy Sacrament to the new great Altar in the parochial Church of St. Maria del Mar, preached on the 3d of June, 1782." 17. "Sermon on the Day of the immaculate Conception of the most holy Mary, on occasion of the solemn Thanksgiving for the Birth of the two Royal Infants Don Carlos and Don Felipe, and for the happy conclusion of Peace in 1783." 18. "Sermon at the Funeral of Señor Francisco Armaña, Archbishop of Tarragona, on the 7th of May, 1803." 19. "Statutes of the Society of Friends of the Country at Tarragona." 20. "Exhortation to his Parishioners of the Royal Residence of St. Ildefonso, for the preservation of Tranquillity." 21. "Pastoral Letter to his Parishioners of St. Ildefonso, on the 14th of August, 1808, on occasion of the happy Successes of the Spanish Arms, and the Retreat of the hostile Troops." All these works in Spanish, and one in Latin, 22. "Angelicae Theologiae Theoremata" ("Theorems of Angelical Theology"), are enumerated by Torres Amat as forming the printed works of his uncle; but he omits in many cases the date of printing, in several the place, and in some both place and date. He adds a long list of works in manuscript, the most interesting of which appear to be "A Representation to the Holy Inquisition on the Prohibition of musical Oratorios;" an unfinished reply to Volney's "Ruins of Palmyra," with which, as archbishop of Palmyra, Amat thought he was particularly connected; "A Plan of a Company for manufacturing native Products;" "Notices of Tarragona;" "Materials for a Catalan Dictionary," &c. For a list of the remainder we must refer to the work of Torres Amat, who has, we observe, in his catalogue of his uncle's manuscripts, inserted some which have, according to his own account, been printed, and might therefore, one would think, more properly enter into the list of "printed works." (Torres Amat, *Diccionario Critico de los Escritores Catalanes*, p. 16—34.; Amat, *Historia Ecclesiastica*, &c.)

T. W.

AMA'TI, the name of a family of violin-makers, resident at Cremona from the first half of the sixteenth to the termination of the seventeenth century, of which the brothers Andrea and Nicolo appear to have been the first who rivalled the eminent Tyrolese workmen.

ANDREA AMATI was a violin-maker previous to the year 1551, for in 1789 the Baron de Bagge possessed an instrument which bore his name and that date. For some years afterwards, Andrea, in conjunction with his brother Nicolo, continued the manufacture of violins, violas, and violoncellos, which to this day are justly valued by all connoisseurs for their excellent form and finish, and their sweet and brilliant tone. Of their violoncellos

few at present are known to exist, and these are highly admired and prized. Nicolo, whose reputation is more especially identified with these instruments, is sometimes erroneously confounded with his great nephew of the same name.

ANTONIO AMATI, son of Andrea, was born at Cremona in 1565, and for some time worked with his brother Geronimo. The violin which Antonio made for Henry IV. of France is still in existence, richly ornamented and in perfect order. Its date is 1595. The instruments of Geronimo Amati are considered less valuable than those of his brother. Nicolo Amati, the son of Geronimo, was living in 1692, at a very advanced age. He followed the form and proportions of the violin which his ancestors had adopted, and which are thus described by Jacob Otto of Weimar, who, in the course of his business as a violin-maker, professes to have had thirty of their instruments pass through his hands: — "All their instruments were constructed after the simplest rules of mathematics, and the six which came into my possession *unspoilt* were made after the following proportions. The belly was strongest where the bridge rests; it then diminished about a third at that part where the *f* holes are cut, and where the belly rests on the sides it was half as thick as in the middle. The same proportion is observed in the length. The thickness is equally maintained all along that part on which the base bar is fixed; from whence to the upper and under end blocks the thickness decreases to one half. These proportions are the best adapted for producing a full, clear, and brilliant tone." (Fetis, *Biographie Universelle des Musiciens*; Otto, *On the Violin*.) E. T.

AMA'TI, GIRO'LAMO, a meritorious Italian antiquary, distinguished particularly for his skill and sagacity in palæographical science, was born in 1768 at Savignano in Romagna. His father, Pasquale Amati, a respectable man of letters, having been appointed in 1786 to a law professorship at Ferrara, Girolamo obtained increased advantages for study, and soon fulfilled the promise of talent which he had exhibited from very early childhood. His attention had been from the first directed to archæological pursuits; and while a mere youth he corresponded with Marini, whose friendship aided him efficiently, when, in 1796, he transferred himself to Rome. In the troubled season of 1798 he was both active and successful in preserving the archives of the Vatican from the French soldiery, availing himself, for this purpose, of an official appointment which had been conferred upon him, and of the interest which he had acquired with the commissary Monge. He seems to have remained at Rome throughout all the changes which ensued, busied with his favourite studies. During this period he supported himself, his

widowed mother, and his younger brothers, from the scanty profits of his literary labour, and from the revenue of a small ecclesiastical preferment, the patronage of which belonged to his family, and which, being in orders, he was able to appropriate to himself. Upon the election of Pius VII. he refused the offer of a former patron to accompany him to Spain as his secretary; and a similar offer of administrative employment at home, made by Cardinal Gabrielli, was accepted only for a time. Amati returned with renewed ardour to his archæological researches; and esteemed himself fortunate when, besides being made keeper of the Chigi library, he obtained a subordinate but honourable post in the library of the Vatican. His life of contented and industrious poverty was thenceforth diversified by no important event. It was spent in hard study of books and manuscripts and monuments of ancient art; in communicating information to inquirers with all the ease of a ready and tenacious memory, and with all the kindness dictated by an amiable disposition; in collating manuscripts and suggesting philological and antiquarian speculations for those foreign scholars with whom he was in constant correspondence. He died on the 15th of April, 1834. Amati's learning and judgment were held in the very highest estimation by the literary men of his country. He was not only the oracle of such men as Monti; but the professed antiquarians and scholars, from Borghesi and Akerblad downwards, were accustomed to treat his opinions with the utmost deference. To the literary world at large he is better known as the suggester of thoughts, and the furnisher of materials to others, than as an original writer who executed great works of his own. One of the earliest things which made him generally known was the theory, — now familiar to all classical scholars, — which, being employed to collate the Vatican manuscripts of the treatise "On the Sublime," he propounded in regard to its authorship. He not only denied that it was composed by Longinus (an opinion which is now generally acquiesced in); but, arguing from the titles of the ancient codices, from some internal marks, and by induction from historical facts, he referred the work confidently to Dionysius of Halicarnassus. The short dissertation in which he maintains this theory will be found in Weiske's edition of the treatise, for which the collation was made which led him to the notion. (Dionysii, *hactenus falso Longini, De Sublimitate: denuo recensuit Benjaminus Weiske*: Leipzig, 1809, 8vo.; reprinted at Oxford, 1820, 8vo. p. 191 — 194.) He became known to classical scholars throughout Europe by his elaborate and accurate collation of codices of the *Anabasis*, which, after the Duc de Blacas had begun to patronise him, he made for Gail's pompous edition of Xenophon, and which

have been used in subsequent editions of the *Anabasis* by Dindorf, Bornemann, and others. A similar collation of the *Cyropædia* was sent to Holland and lost; and a like fate attended some curious papers of Amati's, in which he set forth the results of what was considered (not only by himself, but by Borghesi and other critical friends) to be a successful attempt to decipher a MS. of St. Cyril, written in ancient Greek short-hand characters. Among Amati's other labours were transcriptions, from the Vatican MSS., of troubadour poems in the Provençal tongue. He professed an intention of editing these himself; but willingly placed his collections at the disposal of M. Raynouard, who used them in his "*Choix des Poésies Originales des Troubadours*." Amati's original writings must be sought in the transactions of learned societies. In the earlier part of his life he contributed to the acts of the "*Pontificia Accademia Romana di Archeologia*;" and when, after the Restoration of 1814, the society of the Arcadi was revived, he took an active share in its proceedings, and continued till the time of his death to be a constant contributor to its journal, the "*Giornale Arcadico*." The many papers of his which are there to be found, belong to the best class of modern Italian speculations on the antiquities of philology and art: those which lead him upon his favourite ground of deciphering are particularly successful. He was also a versifier both in Italian and in Latin; and an inscription for a church was hardly considered orthodox unless it proceeded from his pen. (*Giornale Arcadico*, tom. lxi. p. 182—212., 1833.) W. S.

AMATI, NATHAN (נחמן עמאטי), a Jewish physician who in the year A.M. 5038 (A.D. 1278) translated from Arabic into Hebrew the canons of Avicenna, which work was among the manuscripts in De Rossi's collection, and also among those in the Bodleian at Oxford. It is partly on vellum and partly on paper, clearly written, but without date, and contains the first three books of the medical canons of Avicenna: the first book treats of the foundations of speculative and practical medicine; the second, of simple medicines, their nature and virtue; the third, of the disorders peculiar to each member of the human body. Nathan Amati also wrote a compendium of the works of Avicenna, and translated some dissertations of Ar-razi and the aphorisms of Hippocrates. (De Rossi, *Dizionar. Storic. degli Autori Ebrei*, i. 51.; Urus, *Catal. MSS. Oriental. Bibl. Bodl.* i. 78, 79.) C. P. H.

AMATIUS, CAIUS, an impostor who appeared at Rome about B.C. 46. His real name, although there is much uncertainty on this point, seems to have been Herophilus, of which Amatus was partly a translation. Herophilus was supposed to be really an Italiot Greek of the lowest origin, and a farrier

or veterinary surgeon by trade. He pretended to be the grandson of C. Marius the elder, and, on his mother's side, of Licinius Crassus the orator, and he accordingly claimed relationship with both Cicero and Cæsar. Aware, however, that his pretensions would soon attract the notice of the senate, Amatus wrote to Cicero to justify his claim and descent, and imploring his protection. Cicero ironically replied that "Cæsar's kinsman could need no advocate." Cæsar, on his return from Spain, B.C. 45, banished Amatus from Italy, where already, by his assumed name of Marius, he had excited a dangerous sympathy among the veterans in the colonial towns, and even in some of the municipia. After Cæsar's assassination, Amatus returned to Rome, and became the ring-leader of the mob in all the excesses of the time. He was the principal incendiary at Cæsar's funeral; encouraged the populace in their daily sacrifices on the altar in the Forum, upon the spot where Cæsar's body was burnt; and proposed to avenge the dictator's death by a general massacre of the senate. For a while these disturbances, by making it impossible for Brutus and Cassius with their partisans to remain at Rome, were useful to Marcus Antonius and P. Dolabella, the consuls of B.C. 45, and they therefore connived at Amatus. But afterwards, when Antonius wished to re-assure the more respectable citizens and conciliate the senate, he caused Amatus to be seized, and, without any previous trial, strangled in prison, and his body to be dragged ignominiously through the streets. Nicolaus of Damascus, in his *Life of Augustus Cæsar* (c. 14. p. 258. ed. Coraes.), represents Amatus as still living when Octavianus arrived at Rome, and relates the dexterous manner in which he eluded his pretended kinsman. There is some discrepancy as to the degree of the assumed relationship to Marius. Cicero, Appian, and Valerius Maximus make Amatus pretend to be the grandson, Livy and Nicolaus of Damascus, a son of the elder Marius. (Cicero, *Ad Atticum*, xii. 49. 1. xiv. 6. 1., *Philipp.* i. 2. 5.; Livy, *Epitome*, 116.; Valerius Maximus, ix. 15. 2.; Appian, *Civil War*, iii. 2.) W. B. D.

AMATO, ELIA D', born in 1666, at Montalto in Calabria Citra, became a Carmelite, and rose to high rank in his order. He was twice provincial for both the Calabrias; and in 1722 he narrowly failed of being elected General. He died in 1747. Frà Elia was an indefatigable and favourite preacher, a zealous promoter of improvements in the schools of his order, a miscellaneous and constant student, and a writer upon a great variety of topics. His works, although they attracted a good deal of notice among the learned, were not received with unmixed approbation; and probably a more extensive acquaintance with them would tend to confirm the impression made on us by a

few of them. They seem to display a remarkable capacity for accumulating facts, with very little talent either for discriminating their genuineness or for discovering the inferences to which they may lead. But the writings are curious for one of their qualities, a kind of dry grave humour in which the reverend author delights greatly to indulge. The list of his printed works is too long to be enumerated. Those by which he was chiefly known in his own time were, his "Lettere Erudite Chiesastico-Civili, Accademico-Critiche, Parte Prima," 1714, "Parte Seconda," 1715; and his "Congressi Accademici sullo Discettabile Storico della Bibbia," 1720, 6 tom. Another of his productions is whimsical alike for its title and for its contents, in both of which particulars it seems to belong less properly to the eighteenth century than to the middle ages. It is entitled "Museum Literarium; in quo Penè Omnium Scriptorum Dubia, Supposititia, Maledica, Falsa, Fabulosa, Satyrica, Proscripta, Anonyma, Suffurata, Insulsa, Putidaque Monumenta, Eruditorum Criterio strictim expenduntur." Naples, 1730, 4to. This strange volume cannot be said to fulfil adequately any except one of the promises thus made in its title. Of the writers whose names stand at the head of its articles, there is hardly one against whom it does not adduce some charge of plagiarism, usually specifying both the thing stolen and the principal persons who have already pointed out the theft. It is unnecessary to add that many of the supposed culprits are entirely guiltless. Frà Elia contributed two papers to Calogerà's collection (in volumes xvi. and xxiv.) In the former of these—an extremely characteristic effusion—he discusses the travels of Gulliver, gravely treating the credibility of the traveller as a matter to be determined, and accumulating from a thousand obscure sources stories which are even more extraordinary than his, but which yet are or have been believed. (Mazzuchelli, *Scrittori d' Italia*.) W. S.

AMATO, GIOVANNI ANTONIO D', called il Vecchio, or the elder, a celebrated Neapolitan historical painter of the sixteenth century, was born at Naples in 1475. According to the Cav. Massimo Stanzioni, Amato was the scholar of Silvestro Buono; but as Buono died in 1485, when Amato was only ten years old, Dominici with some reason doubts the entire correctness of this statement. Dominici supposes that Amato may have studied the pictures of Buono, and thus acquired the style of that painter, as he did afterwards that of Pietro Perugino, simply through studying a picture by that master, which is over the great altar of the cathedral of Naples.

Amato painted in fresco and in oil, but exclusively sacred subjects. He was remarkable for his piety: his favourite subject was

the Madonna and Bambino, which he painted many times; and he never commenced one of these pictures without first taking the sacrament. When Charles V. visited Naples, Amato was appointed to paint the decorations of the triumphal arch which was erected upon the occasion, but he declined to do so on account of the profaneness of the subject, and its being required of him to paint some partly naked women, which he would not do. The decorations were painted by Andrea da Salerno, at the recommendation of Amato.

Amato's style is conspicuous for the simplicity of Perugino's, but has less dryness of manner in design, and is equally good in colouring. There are several of his oil paintings still extant at Naples, but his frescoes, chiefly through the repairs and modernisation which the churches have undergone, are nearly wholly destroyed. His best picture is the dispute on the sacrament in the cathedral at Naples, excellent both in composition and in colouring. The following also are fine works in their style:—A Nativity, for the church of San Giacomo degl' Italiani (built by the Pisans in 1238, after a victory over the Saracens), his first picture exhibited in public; a small Madonna and Child in the Caraffa chapel in the church of San Domenico Maggiore; and two pictures in the Borgo di Chiaia, one in the church del Carmine, and the other in the church of San Leonardo.

Amato was a man of great acquirements; he had received what was considered a good education for a youth of his period; and during his whole life he continued to follow up the study of letters with earnestness and delight. His favourite study was theology, and he was celebrated for his exposition of many obscure passages in Scripture. Stanzioni says that he left some learned commentaries upon the Scriptures, which were highly valued even by the clergy. Dominici endeavoured to discover or identify these writings, which were known to Stanzioni, but he did not succeed. The fragments from Stanzioni relating to Amato are printed by Dominici in his account of Amato. Amato died at Naples in 1555, aged eighty. He had a great school; the following were his principal scholars:—Gio. Bernardo Lama, Vincenzo Corsi, Gio. Bernardo Azzolini, Pietro Negroni, Simone Papa il Giovane (the young), and Cesare Turco.

GIOVANNI ANTONIO D'AMATO, il Giovane, or the younger, was the nephew of the elder Amato, and was born at Naples in 1535. He studied first with his uncle, and after his death with Gio. Bernardo Lama, in whose style he painted. The younger Amato excelled chiefly in colouring, and some of his pictures are as richly coloured as those of Titian. His best work is the large and celebrated altar-piece of the Infant Christ in the church of the Banco de' Poveri at Naples. He married Maria Angelica Criscuola, likewise distin-

guished for her great ability in painting. He died at Naples in 1598, in his sixty-third year. (Dominici, *Vite de' Pittori, &c. Napolitani.*)

R. N. W.

AMA'TO, GIOVANNI MARIA, the son of a Sicilian family of ducal rank, was born at Palermo in 1666. Becoming a Jesuit at an early age, he taught successively, in the seminary of his order in his native city, the elements of the belles lettres, rhetoric, and some branches of theology. He was especially well versed in Sicilian antiquities, and wrote on questions of this nature much more than he printed. He died about 1726. His best known work treats of the history of the cathedral and see of Palermo: "De Principe Templo Panormitano Libri XIII., in quibus ostenditur Panormitana Cathedra a S. Petro Apostolo instituta, &c." Palermo, 1726, fol. He projected also, and left partly written, a work on Sicilian Numismatics. (Mazzuchelli, *Scrittori d'Italia.*)

W. S.

AMA'TO, GIUSEPPE D', an Italian missionary in Ava, or Burmah, was a native of Naples, where he was born about 1757, and was sent to Asia by the society De Propagandâ Fide, at the peace of Versailles in 1783, after the American war. He became pastor of five Roman Catholic villages in the district of Dibayen, about thirty miles northwest of the city of Ava, inhabited by the descendants of the French and other prisoners whom Alompra had captured at Syriam in 1757, and carried with him to the neighbourhood of his capital. Amato watched over the concerns of this flock for nearly half a century, and died at Moun-lha, one of the five villages, in the beginning of April, 1832. He was so far from making proselytes, that he complained that his villagers, in spite of their reverence for his character, were gradually apostatizing to Buddhism. He was well acquainted with Pali and Burmese, was a tolerable painter, and had some knowledge of natural history. In the course of forty years he had made a collection of drawings of about three hundred new plants and flowers, and two hundred animals, which he had bound in four folio volumes; but in the confusion occasioned by the breaking out of the Burmese war in 1824, the volumes were seized by a Burmese soldier, and afterwards, it was reported, came into the possession of the queen's brother, Mengagyee. Major Burney, the English resident at the Burmese court after the war, who became a friend of Amato, endeavoured to recover the books for him; but Mengagyee denied having them in his possession, and all search was ineffectual. Several interesting particulars respecting Amato are contained in a letter respecting him, written by Major Burney on his decease, which was translated in the French "Annales de la Propagation de la Foi," the official record of modern Ro-

man Catholic missions. (Burney's letter in *Journal of the Asiatic Society of Calcutta* for August, 1832, copied in *London Asiatic Journal* for March, 1833, new series, x. 274—6.)

T. W.

AMA'TO, MICHE'LE D', a learned Italian theologian, was born at Naples in 1682, and died there in 1729. Having entered the church, and taken his doctor's degree in law and divinity, he received several honourable preferments, especially a chaplainship and visitorship of those royal churches and chapels which are established in and around the palaces and castles of Naples. Amato was particularly noted for his knowledge and fluency in the principal tongues, classical, oriental, and modern. His printed works, three in number, are described as exhibiting great variety of erudition. They are the following:—1. "De Opobalsami Specie ad sacrum Chrisma conficiendum requisitâ." Naples, 1722. In this short treatise, besides solving the question proposed, the writer endeavours to prove that confirmation is an original Christian Sacrament. 2. "De Piscium atque Avium Esûs Consuetudine apud quosdam Christi Fideles in Antepaschali Jejuniis." Naples, 1723. This work received, in 1727, the honour of being prohibited by the Congregation of the Index. 3. "Dissertationes Quatuor: (1.) Quibus de Causis in antiquis Fidei Symbolis Nicæno et Constantinopolitano Articulus ille, 'Descendit ad Inferos,' fuerit prætermisus. (2.) De Inferni Situ, adversus novum Commentum cujusdam Natione Angli. (3.) Quomodo Christus in Ultimâ Cœnâ Eucharistiam benedixerit, et utrum uno an pluribus Calicibus usus fuerit. (4.) De Ritu, quo in primitivâ Ecclesiâ Fideles sanctam Eucharistiam percepturi Manibus excipiebant." Naples, 1728. The second treatise in this collection is an answer to Tobias Swinden's work "On the Nature and Place of Hell:" London, 1714, 1727; in French, Amsterdam, 1757. His unpublished works were numerous. (Mazzuchelli, *Scrittori d'Italia*; Nicéron, *Mémoires pour servir à l'Histoire des Hommes illustres dans la République des Lettres*, xxxvi. 78., 1736; *Bibliothèque Italique, ou Histoire Littéraire de l'Italie*, vii. 262., 1730; *Biographie Universelle, Supplement*, tome i.)

W. S.

AMA'TO, SCIPIO'NE, a Roman juriconsult, noted for his knowledge of many languages, and for his dexterity as a man of business, lived in the early part of the seventeenth century. He travelled as interpreter to an ambassador sent by a Japanese sovereign to pope Paul V.; and of this embassy and the party who sent it he gave an account in a work bearing the following title:—"Istoria del regno di Voxu del Giappone, dell' Antichità, Nobiltà, e Valore del suo Rè Idate Masamune, e dell' Ambasciata inviata alla Santità di Papa Paolo V., e delli Successi: con altre varie Cose di Edificazione e

Gusto spirituale de' Lettori." Roma, 1615, 4to. To Amato is also attributed the "Censura al Maestro di Camera di Francesco Sestini da Bibbiena, del Dottore Scipione Amato, Protonotario Apostolico." Liege, 1654. (Mazzuchelli, *Scrittori d' Italia*.)

W. S.

AMATORE. There were two old Italian artists of this name at Brescia. GIUSEPPE AMATORE, a painter, by whom there is a large picture of Santa Monica distributing alms, in the chapel of the Virgin, in the Augustine church of San Barnaba; and PAOLO AMATORE, a carver in wood, by whom there is a wooden figure of Santa Maria in Silva, on the altar of the church of SS. Faustino e Giovita, and a wooden crucifix, covered with a glass, in the church de' Miracoli, at Brescia. (*Le Pitture e Sculture di Brescia*, 1760; Füssli, *Allgemeines Künstler Lexicon*.)

R. N. W.

AMATORI, FRANCESCO, commonly called Urbino, from the place of that name, where he was born. He was the domestic, assistant, and friend of Michel Angelo Buonarrotti, with whom he lived twenty-six years, until his death in 1556; an event which Michel Angelo deeply deplores in a letter to Vasari upon the subject shortly afterwards. As a painter, says Bottari, Amatori had considerable ability, but he applied himself little to it. Michel Angelo procured for Amatori, from Pope Paul III., the appointment of cleaner of the pictures (*pulitore delle pitture*) in the Sistine and Pauline chapels in the Vatican, for which office he received a salary of six ducats in gold per month.

The following is a translation of the letter alluded to above—Vasari printed it in his life of Michel Angelo: "My dear Messer Giorgio, I am not well able to write, but I will say a few words in answer to your letter. You know how Urbino died; to me his death has been an act of divine grace, although with my great loss, and infinite pain. The grace consists in this, that as in life Urbino kept me alive, so in death he has taught me how to die; not with regret, but with a desire for death. I have had him with me six-and-twenty years, and I have always found him remarkably honest and faithful; and now, after I had made him rich, and expected him to be a support and comfort to me in my old age, he has been taken from me; nor have I other hope than that of seeing him again in heaven. Of this God has given me a sign in the very happy death he died, for the approach of death grieved him much less than that I should be left alone in this treacherous world, with so many cares; indeed, the better part of me has gone with him, and an infinite misery is all that remains to me. Yours, &c." (Bottari, *Raccolta di Lettere sulla Pittura*, &c. vol. vi.; Vasari, *Vite de' Pittori*, &c.)

R. N. W.

AMATRICE, COLA (FILOTE'SIO) DELL', a celebrated Neapolitan artist of the

early part of the sixteenth century. He was a Calabrian, but he domiciliated himself in the city of Ascoli in the Piceno, and acquired a great reputation there both as an architect and a painter; for, like many other painters of that period, he combined with painting the profession of architecture. Amatrice's earlier productions were very dry and meagre, but in a later period of life he adopted much of the improvement of style, especially in design, which characterised the works of the younger artists of his period. His best painting is a picture of the last supper of the Lord in the Oratorio del Corpus Domini at Ascoli.

Amatrice was known to Vasari, who mentions him in the life of Marco Calabrese, where he calls him Niccola, or Maestro Cola della Matrice, and says that he painted many works in Calabria, at Ascoli, and at Norcia, and that he was one of the best painters of his period in those parts: he says, also, that he designed all the buildings which were erected at Ascoli in his time. Vasari relates likewise the melancholy story of the death of the young and beautiful wife of Amatrice. To save her own honour and her husband's life when they were pursued by some ruffian soldiers, solely on account of her beauty, during the rebellion at Ascoli in the pontificate of Paul III., she threw herself from a high rock and was dashed to pieces. After the death, says Vasari, of this wonderful woman, worthy of eternal praise, Maestro Cola's life was a melancholy one. He however, after this event, painted several frescoes in the palace of the Cardinal Alessandro Vitelli at Città di Castello. Amatrice never had the curiosity to visit Rome. Vasari remarks, that had he lived where there was more competition, and where he would have been led to a more careful study of painting, he could not have failed, with his great natural abilities, of producing many excellent works. (Vasari, *Vite de' Pittori*, &c.; *Guida d'Ascoli*; Lanzi, *Storia Pittorica*, &c.)

R. N. W.

AMA'TUS, an eminent ecclesiastic of the eleventh century, was a native of the province of Béarn, but migrating to Italy became a monk of Monte Casino. About the year 1073 he was raised to the bishopric of Oleron in his native province, and in 1089 became archbishop of Bordeaux. He was for many years also papal legate for the provinces of Gallia Narbonensis, Gascony, and Spain; and in his double character of bishop and legate took a leading part in ecclesiastical affairs. He died in 1101, leaving a high reputation for activity and dexterity in business, as well as for learning and literary talent. His works (excepting a few official letters and decrees) have all perished; but they are described as having borne the following titles: "De Duodecim Lapidibus," "De Laude Gregorii VII.,"

"De Civitate Cœlesti Hierusalem," "Historiæ Normannorum Libri VIII.," "De Gestis Apostolorum Petri et Pauli Libri VII." The Norman history was said to have been preserved in the rich library of Monte Casino till the middle or end of last century. The work on the two apostles was in verse, and appears to have been highly admired in the rude age which gave it birth. It is right to add, that the identity of the Béarnese who held the see of Bordeaux, with the monk of Monte Casino who left the writings now enumerated, is a point not universally admitted. It has been placed however beyond all reasonable doubt by Baluze, Mabillon, and more recent writers. (*Histoire Littéraire de la France*, 1750, ix. 226—232; Maz-zuchelli, *Scrittori d'Italia*, sub voce "Amato;" Tafuri, *Serie Cronologica degli Scrittori Napoletani*, in Calogerà's *Raccolta di Opuscoli*, xxi. 117.) W. S.

AMATUS LUSITANUS, a Portuguese physician, whose original name was Joannes Rodericus Amatus, or João Roderiguez, and who is sometimes also called Joannes Rodericus Castelli Albi, was born in 1511 at Castel-Branco, a small town in the province of Beira in Portugal. He studied medicine under Alderetus, in the school of Salamanca; and at the same time, though only eighteen years old, practised surgery in the two hospitals of the town. He afterwards travelled in France, Belgium, Lower Germany, and Italy, visiting the chief medical schools in each, and acquainting himself with the great physicians of the day. He stayed for some time at Venice and Ferrara, and at the latter place he taught medicine, and says that, in 1547, he dissected twelve human bodies, a considerable achievement at that time. From Ferrara he went, about the year 1549, to Ancona, where he also taught and practised medicine with so high a reputation that he was sometimes called to Rome to attend Pope Julius III.

Amatus Lusitanus was of Jewish origin, and adopted the Jewish customs and ceremonies for a long time before he made an open profession of that religion. Before 1550 he had dropped his two first, which are supposed to have been his baptismal, names, and had assumed those by which he is commonly known, and by which he always afterwards styled himself; but it does not appear that he was persecuted for his religion, or had publicly professed it, till 1555, when (on the accession of Paul IV. to the papal chair) he says that through fear of the Inquisition he was obliged to fly from Ancona to Pesaro, and thence to Ragusa, and to suffer the loss of his library and a great part of his property, to save his life. He ultimately retired to Saloniki in Macedonia, where he joined a synagogue of the Jews, which was at that time very celebrated, and where he died in 1568.

Haller says of Amatus Lusitanus, "He had read Galen and the Arabian physicians diligently enough. From his writings you might think him an excellent clinical physician, but he is accused of vanity and falsehood." The first of these faults is plainly shown in the egotistic style of all his writings; the second, which Haller repeats after Conring, Kestner, and others, nearly contemporary with Amatus, is not so evident. In the observations which he makes from his own experience there is nothing improbable; the falsehoods and improbabilities which he records are taken from the works of others, and his relation of them may be referred to credulity more fairly than to dishonesty.

In the history of anatomy, Amatus is distinguished as the second author who speaks distinctly of the valves in veins. In the passage already referred to regarding his dissections (*Centuria i. Curat. 52. Schol.*), he urges against a doctrine of Vesalius about bleeding in pleurisy, that the blood which the vena azygos sucks from the vena cava superior cannot return into the latter in consequence of the valves ("ostiola sive opercula") which lie at the orifice of the former. But this passage shows that although he saw the valves, he entirely mistook the purpose which they serve, which is to permit the blood to pass from the vena azygos into the vena cava superior, and to prevent its passing in the opposite direction. He relates an experiment which seems to have led him to this error, saying that he had often inflated the vena azygos from the vena cava, but could never distend the latter by blowing into the former. How this could have happened it is impossible to say, but it is the very reverse of what occurs in a carefully conducted experiment. Among the many who were present at his dissections Amatus mentions J. B. Cananus, to whom the discovery of the valves of veins belongs, and by whom it was published in 1543. [CANANUS, JOHANNES BAPTISTA.]

Amatus is generally quoted (*Cooper's Surgical Dictionary, &c.*) as one of the first who employed bougies in the treatment of diseases of the urethra; but erroneously. He speaks on the subject in the Scholia to the nineteenth Curatio in his fourth Centuria Curationum, where he claims for Alderetus, his former master at Salamanca, the merit of having invented a new method of destroying "carunculæ" of the urethra; a Portuguese surgeon named Philip, to whom Amatus himself had taught the use of the remedy, having gained considerable profit and renown by being regarded as the discoverer of it. But the remedy for which credit was claimed was not the bougie itself, but the ointment or plaister which was applied upon it to the seat of the disease, and which was composed of orpiment, verdigris, and other caustic substances. Bougies, formed

of a variety of materials, had been long in use at the time of Amatus. It is uncertain when the waxen instruments from which the name was taken were first introduced; but instruments of the same form and applied to the same purpose are described in the fiftieth book of the "Collectanea Medicinalia" of Oribasius, and were used at least as early as the second century.

The works of Amatus Lusitanus are as follows:—1. "Exegemata in duos priores Dioscoridis de Materia Medica Libros," Antwerp, 1536, 4to. 2. "In Dioscoridis Anazarbæi de Medica Materia Libros Quinque, Enarrationes," Venice, 1553, 8vo., and at various other times and places. 3. "Curationum Medicinalium Centuriæ Septem." The first of these, which are by far the best works he has left, was published at Florence, in 1551, in 8vo., with a prefatory essay, "Introitus Medici ad Ægrotantem, simulque Digressio de Crisi et Diebus decretoriis." The others were published at subsequent periods, alone, and in various combinations with each other and with other works. The last three appeared together in 1566; after which all of them were published together at Lyon, 1580, 16mo.; at Paris, in three volumes, 1617; at Bordeaux, 1620, 4to.; at Barcelona, 1628, folio; and at Frankfort on the Main, 1646, folio. Extracts from them on particular subjects were also made and were published separately, or in company with similar works by other writers. Each "Centuria" consists of a hundred remarkable cases in medicine and surgery, with comments upon them in the form of scholia. Brief notices of the most important surgical cases are given in Haller's "Bibliotheca Chirurgica," tom. i. p. 204.; of the medical cases in the 1st, 2d, and 7th Centuriæ in the "Bibliotheca Medicinæ Practicæ," tom. ii. p. 28. of the same author; and of the chief observations of Amatus in botany, in the "Bibliotheca Botanica," tom. i. p. 251. Astruc also, in his treatise "De Morbis Venereis," gives a full account of all that Amatus wrote on that subject. In the preface to his fifth Centuria, Amatus says that in his flight from Ancona he lost some manuscript commentaries on the fourth "Fen" of the first book of Avicenna; and he speaks of having translated the Roman History of "Eutropius" into Spanish. (Astruc, *De Morbis Venereis*, *Libri Novem*, ed. 4to. 1740, p. 735.; the prefaces and scholia of the Centuriæ; Haller's *Bibliotheca*.)

There are three medical writers of similar names, but of less merit, who may be confounded with Amatus Lusitanus. CINTIO D'AMATO, an Italian barber-surgeon, wrote a work entitled "Nuova et utilissima prattica di tutto quello ch'al diligento Barbiero s'appartiene." Naples, 1671, 4to. It is a practical treatise on bleeding, cupping, and other minor surgical operations. JOANNES CAROLUS AMATUS, a Spanish physician, wrote "Fruc-

tus Medicinæ e variis Galeni locis decerptæ." Lyon, 1623, 12mo. It has a singular dedication to the Virgin Mary, as guardian of Montserrat; and contains chapters on the indications of remedies, the essences, causes, and signs of diseases, the materia medica and blood-letting, the powers and doses of compound medicines.

LEONARDUS AMATUS, or Amato, was a Sicilian physician who studied at Palermo, and practised in Sciacca, where he was born, and where he died in 1674. He wrote "Adversariorum catena de jure Galli veteris pro asthmati." Panormo, 1667, 4to. He left also two manuscripts, one on the use of baths, and the other on the origin, antiquities, and history of Sciacca. (Mongitore, *Bibliotheca Sicula*.) J. P.

AMA'TUS, VINCENTIUS, doctor of divinity and maestro di capella at Palermo, was born January 6. 1629. He was educated in the ecclesiastical college in that city, where, on the completion of his studies, he received the degree above mentioned, and in 1665 was appointed maestro di capella in the cathedral at Palermo. He died there July 29. 1670. His published works are—1. "Sacri Concerti a 2, 3, 4, e 5 Voci, con una Messa a 3 e 4 Voc." 1656. 2. "Messa e Salmi di Vespro," 1656. 3. "L'Isauro (Opera)," 1664. (Mazzuchelli, *Scrittori d'Italia*.) E. T.

AMAURY, AMALRIC, or AIMERIC, patriarch of Jerusalem, succeeded the patriarch Fulcher in 1159. King Amaury I. of Jerusalem owed his elevation in 1162 to the patriarch Amaury, who, however, refused to crown him unless he separated himself from his wife, Agnes de Courtenay, who stood in the fourth degree of relationship to her husband. The divorce took place, but the two children which the king had by Agnes, Sibylla and Baldwin, afterwards king under the name of Baldwin IV., were declared legitimate. The patriarch Amaury was assisted in this affair by Cardinal John de Sutri, the papal legate at Jerusalem. Amaury was a friend of the historian William of Tyre (Guilielmus Tyrensis or Tyrius), who at his recommendation was appointed archdeacon of Tyre in 1167, by Frederic, archbishop of Jerusalem. Amaury seems to have been fond of intrigues. He died in 1180, at an advanced age. (Guilielmus Tyrensis, *Historia Belli Sacri*, l. xix. c. 14, &c.; Wilken, *Geschichte der Kreuzzüge*, vol. iii. 2. p. 46. (b. iv. c. 2.) W. P.

AMAURY (Latinised AMALRICUS) of Chartres, a theologian of the twelfth and thirteenth centuries. As what is known of the personal history of this man is taken from Guillaume or William of Bretagne (not from Rigord, as most writers have it who have mentioned the source of their information), we shall give a translation of the passage in Guillaume's work referring to him:—"In those days literary studies flourished at Paris,

nor do we read that there was ever so great a number of scholars at Athens or in Egypt, or in any part of the world, as dwelt in the aforesaid place for the sake of study. This arose not only from the great delightfulness of the situation and the superabundance of all good things, but also from the liberty and especial protection which King Philip and his father before him afforded to the scholars. In this illustrious city, therefore, full and complete instruction might be obtained, not only in the 'trivium' (the three liberal arts of grammar, rhetoric, and logic or dialectic) and the 'quadrivium' (the four arts of astrology or astronomy, geometry, arithmetic, and music), but also in questions of canon and civil law, and in that study which concerns the healing of the body and the preservation of health; and while these studies were pursued, the sacred writings and questions of theology were taught with even greater eagerness.

"Now there was engaged in this sacred branch of study a certain clergyman named Amaury, of the territory of Chartres, the native of a village which is called Bena, who, though he was a skilful logician and had long taught in the schools that and the other liberal arts, gave himself up to the study of the sacred page. He always had, however, a peculiar mode both of teaching and of studying, and a private opinion and judgment distinct, as it were, and separate from others. He, therefore, even in theology ventured constantly to affirm that every Christian was as much bound to believe himself to be a member of Christ, as that Christ was born and suffered, or the other articles of the faith; among which he ventured boldly to say this [dogma of his own] ought to be counted. Since, therefore, in this he met with universal opposition from all Catholics (we preserve the author's tautology), the matter was of necessity referred to the pope, who heard his proposition and the reply of the scholars of the university, and by a bull gave sentence against him. He returned, therefore, to Paris, and was compelled by the university to confess with his mouth that he believed the contrary of the aforesaid tenet; I say 'with his mouth,' for in his heart he never held another opinion. Annoyed, therefore, and indignant, as it is said [at being forced to recant], he fell sick, and taking to his bed died in a short time, and was buried near the monastery of St. Martin des Champs (St. Martin-in-the-fields)." (Gulielmus Armoricus, *De Gestis Philippi Augusti*.)

The death of Amaury may be placed in A.D. 1204 or 1205. The bull of Pope Innocent III., by which his opinions were condemned, was issued in the former of these years.

The opinions of Amaury are now difficult to be ascertained; the work in which he embodied them, and which was entitled

"Physion," is lost; and those who imbibed his views are considered to have carried them farther than he did. They are said to have been derived from the metaphysics of Aristotle, which he undertook to expound, and from which he obtained the idea of a primary matter, which he identified with God. A number of his disciples were detected by the treachery of a spy employed by the ecclesiastical authorities of Paris and the neighbourhood, condemned at a council held at Paris A.D. 1209, and many of them burnt at one of the gates of the city by order of the king (Dec. 1210). They were charged with holding the following opinions among others:—that the world had been or was to be successively under the government of the three persons of the Trinity; that the supremacy of the Father lasted till the close of the Mosaic dispensation; that the reign of the Son had lasted till their own day, when it was to be succeeded by the reign of the Holy Ghost; that in this last period men were to be saved by the inward grace of the Holy Spirit, without any sacraments or outward rites, which were to be disused. They were charged with maintaining that God was good but not just; and that all actions, provided they were done in charity, were innocent, however otherwise flagitious; and they were charged with committing, in conformity with this doctrine, acts of the grossest licentiousness. The justice of some of these charges may be fairly doubted. One of the accused, a goldsmith, is said to have set up for a prophet, and to have foretold that in five years the world would be visited with the four scourges of famine, war, earthquakes, and fire from heaven, which last was to devour the prelates, the ministers of the pope, whom they designated Antichrist. Amaury, as the author of these errors, was, though dead, excommunicated, and his remains cast out of the burial ground. The opinions of his disciples were again condemned at the general council of Lateran, A.D. 1215. (Guillaume of Bretagne (or Gulielmus Armoricus), in Bouquet's *Recueil des Historiens des Gaules et de la France*, vol. xvii.; *Histoire Littéraire de la France*, tom. xvi.) J. C. M.

AMAURY, AIMERY, or AMALRIC I., king of JERUSALEM, was the son of Baldwin II., and descended from the counts of Hemay. He was born in 1135, and at a very early age he was created count of Joppa by his elder brother, King Baldwin III. After the conquest of Ascalon, in 1153, he became count of Ascalon. His brother Baldwin died on the 10th of February, 1162, and Amaury was chosen his successor, in spite of the opposition of a great number of barons; but he was supported by the clergy, and especially by Amaury or Aimeric, patriarch of Jerusalem, by whom he was crowned on the 17th of February, 1162. Shortly after his accession he was divorced from his wife

Agnes, and in 1164 (Du Cange says 1167) he married Maria, the daughter of John Comnenus Protosebastus and niece of the emperor of Constantinople, Manuel Comnenus. Previously to this he entered Egypt under the following circumstances. This country had been invaded by a strong army of Turks Seljuks commanded by Shirkuh, the vizír of Nur-ed-dín, sultan of Haleb (Aleppo). The khalif 'Aládhed, or rather his vizír and lieutenant, Sháwer, not being able to resist the attack of the Turks, made an alliance with King Amaury, who joined the Egyptian troops, and laid siege to Pelusium, which was defended by Shirkuh and his nephew, the famous Saladin (1163). An invasion by Sultan Nur-ed-dín of the kingdom of Jerusalem compelled Amaury to make peace with Shirkuh in 1164, and to retire to his dominions. The war between Egypt and Sultan Nur-ed-dín continued, and in 1167 Shirkuh penetrated as far as Misr, near Cairo. In this extremity Sháwer, who reigned in the place of the nominal khalif, 'Aládhed, concluded a new alliance with Amaury, who promised his assistance on condition that Sháwer should pay him four hundred thousand pieces of gold. Shirkuh and Saladin, unable or unwilling to lay siege to Cairo, passed this city, and penetrated into Upper Egypt. They were followed by Amaury, who imprudently divided his army, one part of which marched on the right bank of the Nile, while the main body pursued Shirkuh on the left bank. The Turks made a stand near the pass of Bábein not far from the ruins of Hermopolis, and a pitched battle ensued, in which Amaury was defeated after a brave resistance. One hundred Christian knights fell. After having joined that body of his troops which he had ordered to proceed on the right bank of the Nile, Amaury made a stand opposite Cairo to cover this capital. Shirkuh, who aimed at the conquest of the Delta, did not attack the army of the Christians, but hastened to Alexandria. This town fell into his hands, and received a strong garrison commanded by Saladin, who was soon besieged here by the King of Jerusalem. Saladin and his troops suffered from famine, and he would have been compelled to surrender to Amaury, if peace had not been concluded between Sháwer and Shirkuh on the 15th of Shawwál, A. H. 562 (3d of August, A. D. 1167). After having received fifty thousand pieces of gold, Shirkuh withdrew with his army to Haleb; and Amaury, whose alliance was now more dangerous than profitable to the khalif of Egypt, was obliged to return to Jerusalem.

The weakness of the government of Egypt being manifest, Amaury resolved to enrich himself by the conquest, or at least the plunder, of this rich country. The knights of the order of the Hospital and of the Temple promised him their assistance, and Amaury's

ambassadors concluded, in 1168, a treaty with the Emperor Manuel of Constantinople, who engaged himself to contribute to this expedition with a powerful fleet. But this fleet did not arrive, and the knights of the Temple refused to join the expedition. Notwithstanding these disappointments, Amaury declared war against the khalif, 'Aládhed, in the same year, 1168. He took Belbeis by storm; the town was destroyed; a son and a nephew of Sháwer fell into the hands of the victor. Amaury expected a rich ransom for his captives, — one million of gold pieces, according to Abú-l-fedá, and two millions, according to William of Tyre, which Sháwer had promised to pay quickly. Anxious to get the money, Amaury avoided driving Sháwer to despair, and advanced by slow marches to Cairo. On the 13th of November, 1168, he was under the walls of this city. Sháwer had found time to form an alliance with Nur-ed-dín; and when Amaury thought that he was going to receive the ransom of his captives, he was suddenly informed of the arrival of an army of Turks, commanded by Shirkuh and Saladin. He had only time to escape destruction by a sudden flight to Jerusalem. Egypt, which Amaury hoped to join to his dominions, became a prey to Shirkuh, by whose instigation Sháwer was put to death. Shirkuh became vizír of the khalif, 'Aládhed; and as he died shortly afterwards, his nephew Saladin became his successor. Saladin being a vassal of Nur-ed-dín, the kingdom of Jerusalem was surrounded on all sides by the dominions of Nur-ed-dín. In order to prevent certain ruin, Amaury sent ambassadors to Europe to implore the assistance of the western princes; and he urged the Emperor Manuel to hasten the arrival of the fleet. The Greek fleet, of two hundred sail, commanded by Megas Ducas Andronicus Contostephanus, reached the coast of Syria in the spring of 1169; but it was October before Amaury had his forces ready to attack Egypt. He and the Greeks besieged Damietta, which was defended by Saladin. After a siege of two months they were compelled to retire. The army of Amaury suffered severely on their retreat, and the Greek fleet was destroyed by a storm. In the following year, 1170, Saladin made a successful invasion of the kingdom of Jerusalem. In this extremity, Amaury, accompanied by a numerous retinue of nobles and prelates, went to Constantinople to persuade the Emperor Manuel to prepare for a new campaign. He was received by Manuel with extraordinary splendour and munificence; and the Greeks having discovered that the King of Jerusalem was a man of literary taste and possessed great historical knowledge, spoke of him in terms of high admiration. Amaury employed part of his time in travelling in Thrace. Manuel, who was easily moved to war, promised his

assistance in a fresh campaign against Egypt, and Amaury returned to his kingdom, which was then in great danger. After the death, or probably the murder, of the khalif 'Aládhed, the last of the Fátimites, in A. H. 567 (A. D. 1171), (A. H. 564 (A. D. 1168), according to Allatafet), Saladin had made himself master of Egypt; and although at first he acknowledged himself as a vassal of Nur-ed-dín, he soon declared himself independent. During the years 1172 and 1173 he made continual incursions into the kingdom of Jerusalem, and neither army nor fleet came from Constantinople to aid Amaury. The king defended his dominions with great courage and activity, but with little success. In an expedition against Nur-ed-dín in the summer of 1173, Amaury, exhausted by fatigue, was attacked by dysentery. He was carried in haste to Jerusalem, where he died on the 11th of July, 1173, in the thirty-eighth year of his age, and after a reign of twelve years. His successor was his son Baldwin IV., a boy thirteen years old.

Amaury I. was a man of great talents and personal courage; but he was inferior to his brother and predecessor, Baldwin III. He had received a careful education; he knew history, law, and languages well. He was too strict in levying taxes. His greatest faults were his confidence in unworthy favourites and officers, and his insatiable love of money. Though he was very fat, he was active and indefatigable. (Wilken, *Geschichte der Kreuzzüge*, b. iv. c. 2.; Michaud, *Histoire des Croisades*, ii. 219—245.; Guilielmus Tyrensis, *Historia Belli Sacri*, l. xix., xx.; Abú-l-fedá, *History*, ad A. H. 559 (A. D. 1164), &c.; Allatafet, *Annals of Egypt*, ed. Carlyle, p. 21, 22.; Du Cange, *Familie Byzantinae*, p. 182. W. P.

AMAURY II. of JERUSALEM, or AMAURY DE LUSIGNAN. [AIMERY.]

AMAURY DE MONTFORT. [MONTFORT.]

AMAURY DE RIVES. [RIVES.]

AMA'YA, a Spanish historical painter of the seventeenth century, and a scholar of Vincenzo Carduccio. In 1682 Amaya painted the pictures of the great altar of the church of St. Martin at Segovia, and two others in the chancel, illustrating the life of St. Martin. These pictures, according to Ponz, display more taste in colouring than they do correctness of drawing. (Bermudez, *Diccionario Historico*, &c.) R. N. W.

AMA'YA, FRANCISCO DE, a Spanish jurisconsult, highly esteemed by the Spaniards, was born at Antequera, in the kingdom of Granada, studied at Salamanca under Solorzano, author of the work "De Indiarum Jure," and became professor at that university; was appointed in 1633 by Philip IV. to the office of fiscal of Granada, and two years after to that of oidor, literally auditor, of Valladolid; was afterwards offered the presi-

dency of Guadalajara in New Spain, but declined it, and died without having attained a station of the importance considered due to his merits. The dates of his birth and death are not mentioned by Nicolas Antonio or by Rezabal y Ugarte, but from those of his appointments it may be conjectured that he was born about the close of the sixteenth century, and lived till towards the middle of the seventeenth.

When professor at Salamanca, he published "Observationum Juris Libri tres," Salamanca, 1625, 4to., three books of miscellaneous observations on different points of law; among others, "on the power of the prince," "on the right of using stolen articles," and "on the capacity of making a will." These observations are spoken of in the highest terms by Nicolas Antonio and other Spanish writers, but treated very differently by B. G. Struvius, who describes them in his "Bibliotheca Juris" as a crude compilation. They have passed through several editions; one at Cologne in 1633, another at Geneva in the same year, and a third in 1734 in conjunction with the other principal legal work of Amaya, "In tres posteriores Libros Codicis Imperatoris Justiniani Commentarii," or "Commentaries on the three last Books of the Code of Justinian." The first volume of these commentaries, embracing the first book of the three, appeared at Lyon in 1639, in folio, and was reprinted in the same size at Geneva in 1656. This also is spoken of with admiration by Spanish authors, and with disrespect by Struvius. The other portions have never appeared: it was asserted by the Marquis of Alventos that they existed in manuscript in the library of the college of Cuenca; but Rezabal, who made search in the library on purpose, could not discover more than one folio volume, reaching to the twenty-ninth title of the eleventh book. At the end of the printed volume is an "Apology for the Statutes of the College of Cuenca against the Calumnies of Juan Escobar del Corro," to which Escobar appears to have published an answer. Amaya was also the author of a Spanish work, "Desengaños de los Bienes Humanos," or "Exposure of the Deception of Earthly Good," which was published at Madrid in 1681, in 4to., by Donna Luisa Vega y Tizon, the widow of the author's brother, and is commended by Rezabal for its style.

When young, Amaya wrote Latin commentaries on Ovid's poem "In Ibin," and an apology in Spanish for Gongora's poems called "Soledades," or "Solitudes," against the attack of Don Juan de Jauregui, the elegant translator of Tasso's "Aminta," as well as a comment on the first of the "Soledades," showing an attachment to Gongorism by no means calculated to give a high idea of Amaya's taste. He left several manuscripts

on legal subjects, which are still preserved in the college of Cuenca, and a list of which is given by Rezabal. Struvius mentions an edition of Amaya's works, probably his legal ones only, published at Lyon in 1667, folio. (N. Antonius, *Bibliotheca Hispana Nova*, edit. 1783, i. 400. ; Rezabal y Ugarte, *Biblioteca de los Escritores de los seis Colegios Mayores*, p. 7—10. ; Struvius, *Bibliotheca Juris*, 7th edit., p. 324, &c.) T. W.

AMAZIAH (in Hebrew, אֲמַזְיָה; in the LXX., Ἀμασίας or Αμασίας; in Josephus, Ἀμασίας; in the Vulg., Amasias), king of Judah, succeeded to the throne (B. C. 849) after the murder of his father Joash. His mother was a native or inhabitant of Jerusalem, named Jehoaddan. He was twenty-five years of age at his accession, and he reigned twenty-nine years (from B. C. 849 to 820). The language of the book of Kings seems to intimate that his possession of the sovereignty was for a time very precarious: when, however, he felt himself firmly established, he put to death the murderers of his father, Jozachar or Zabad, and Jehozabad, two men of foreign descent, on their mother's side. He obeyed the direction of the Mosaic law, and abstained from putting to death the children of the culprits; a moderation which, from its being especially noticed, was probably at that time unusual. He refrained at the beginning of his reign from idolatry, and his conduct is recorded as worthy of commendation, except that he did not suppress the unlawful sacrifices which were offered on the high places.

He ordered a general muster of the population of his kingdom, gave a military organization to all who were of age to serve in war (i. e. who were upwards of twenty years old), whose number he found to be three hundred thousand, and hired an immense number of mercenaries (a hundred thousand, as the Hebrew text and the ancient versions and Josephus agree, but we suspect some error of early origin) from the kingdom of Israel (or the Ten Tribes), in order to conquer Edom, which had revolted from under the dominion of Judah in the time of his great grandfather, Jehoram. At the remonstrance of a prophet, who declared that the Divine blessing did not rest on the Ten Tribes, Amaziah dismissed his mercenaries; and they, in revenge for this affront, on their return attacked several of the cities of Judah from Samaria or Shimron (evidently a different place from the metropolis of the Ten Tribes) to Beth-horon, carried away much spoil, and slew three thousand persons. In the mean time Amaziah was engaged invading the land of Edom, where, in the Valley of Salt (probably the plain at the southern end of the Dead Sea), he gained a great victory, killing ten thousand men, and taking ten thousand prisoners, whom he massacred by throwing them from the top of a

rock. He took Selah (probably the Petra of the Greek and Latin writers) by storm, and called the name of it Joktheel.

Amaziah, on his return from Edom, fell into idolatry, and worshipped the gods of the Edomites. He was rebuked by a prophet, who pointed out the absurdity of worshipping deities who could not deliver their votaries from the power of their enemies; but instead of listening to the prophet, he charged him with threats to be silent. The prophet obeyed, after declaring that he regarded the obstinacy of Amaziah as an indication that God had decreed his overthrow.

Elated with his victories, Amaziah challenged Joash, king of Israel, to meet him in war. Joash, a successful warrior, by a scornful parable, in which he compared himself to the cedar of Lebanon, and his adversary to a thistle, rebuked the presumption of Amaziah, and warned him against engaging in a struggle which would ruin him. Amaziah persisted, however, in his desire for war. Joash consequently invaded Judah, and defeated Amaziah and took him prisoner at Beth-shemesh, where the men of Judah were seized, according to Josephus, with a sudden panic; then marching to Jerusalem, which surrendered, he broke down a part of the wall, took away the gold and silver and the sacred vessels which he found in the temple and in the royal treasury, and having exacted a number of hostages, returned to Samaria. Josephus tells us that the surrender of Jerusalem was the result of the threats of Joash, that he would put Amaziah to death unless he and his army were admitted into the town.

Josephus places this war in the fourteenth year of Amaziah's reign, or fifteen years before his death. But the sacred writers tell us that Amaziah lived fifteen years after the death of Joash of Israel, not after the war between them, the date of which is altogether uncertain. It is probable that it was soon after the war in Edom, the date of which is also uncertain.

Amaziah was at last slain by a conspiracy which broke out at Jerusalem. He fled to Lachish, but those whom the conspirators sent in pursuit of him overtook him, and slew him there (B. C. 820). His body was brought to Jerusalem and buried in the sepulchre of his forefathers. A long interregnum succeeded, and it was not until at least eleven years after his death (B. C. 809, according to Hales) that his son Uzziah or Azariah was enabled to mount the throne. (2 Kings, ch. xiv. ; 2 Chron. ch. xxv. ; Josephus, *Jewish Antiq.* book ix. ch. ix.) J. C. M.

AMBERES, FRANCISCO DE (Francis of Antwerp), a painter and sculptor, known only for the works he executed for Archbishop Ximenes in the cathedral of Toledo. In 1502 he painted the pictures of the altar of San Eugenio; in 1507 he executed, toge-

ther with John of Brussels and Lorenzo Gurrício, the arms and other ornaments on the frieze and over the doors of the winter chapter-house; and in 1508 and 1510, he painted the altar-pieces also of the Musarabic chapel in the cathedral of Toledo. Bermudez speaks also of another Flemish artist under this name, Michel Manrique, known in Italy as Michele Fiamingo, whom he calls Miguel de Amberes. [MANRIQUE, MICHEL.] (Bermudez, *Diccionario Historico*, &c.)

R. N. W.

AMBERGER, CHRISTOPH, a celebrated old German painter of the sixteenth century. He was born about 1490, according to Mechel, at Nürnberg; but his family was of the neighbouring town of Amberg, in the Ober Pfalz, where his father was a stonemason and his grandfather a carver in wood. Amberger is supposed to have been the scholar of Hans Holbein the elder, but little is known about him; Sandrart could learn nothing relating to him personally, and later writers do not appear to have been much more successful. He painted in fresco, in distemper, and in oil. In the first manner, he painted in 1530 the exteriors of some houses in Augsburg, which Sandrart praises highly. In distemper, he painted upon canvass twelve pictures of the history of Joseph in Egypt—works so excellent, in the opinion of Sandrart, that he regrets that they were executed in such perishable material. They are still at Augsburg. The water-colour portrait, also, of the Emperor Maximilian, which is in the royal gallery at Augsburg, and is generally attributed to Albert Dürer, is stated by some to be the work of Amberger. In oil, Amberger painted many pictures, but chiefly portraits, much in the style of Holbein: his historical pieces in this style are generally of very small dimensions. There are eight pictures by Amberger in the gallery of Vienna, and several in the galleries of Munich, Berlin, and Dresden. But his chief works are those in the church of St. Martin, and in the Franciscan convent, at Amberg; a picture of the wise and the silly virgins in the St. Annenkirche at Nürnberg, and the Martyrdom of St. Sebastian in the Moriz-kapelle in the same place.

Amberger painted the portrait of the Emperor Charles V. at Augsburg, and made a very excellent likeness. The emperor was himself so well satisfied with it, that he presented him with a gold chain and medal, paid him thirty-six rix-dollars, three times the number demanded by Amberger, and expressed his opinion that it was as good as the portrait that Titian had made of him, and for which he had paid one hundred rix-dollars. This portrait by Titian was painted in 1530 at Bologna, when Charles was in his thirtieth year. According to Sandrart, Amberger's was painted in the same year, but Dr. Nagler gives 1539 as the date of Amberger's; and if

this date and the following statement are correct, Amberger must have painted Charles V. twice, for Dr. Nagler mentions also a portrait by him of the same emperor in his thirty-second year, which is in the Giustiniani collection at Berlin.

Amberger's pictures have considerable merit, although they are hard in design, and are totally devoid of aërial perspective. The character and expression in his heads are good, his colouring is rich, his execution very careful and circumstantial, and the linear perspective is well observed. Fiorillo says that Amberger imitated and copied the portraits of the younger Holbein, and that many of these pictures are considered to be originals by Holbein. Füssli says that Amberger cut some of his own designs in wood. He is generally said to have died at Augsburg in 1563; he was however, according to some judicial records at Augsburg, still living in 1568. (Sandrart, *Teutsche Academie*, &c.; Mechel, *Catalogue des Tableaux*, &c. de Vienne; Nagler, *Neues Allgemeines Künstler Lexicon*.)

R. N. W.

AMBERIEUX, PIERRE DUGAT D', member of the municipal council of Lyon, was born in that city in the year 1738. Disapproving of the revolution, he secluded himself almost totally, avoided all share in the various movements around him, and devoted himself to literary pursuits. He wrote a pleasing little work entitled "Des Singes, opuscule en vers et en prose," of which but a small number was printed. He died on the 24th October, 1821. (Rabbe, *Biographie des Contemporains*; Arnault, *Biographie des Contemporains*; *Le Moniteur*, 1821, p. 1487.)

J. W. J.

AMBIGATUS. [BELLOVESUS.]

AMBILLON. [BOUCHET.]

AMBIORIX, or (according to some copies of Plutarch) ABRIOREX, or (according to Dion Cassius) AMBRIORIX, prince of the Eburones in conjunction with Cativolcus, and one of the stoutest and most pertinacious opponents whom Cæsar encountered in Gaul. The Eburones, a Belgic nation, dwelt chiefly between the Maas or Meuse and the Rhine, about Juliers, Aix-la-Chapelle, Liège, and Maastricht, but extended also westward of the Maas towards Tongres and St. Tron. They were quite a second-rate nation, and, before Cæsar's arrival, had been subdued by their neighbours the Aduatuci (also Belgians), to whom they had been obliged to give hostages and pay tribute. Cæsar, in conformity with the usual Roman policy of patronising weak and subject states, had caused the hostages, among whom were the son and nephew of Ambiorix, to be restored, and the tribute to be no longer exacted. But neither these acts of favour, nor the circumstance of his having served among the allies of the Roman army prevented Ambiorix and his countrymen from partaking of the general alarm and in-

dignation of the Gauls; and they took the lead in the revolt which broke out in the early part of the winter of B. c. 54, after Cæsar's return from his second expedition into Britain.

The deficient harvest of that year had compelled the Roman general to distribute the winter quarters of his troops more widely than common, in order that they might be more easily supplied with provisions; and a legion and a half (a force the full complement of which at this time would probably be about 8000 men, but which, after the casualties and dangers of the campaign, would probably be little more than 5000) were quartered in a strongly entrenched camp in the country of the Eburones, under Q. Titurius Sabinus and L. Aurunculeius Cotta, two of Cæsar's lieutenants. This camp Ambiorix and his colleague Cativolcus, who was however too old to take an active part in the war, determined to attack. They were instigated to this by Indutiomarus, chief of the Treviri, a neighbouring people, and a bitter enemy of the Romans. The attack was repelled without much difficulty; but Titurius was deceived by the artifices of Ambiorix, who allayed his suspicions by professions of regard and gratitude to the Romans; while he roused his fears by accounts of a general conspiracy of the Gauls, a simultaneous attack on the winter quarters of all the legions, and the near approach of a large band of Germans: he consequently quitted his camp in spite of the remonstrances of his colleague, and led his army into an ambush prepared by Ambiorix, where they were almost entirely destroyed. This exploit was performed by Ambiorix with a force little if at all superior in number to that of the Romans.

Elated with his success, he immediately proceeded with his cavalry into the country of the Aduatuci and Nervii, whom he exhorted to storm the winter quarters of Quintus Cicero (the brother of the orator, and one of Cæsar's lieutenants), which were in their country. The Nervii immediately gathered their own forces and those of the nations subject to them, and advanced to the attack, which however was repulsed by the steady bravery of Cicero and his men. Ambiorix, as Cæsar's narrative indicates, had not the command of the allied force, but was present as an auxiliary. It is probable, though Cæsar does not notice it, that he was also present in the engagement in which Cæsar, who had advanced to Cicero's relief, routed the Nervii, and raised the siege. The Eburones and Nervii took up arms again to second the attack which Indutiomarus and the Treviri made, towards the close of the winter or the opening of the spring (B. c. 53), on the winter quarters of Labienus, another of Cæsar's lieutenants; but that attack having failed, and Indutiomarus being killed, the Eburones and Nervii dispersed.

When the season opened, Cæsar, who had made great efforts to supply his losses, determined entirely to crush Ambiorix, who had renewed his alliance with the Treviri, now governed by the kinsmen and successors of Indutiomarus. The Treviri, whom Dion Cassius intimates to have been commanded by Ambiorix, were defeated by Labienus. Cæsar himself first attacked and subdued the Menapii, whom he thought likely to help him or afford him a refuge among them, and crossed the Rhine to awe the Germans; then he entered the territory of the Eburones, which formed part of the great forest Arduenna (Ardennes) (comp. Strabo, lib. iv.), sending L. Minucius Basilus before with all the cavalry. Ambiorix narrowly escaped being taken by the sudden arrival of Basilus, but contrived to escape. The country of the Eburones was ravaged by Cæsar with the most savage cruelty, though the inhabitants appear to have made scarcely any resistance; general proclamation was made that any who chose might come to destroy or gather plunder; and the unhappy nation were completely destroyed, and their very name blotted out. Cativolcus killed himself in despair, after imprecating curses on Ambiorix as the author of his ruin; Ambiorix himself, though hunted from place to place, and accompanied by no more than four faithful followers, contrived to escape from the Romans. Of his subsequent history and death nothing certain is known. The commentaries of the so-called Julius Celsus tell us that he passed the rest of his life in exile, lurking in the woods beyond the Rhine. Eckhel (*Doctrina Numorum Veterum*, tom. i. p. 75.) notices a coin of Ambiorix on which appears his name with the added national designation Eburo. (Cæsar, *De Bello Gallico*, lib. v., vi.; Dion Cassius, *Historiæ Romanæ*, lib. xl. 31.)

J. C. M.

AMBIVERRI, FRANCESCO, was born at Bergamo about the year 1592, and very early distinguished himself by his talents and learning. He was made rector of an academy in his native town at the age of eighteen, in which, for several years, he taught the Humanities. He then spent five years at Trevi, and afterwards became rector of the Canobian schools at Novara. In 1620 he took his degree of doctor of philosophy, and in the following year that of laws. He is said to have caused the Canobian schools to be placed under the direction of the Jesuits, to whom he resigned his office of rector. He subsequently filled several public offices under the senate of Milan. His death took place on the 4th of May, 1627, at Trevi, where, being attacked by illness, he, in a fit of frenzy, threw himself into a well and was drowned. Mazzuchelli enumerates twenty-two works by him, eleven as printed, and the remainder as uncertain whether printed or not. The

AMBIVERI.

principal are — 1. "De D. Mariæ Romanæ Virginis et Martyris Laudibus Carmina Latina et Italica" ("Latin and Italian Verses in praise of the Roman Virgin and Martyr Maria"), Bergamo, 1613. 2. "Affetti Poetici," Bergamo, 1614, 8vo. 3. "Affetti d'Animo grato Poesie" (Poetical Effusions of a grateful Mind"), Novara, 1620. 4. "Tractatus de perfectâ juvenilis Ætatis Disciplinâ tripartitus" ("A Treatise on the perfect Discipline of the Period of Youth"), Novara, 1621. 5. "Vaticinationes Virgilianæ de J. Baptista Borromeo" ("Virgilian Prophecies concerning J. B. Borromeo"), Novara, 1621. Of those supposed to be yet in manuscript may be mentioned, 6. "A Dissertation on the Fifty Books of the Digests;" and, 7. "A Compendium of Rhetoric. The remainder of his works are chiefly funeral orations. (Calvi, *Scena Litteraria degli Scrittori Bergamaschi*, i. 150, 151.; Argellati, *Bibliotheca Scriptorum Mediolanensium*; Mazzuchelli, *Scrittori d'Italia*.) J. W. J.

AMBIVIUS, LU'CIUS TURPIO, a Roman actor, who distinguished himself in the time of Terence by the truth with which he acted his parts on the stage. His name occurs in nearly all the didascalia of the plays of Terence, and the later Romans mention him with Roscius and Æsopus. (Cicero, *De Senectute*, 14.; Tacitus, *De Oratoribus*, 20.; Symmachus, *Epist.* i. 25. x. 2.) L. S.

AMBLER, CHARLES, was the compiler of reports of cases which occurred in the Court of Chancery during the time of Lord Hardwicke, with some more recent decisions. These reports were published in 1790 under the title of "Reports of Cases argued and determined in the High Court of Chancery, with some few in other Courts." Mr. Ambler practised constantly as a barrister in the Court of Chancery for nearly forty years, and attained to considerable eminence in the profession. He was created a king's counsel in 1761, and for several years held the office of attorney-general to the queen. He died in 1794. His reports consist of notes taken in the early part of his life, and were probably not originally intended for publication. They were, however, published by Mr. Ambler, but without much care or revision, and have the character of being extremely inaccurate. (Preface to *Eden's Reports of Cases argued and determined in the Court of Chancery from 1757 to 1766*.) D. J.

AMBLIMONT (FUSCHEMBERG), count, a general officer of the French marine, who on the breaking out of the revolution in France emigrated and entered the Spanish service. He was killed in the battle off Cape St. Vincent, in 1797, in which Lord St. Vincent, then Admiral Jervis, beat the Spanish fleet. He wrote a very good work on naval tactics, entitled "Tactique Navale; ou, Traité sur les Évolutions, sur les Signaux,

AMBLIMONT.

et sur les Mouvements de Guerre." Paris, 1788, 4to. (*Biographie Universelle*, in six volumes.) J. W. J.

AMBLING. [AMLING.]

AMBLY, CLAUDE JEAN ANTOINE D', Marquis, a field marshal, was born at Suzanne in Champagne, in the year 1711. He served as cornet in a regiment of dragoons at the siege of Prague, distinguished himself throughout the campaigns in Flanders under Marshal Saxe, served during the seven years' war in Germany, was made field marshal in 1767, and shortly afterwards commandant of the city of Rheims. His estate of Ambly was erected into a marquisate, as a reward for his services, in 1768. As a deputy to the States General, in 1789, he zealously defended the royal authority, and signed all the protests of the minority against the revolutionary innovations. On one occasion he went so far as to challenge Mirabeau. Immediately on the close of the session, in 1792, Ambly emigrated, and, notwithstanding his great age, made one or two campaigns in the army of the Prince of Condé. He died at Hamburg in 1797. (*Biographie Moderne*; *Biographie Universelle, Supplément*; Arnault, *Biographie des Contemporains*.) J. W. J.

A'MBODIK, NESTOR MAXIMOVICH, a Russian physician and accoucheur of eminence, and the first who wrote on medical subjects in the Russian language, was born in the year 1740, in the government of Pultava, at the village of Veprik, of which his father was the priest. He studied philosophy, theology, and philology at the academy or university of Kiev, was named in 1768 one of a commission for the purpose of drawing up a new body of regulations for that institution, and in the following year entered the St. Petersburg military hospital for the purpose of attending the lectures and studying medicine. He so distinguished himself, that he was sent abroad to complete his education on a fund allowed for that purpose by Princess Golitzuin born Princess Cantemir, and took his degree of doctor of medicine at Strassburg in 1776, after defending a dissertation "On the Human Liver" ("De Hepate Humano"). On his return to his own country, which he only left once again for a short time, Ambodik practised from 1779 to 1781 at the hospital of Cronstadt, and then removed to St. Petersburg, where he delivered lectures on midwifery in the Russian and German languages at the Midwifery Institute. From 1781 to 1797 he was accoucheur to the imperial family, and also took the leading practice at St. Petersburg. He died in 1812. He was the first of his family who assumed the name of Ambodik, which he took for a very whimsical reason. The family name of his father was Maximovich, and his christian name Maxim; the son, therefore, according to Russian custom, would have been called Nestor Maximovich Maximovich; but dis-

liking the recurrence of the sound, he assumed instead, for a surname, the Latin words "Ambo dic," "Say both," which thus compounded sound exactly like a genuine Russian name, and he obtained the imperial licence for his change of appellation. Ambodik was a voluminous author, but his works are chiefly translations or compilations. The most important are — 1. "Vrachebnoe Veshchestvoslovie," 1782 ("Materia Medica"). 2. "Anatomikophiziologicheskoy Slovar," 1783 ("Anatomico-physiological Dictionary in the Russian, Latin, and French Languages"). 3. "Iskusstvo Povivaniya," 1784 ("Art of Midwifery"). 4. "Phiziologiya," 1787 ("Physiology, or Natural History of Man"). 5. "Osnovaniya Botaniki," 1796 ("Elements of Botany"). 6. "Novuiy Botanicheskoy Slovar," 1808 ("New Botanical Dictionary in the Russian, Latin, and German Languages"). (*Entziklopedicheskoy Lexikon*, ii. 73.) T. W.

AMBOISE, D', an ancient and noble family of France, derived its name from the town of Amboise upon the Loire. It gradually separated into four branches, whose heads were respectively lords of Amboise, of Chaumont, of Bussi, and of Aubijoux. Each of these branches produced some distinguished scions; but the most eminent members of the family were persons belonging to the house of Chaumont, who lived in the end of the fifteenth century and in the early part of the sixteenth.

AIMERY D'AMBOISE, the second son of Pierre, lord of Chaumont, was elected in 1503 to be the fortieth grand master of the order of Saint John of Jerusalem. In 1510 the fleet of the knights of Malta, under his command, gained a famous victory over the sultan of Egypt, near the port of Lajazzo in Caramania. He died in 1512.

CHARLES D'AMBOISE, son of Charles, the elder brother of the grand master Aimery, was born in 1473, and succeeded his father in the lordship of Chaumont. In spite of his obstinacy and other defects of character, he was a man of talent and merit, and discharged with spirit and reputation the duties of those high offices which his birth and possessions, and the influence of his uncle the prime minister, placed in his hands. He passed, successively, through many public places of honour. He was a marshal and admiral of France, governor of Milan, and lieutenant-general of Lombardy; and in the Italian wars he took an active share, which was closed by his sudden death in 1511.

GEORGES D'AMBOISE, a younger brother of Aimery and uncle of Charles, is celebrated in French history as the minister of Louis XII., and is usually known as the Cardinal d'Amboise. He was born in 1460. A younger son, and destined to the church, he rose in clerical rank with all that scandalous rapidity which in those times rank and wealth were sure to command; for he was no more than

fourteen years of age when he was elected bishop of Montauban, and in no long time afterwards he was appointed one of the almoners of Louis XI. However, during the reign of that suspicious king, he received no further accession of dignity; a fact which perhaps is mainly attributable to his having attached himself, both as a partisan and as a friend, to the person of the young Duke of Orleans. After Louis's death, D'Amboise took part in the duke's conspiracy against Anne of Beaujeu, the regent of the kingdom during her brother's minority; and on his patron's seizure and imprisonment he shared the same fate, though his confinement was afterwards commuted for banishment to his diocese. The generosity which the young king, Charles VIII., speedily extended to the Duke of Orleans, was communicated to the duke's friends and dependents. D'Amboise, powerful alike through his patron's support and through his own family influence, was raised to the archbishopric of Narbonne, which he speedily exchanged for that of Rouen. His elevation to this see is the point at which his political career may be said to have commenced. The Duke of Orleans, governor-general of Normandy, appointed the archbishop his lieutenant, leaving, indeed, the whole power of the office in his hands; and in restoring order, judicial, financial, and military, to the distracted and oppressed province, D'Amboise gave the first public proofs of those talents for administration, and of those excellent qualities both of mind and heart, which he was soon to exhibit on a field yet more illustrious. In 1498 the king of France died. The Duke of Orleans succeeded him under the title of Louis XII., and the archbishop of Rouen became his prime minister; a post which he held, with the unceasing favour and friendship of his master, for a period of twelve years, ending only with his death. The remembrance of early calamities borne in common, and of early sacrifices made by each for the other, tended to cement yet more closely an attachment founded upon a striking congeniality of character. The merits of D'Amboise as a minister are likely to be estimated very differently by one who should regard his foreign policy, and by another who should scrutinise his system of internal administration. In the former there was much to condemn, much that must prevent him from receiving credit for having been a very wise statesman, and not a little that should make us hesitate to consider him as a very high-principled man. His intrigues with Pope Alexander VI. and his purchase of the king's divorce by the grant of the duchy of Valentinois to the infamous Cæsar Borgia,—his supposed share in advising Louis XII. to set up a claim upon Northern Italy,—and his part (still better ascertained) in the iniquitous plot of France and Castile for despoiling the Aragonese

princes of their Neapolitan kingdom, and dividing the plunder between the spoilers:—these are points which stand out somewhat darkly in the picture of the minister's reign, and which have not been completely varnished over by any of his apologists. It is no sufficient defence to say that France, in seeking to seize Italy, acted no worse than other European powers; and it is hardly a better plea to urge that the invasion was probably forced on D'Amboise by the king or by the nobility, or by both. It may be that to other motives for the minister's ready concurrence in his master's favourite schemes was added the incentive of professional ambition. His negotiations with Pope Alexander procured him a cardinal's hat in 1498; and soon afterwards, somewhat anomalously, he united with his place as minister of the king that of legate of the holy see in the kingdom of France. On Alexander's death, he might, it is understood, have been raised to the popedom, had he not allowed himself to be outwitted by the wily soldier-priest, Julian della Rovere, whose dexterity secured the triple crown for his own head. But the character of the Cardinal D'Amboise appears in a more advantageous light if we view him as the administrator of internal affairs in France. Rarely has the domestic policy of a minister been wiser than his; still more rarely have the measures of a minister been prompted by motives so elevated; never has a minister been personally more absolutely incorrupt and disinterested. The memoirs of the cardinal present several very interesting traits of personal character. Upon one occasion, an impoverished gentleman of Normandy having offered his estate for sale at a very low price, he refused to accept the offer, but advanced to the owner the money required to extricate him from his embarrassments, leaving the repayment to his convenience and his sense of honour. More than once in the course of his active life compunction smote him, on the reflection that for political turmoil he was neglecting the pastoral duties of his cure. When he lay dying in the Celestin convent at Lyon, the same feeling of conscientious doubt and deep sadness seems to have overpowered his sensitive mind. "Ah, brother Jean," exclaimed he to the lay brother who watched his deathbed, "would that my life had been spent like thine!" He died on the 25th of May, 1510, at the age of fifty years. The most important questions regarding the cardinal's career must be studied in the histories of his time, both French and Italian. His personal memoirs were written by the Abbé Legendre: "Vie du Cardinal d'Amboise, Premier Ministre de Louis XII." Rouen, 1724, 2 tomes, 12mo.

MICHEL D'AMBOISE, a natural son of Charles, the cardinal's nephew, was born at Naples about the year 1506. His life was

spent in poverty and dependence, and chequered by a singular variety of adventures, including a romantic marriage. His literary works, numerous but obscure, are described as being such as might be expected to flow from the pen of a man full of eccentricity and instability, pressed by want and unrestrained by high principle. Most of them are poems, said to be mere rhymed prose: others are half-fictitious narratives, in which his own history is interwoven. In his title-pages he assumes the title of "Seigneur de Chevillon," and his poetical name is "L'Esclave Fortuné." Nicéron furnishes a full list of his works. (Moreri, *Dictionnaire*, sub voc. "Amboise;" *General Dictionary, Historical and Critical* (Birch's), i. 557. 566. art. "Amboise," 1734; Nicéron, *Mémoires*, xxxiii. 328—339.) W. S.

AMBOISE, D', a French family, originally of the bourgeoisie, and understood to have had nothing but the name in common with the noble house of Amboise, gave birth, in the latter half of the sixteenth century, to three men of some literary and professional celebrity. These were Adrien, François, and Jacques, sons of Jean d'Amboise, who was for many years physician to the court of France.

ADRIEN D'AMBOISE, born at Paris, entered the church, and, after having held the rectorship of the university at Paris and other academical offices, became, in 1604, bishop of Treguier. He died in 1616, leaving no works, except a sacred drama written in his youth: "Holoferne, Tragédie sainte." Paris, 1580, 8vo.

FRANÇOIS D'AMBOISE, his elder brother, was born at Paris, and, after a long life, died about 1620. After a distinguished career of study in literature and philosophy, he devoted himself sedulously to the legal profession, and obtained very great success as an advocate before the parliament of Paris. After having held the presidency of the parliament of Bretagne, and several other appointments of trust and honour, he was made a chevalier by Henry III., and was afterwards named a counsellor of state. All his literary works seem to have been composed in the early part of his life. A complete list of them is given by Nicéron, and exhibits an oddly mixed mass of matters. Amongst them are occasional verses in French and Latin; translations of light pieces in prose from the Italian: "Desesperades ou Eclogues Amoureuses," 1572, 8vo.; "Amours Comiques, contenant plusieurs Histoires Facétieuses," 1584; "Les Neapolitaines, Comédie Française," 1584, 12mo.; "Deux Traités de ce Temps," 1615, 8vo. But his highest claim to literary notice rests upon his successful endeavours to collect the manuscript works of Abailard, and to promote their publication. To the Paris edition of 1616 he furnished an apologetic preface. [ABAILARD.] (Bayle,

Dictionnaire, sub voc. "Amboise;" Nicéron, *Mémoires*, xxxiii. 339—349.) W. S.

AMBOISE, JACQUES D', or JACO'BUS AMBOSIA'NUS, was the youngest son of Jean d'Amboise, surgeon to Charles IX. and Henry III. of France. He followed the profession of his father, but after practising it for several years with a good reputation, he proceeded to graduate for the degree of doctor of medicine. In 1594, though only a licentiate in medicine, he was chosen rector of the university of Paris, in which capacity he took the oath of allegiance to the king, Henry IV., whose cause, after his abjuration of the Protestant faith, he had warmly advocated. The king, in return, made D'Amboise one of his physicians, and he was selected to the office of rector. He died in 1606.

The energy with which D'Amboise acted in the affairs of the university had probably a much greater share in making him renowned than his professional merits had. The only works which he has left are his thesis as licentiate, entitled "*Venæ Sectio Arthritidi Purgatione commodior*," Paris, 1594; and "*Orationes duæ in Senatu habitæ, pro Universis Academiæ Ordinibus, in Claromontenses, qui se Jesuitas dicunt*," Paris, 1594, 12mo. As rector of the university, D'Amboise delivered these orations before the parliament, in accordance with a decree passed by all the faculties on the 8th of April, 1594. They are violent attacks upon the Jesuits, whom he accuses of disturbing the public peace, and ruining the schools of learning, and for whose expulsion from the kingdom he earnestly, on the part of the university, prays. (Hazon et Bertrand, *Notice des Hommes les plus Célèbres de la Faculté de Médecine de Paris*, p. 87.; Amboise, *Orationes*.) J. P.

AMBRA, FRANCESCO D', a native of Florence, was born in the early part of the sixteenth century. In the year 1549, or according to Quadrio in 1548, he was consolo of the Academy of Florence: he also filled the other principal offices in this academy, as consigliere, censore, &c. He died at Rome in 1558. Benedetto Varchi composed a sonnet in his praise, commencing,

"Caro, dolce, cortese e gentil Ambra," &c.

He is celebrated as the author of three comedies, which are ranked amongst the best in the Italian language, and are cited as authorities in the "*Vocabulario della Crusca*." 1. "*Il Furto: commedia in prosa*." Florence, 1560, 8vo., with interludes by Ugolino Martelli. 2. "*La Cofanaria: commedia in versi sciolti*," with interludes by Giovanni Battista Cini. Florence, 1561, 8vo. 3. "*J. Bernardi: commedia in versi sciolti*." Florence, 1563, 8vo. Frosino Lapini, in his preface to the "*Furto*," also mentions the "elegant and learned history commenced by Ambra, in which he had brought together all the events of his time; and the graceful translation of the histories

of Antonio Sabellico, which was left unfinished at Ambra's death." The fate of his history does not appear to be known. The translation from Sabellico is stated to have been preserved in manuscript by his family; and other works, also in manuscript, are said to be deposited in the library of the Vatican. (Negri, *Istoria degli Scrittori Fiorentini; Notizie letterarie ed istoriche intorno agli Uomini Illustri dell' Accademia Fiorentina*, i. 50.; Quadrio, *Della Storia e della Ragione d'ogni Poesia*, i. 163. ii. 216.) J. W. J.

AMBRO'GI, ANTON MARIA, a Jesuit, born at Florence in 1713. He was for thirty years professor of rhetoric and poetry at the Collegio Romano. His reputation as a teacher was great, and he is said to have had among his scholars a large proportion of those Italians who subsequently distinguished themselves in literature. He died at Rome in 1788. His works are mostly translations, the chief of which is a translation into Italian blank verse of all the works of Virgil, printed at Rome, first in 4 vols. 12mo. 1758—1762, and subsequently in 3 vols. fol. 1763—1765, a most splendid edition with notes, various readings, and engravings. In 1749 he published a translation of Voltaire's "*Alzire*," which he followed up by the "*Tragedie del Sign. Voltaire, adattate ad uso del Teatro Italiano*." Florence, 1752, 2 vols. 12mo. (containing eight tragedies). He likewise translated two poems of Noceti, "*De Iride*" and "*De Aurora Boreali*," Florence, 1754; a selection from the Letters of Cicero, with notes, Rome, 1780; Patouillet's "*L'Histoire du Pelagianisme*;" and another work, whose Italian title is "*Progetto di Borgofontana*." His original works are—1. A Latin speech, "*In Electione Josephi II. Romanorum Regis*," Rome, 1764, 4to. 2. "*Ragguaglio Istoricò della Vita, Virtù, e Morte del P. Marcello Francesco Mastrilli*," Florence, 1749. 3. "*Musæum Kircherianum*," Rome, 1765, fol. 2 vols., which is a description of the Kircherian Museum, of which he had for some years the superintendence. He is said to have left in manuscript a Latin poem on the cultivation of lemon trees. (Tipaldo, *Biografia degli Italiani Illustri*, i. 134.)

C. J. S.

AMBRO'GI, DOMENICO DEGL', called Menichino del Brizio, a clever Italian painter of Bologna, of the seventeenth century. He was the scholar first of B. Baldi, then of Denys Calvart, and finally of Francesco Brizio, with whom he was a favourite, whence his name of Menichino del Brizio. He painted in oil and in fresco, in the style of Brizio; and executed many works in public and in private buildings in Bologna and the vicinity, both alone and in company with Dentone and Colonna. Ambrogi was a bold and a rapid draughtsman, and had great facility in composition. His pictures consist chiefly of friezes, landscapes, and architectural scenes

in fresco. Antonio Fumiani and Pierantonio Cerva were scholars of Ambrogi. He also engraved a few plates; Bartsch mentions two by him, and Heineken notices a third. Bartolomeo Coriolano engraved in chiaroscuro, on wood, a large allegorical piece after Ambrogi. (Malvasia, *Felsina Pittrice*, &c.; Bartsch, *Le Peintre Graveur*.)

R. N. W.

AMBRO'GIO, GIOVANNI, an old painter and sculptor of Florence of the fourteenth century. He was enrolled amongst the company of painters at Florence in 1370. Baldinucci has printed several notices concerning this artist, and his son Lorenzo Ambrogio, a sculptor, from two old Florentine records or account-books ("Libri di Deliberazioni") of the years 1384 and 1396, regarding the building and adorning of the old church of Santa Maria del Fiore, or the cathedral at Florence; in which there are accounts of various sums paid to these artists for several marble statues, &c., made by them for the façade of the cathedral.

In that of 1384, "Die 19 Decembris Joanni Ambrosii F. 10 auri pro parte solutionis cujusdam figure quam ipse facit, videlicet justiciam," &c.; and in that of 1396, "Joanni Ambrosii Scarpellatori pro parte solutionis F. 25 auri ex summa florenorum 173. quos dictus Joannes habere debebat a dicta opera pro precio et mercede figure marmoree B. Barnabe per eum facte et complete;" also, "Joanni Ambrosii caputmagistro dicte opere pro ejus salario trium mensium F. 24."

Of Lorenzo Ambrogio, the same book has — "Die 25 Augusti Laurentio Joannis Ambrosii intagliatori figurarum, pro dicta opera F. 20, mutuo super unam figuram Beate Virginis Marie." Also the following — "Laurentio Joannis Ambrogi magistro intagli, ex causa mutui pro laborerio unius quadronis marmi albi in quo sculptum est figura unius prophete, et pro laborerio alterius quadronis per eum incepti laborans pro uno alio propheta." Baldinucci observes that, with the writers of this period, "propheta" signified apostle as well as prophet.

About two hundred years after it was erected, this façade was destroyed to make way for the new structure. The designs and positions of the sculptures mentioned in these extracts are known through a coloured pen and ink drawing of the ancient façade by Bernardino Poccetti, which, with a modern copy of it by Alessandro Nani, is still preserved in the Guardaroba dell' Opera of the cathedral. (Baldinucci, *Notizie de' Professori del Disegno da Cimabue in quà*, Opere, vol. iv.)

R. N. W.

AMBRO'GIO or AMBRO'SIO, TESE'O, a regular canon of the Lateran, was descended from the family of the counts d'Albonese of Lomellina, near Pavia, in which city he was born in 1469. According to some authorities he gave early proof of his aptitude for the

acquisition of languages, speaking with perfect readiness at the age of fifteen months, and, at fifteen years, writing and speaking critically Italian, Latin, and Greek. Having studied the Humanities at Milan, he returned to his native city and applied himself to law, under Stefano Ottono and Andrea Bassignano, and obtained his doctor's degree at the age of nineteen. It is said that the Duke of Milan intended to send him as his ambassador to distant countries, when he suddenly enrolled himself among the regular canons of San Giovanni Laterano. He again applied himself to philosophy and theology, preaching in various places during twenty years, and in 1512 was present in Rome at the opening of the general Lateran Council. Several Maronites, Ethiopians, and Syrians had come to this council, and being desirous of celebrating mass in their own language and according to their own rites, permission was withheld until their liturgy had been strictly examined. This duty was imposed by the cardinal Santa Croce upon Ambrogio, who was considered the best qualified at that period for so important a trust. He himself confesses that he knew no more than the rudiments of Hebrew, Chaldee, and Arabic, and therefore applied himself diligently to the study of these languages, and, with the aid of one Giuseppe Gallo, he gained such a proficiency in them as enabled him to examine the liturgy referred to him, and having reported it to be orthodox, its use was allowed. The progress he had made in these languages enabled him to continue the study unaided by masters, and he ultimately acquired a knowledge of eighteen, several of which he is said to have spoken with the facility and idiom of a native. Upon this latter point, however, some doubt appears reasonably to be entertained. By desire of Pope Leo X. he was the first professor, as it is said, of the Syriac and Chaldee in the university of Bologna, and greatly extended the knowledge of these languages in Italy; Tiraboschi, however, asserts that there are no documents in the university proving his connection with it as professor.

About this time Ambrogio had prepared type and other materials necessary for a projected edition of a psalter in the Chaldee, and a treatise upon the same and other languages, when he was obliged to attend a general chapter held at Ravenna in 1527. During his absence the siege and capture of Pavia by the French troops took place, and in the pillage of the city the type and materials for the Chaldee psalter, and also many Chaldee, Syriac, Armenian, Hebrew, and Greek manuscripts, which he had collected at a great expense, were carried off or destroyed. Having, after much fruitless search, discovered his Chaldee psalter, or rather the fragments of it, in the shop of a cheesemonger in the year 1534, he again thought of pub-

lishing it, and for this purpose went to Venice, where he formed a close intimacy with Guillaume Postel, famous for his skill in oriental languages, particularly the Arabic, to whom he communicated his ideas and discoveries connected with the Chaldee and other oriental languages. It does not appear that the psalter was ever published; but having quitted Venice for Ferrara, he in this latter city began to write, and even to print, his *Introduction to the Chaldee language*, about the year 1537. His numerous occupations, however, compelled him to suspend the work for a time, so that Postel, who had returned to France, anticipated him by publishing, in 1538, a similar work, entitled "*Linguarum XII. Characteribus differentium Alphabetum. Introductio ac legendi Methodus, &c.*" ("Alphabets of Twelve Languages in different Characters. Introduction and Method of reading, &c.") Some of the notices and alphabets in this work had been furnished by Ambrogio himself. Ambrogio was not, however, discouraged by being thus far anticipated; for having been elected, in the general chapter, preposito of San Pietro in Cielo d'Oro of the city of Pavia, he carried there with him from Ferrara his printer and all the apparatus necessary for his work, which, containing more oriental characters than any that had preceded it, excited the attention of the literati both of Italy and foreign countries, many of whom went to Pavia for the purpose of observing the manner in which the printing was carried on. The book was completed in 1539, under the title "*Introductio in Chaldaicam Linguam, Syriacam atque Armenicam et decem alias Linguas: Characterum differentium Alphabetum circiter quadraginta et eorundem invicem Conformatio. Mystica et Cabalistica quamplurima scitu digna. Et Descriptio ac Simulachrum Phagoti Afranii. Papiæ*," 1539, 4to. ("An Introduction to the Chaldee, Syriac, and Armenian, and ten other Languages, with different Characters. About forty Alphabets," &c.). This was the first work of the kind that had appeared in Italy, and is considered as the first attempt in that country towards the introduction of a systematic acquaintance with oriental literature. Nothing equal to it in extent had been produced in any country. Ambrogio declared himself ready to publish several other alphabets, should his labours be approved; and his death, which took place in 1540, one year after the appearance of his "*Introduction*," no doubt alone prevented the fulfilment of this design.

Ambrogio also edited the *Discourses of Calisto of Placentia on the prophecy of Haggai*, printed at Pavia in 1540. (Rosini, *Lycei Lateranenses illustrium Scriptorum Sacri Apostolici Ordinis Clericorum Canonorum Regulæ Salvatoris Lateranensis Elogia*, ii. 312—318.; Mazzuchelli, *Scrittori d'Italia*; Tira-

boschi, *Storia della Letteratura Italiana*, vii. 1555—1562, edit. Milan, 1822, &c.) J. W. J.

AMBRON, R. SHABTAI, or SHAB-BATAI (ר' שבתאי אמברון או עמברון), a learned Jew, who was residing in Rome, of which city he was probably a native, as De Rossi calls him "*Romano*," in the beginning of the eighteenth century. He was a great mathematician and astronomer, and invented a new system of the universe, which he called "*Pancosmosophia*," in which he gives a history of all the planetary systems heretofore received, all of which he pretends to confute, and to establish his own, which he illustrates with many figures: this work he diligently prepared for the press, and made the attempt to publish it, both in Rome and in Venice, but without success, the Inquisition having interfered to prevent it in his native city, and the inspectors of the press having forbidden the publication in Venice. After this he sent it for publication to Leipzig, but it does not appear to have been printed. He next set about writing a "*Bibliotheca Rabbinnica*," which was to supersede that of Father Bartolucci, whom he accused, not without cause, of having displayed an illiberal and persecuting spirit towards the Jews, which he intended to expose; but this work he seems to have been prevented, perhaps by death, from finishing. R. Jacob Aboab of Venice, in a letter to Unger, cited by Wolff, calls him עמברון, writing his name with ע. (De Rossi, *Dizion. Storic. degl. Autor. Ebr.* i. 51.; Wolffius, *Biblioth. Hebr.* i. 1022. iii. 1003.)

C. P. H.

AMBROSCH, JOSEPH CARL, was born in 1759 at Crumau in Bohemia. He studied under the elder Kozeluch at Prague, and first appeared on the stage at Baireuth in 1784. He afterwards sang at the theatres of Hamburg, Hanover, and Vienna, until, in 1791, he was engaged as first tenor at the German Opera in Berlin. He possessed a voice of great sweetness, and was much admired for his pure vocalisation and just expression. In addition to his talents as a singer, Ambrosch displayed some genius for composition, and published, between the years 1793 and 1800, several collections of songs. He died at Berlin, Sept. 8th, 1822. (Gerber, *Lexicon der Tonkünstler*.) E. T.

AMBROSINI, BARTHOLOM, a physician and professor of botany at Bologna, was born in the year 1588. He published several works on botany and medicine, but is perhaps better known by having been commissioned by the senate of Bologna to edit several volumes of the posthumous works of Ulysses Aldrovandus. [ALDROVANDUS.] His botanical works consist of two small volumes. One of these was on the various plants which have been named after, or dedicated on account of their properties to saints, or called after sacred things. The title of this work is "*Panacea ex Herbis quæ a sanctis denomi-*

nantur coccinata Opus. Bononiæ, 1630." 12mo. This is a curious little book, and gives an account of the properties, real or supposed, which the plants dedicated to holy persons or things possess. Most of the biographers of Ambrosini have omitted any mention of it. The other botanical work was on the capsicum plant, and has the title "De Capsicorum Varietate cum suis Iconibus, brevis Historia. Bononiæ, 1630," 12mo. It is illustrated with several drawings of the fruits of various species of capsicum, and gives a full detail of their history and properties. In 1657 he published a number of plates from the works of Aldrovandus with short descriptions, entitled "Paralipomena accuratissima Historiæ omnium Animalium quæ in Voluminibus Aldrovandi desiderantur. Bononiæ." The works of Aldrovandus which he edited were those on quadrupeds, reptiles, and monsters, forming the ninth, tenth, eleventh, and twelfth volumes of the folio edition of his works. In addition to these works on natural history he published several on medicine. The following are the titles as given by Mangetus:—1. "On the Treatment and Preservation from the Influence of the Plague ("Modo e facile preserva e Cura di Peste, a beneficio del Popolo di Bologna"). Bologna, 1631. 2. On Theoretical Medicine ("Theorica Medicina in Tabulas veluti digesta cum aliquot Consultationibus"). Bologna, 1632, 4to. 3. On the Pulse ("De Pulsibus"). Bologna, 1645, 4to. 4. On external Diseases ("De externis Malis Opusculum"). Bologna, 1656. 5. On the Urine ("De Urinis"); and others.

He was appointed professor of botany, director of the botanic garden, and superintendent of the museum of natural history, at Bologna. He died in 1657. *Ambrosinia*, a genus of plants belonging to the natural order Araceæ, was dedicated by Michaux to Bartholom Ambrosini and his brother Hyacinth. (Mangetus, *Biblioth. Script. Medic. &c.*; Haller, *Biblioth. Bot.*; Sprengel, *Hist. Rei Herbariæ.*) E. L.

AMBROSINI, HYACINTH, the brother of Bartholom, and his successor in the chair of botany and the directorship of the botanic garden at Bologna, was born in the year 1605, and died in 1672. In 1657 he published a catalogue of the plants growing in the botanic garden at Bologna, with the title "Hortus Studiosorum Bononiæ consitus. Bononiæ." In addition to a list of plants before described, without however any synonymes, it contained descriptions of plants that were new, with a few coarsely executed illustrations of them on wood. In 1666 he published the first volume of a large work on botany, called "Phytologia, hoc est de plantis, Partis primæ Tomus primus. Bononiæ." This work is a kind of botanical dictionary, in which botanical terms are explained, and plants are described, the synonymes given, and the ety-

mology of their names investigated. The work is illustrated with a few woodcuts, and some new plants are described; but the synonymes of the plants are not to be depended on, and the etymological department is very much confused. (Mangetus, *Biblioth. Script. Medic. &c.*; Haller, *Biblioth. Bot.*; Sprengel, *Hist. Rei Herbariæ.*) E. L.

AMBROSIUS, a Greek monk and painter, of the Byzantine school, of uncertain age: there is a picture in the church della Carità at Fabriano of the last judgment, with the inscription *Χειρ Αμβροσιου Μοναχου* upon it. It is painted upon a panel, and contains a great many small figures. Lanzi supposes it to have been executed about the year 1500. (D'Agincourt, *Histoire de l'Art par les Monuments*; Lanzi, *Storia Pittorica, &c.*) R. N. W.

AMBROSIUS, AURELIA'NUS, a British chieftain at the time of the Saxon invasion in the fifth century. It is difficult, amid the obscurity of the history of that period, to obtain a satisfactory account of him. Our most ancient writers who notice him concur in stating that his parents or kinsmen had possessed royal if not imperial power. Gildas describes them as "purpura induti," "clothed with the purple;" and Bede as "regium nomen et insigne ferentes," "bearing the name and ensigns of royalty:" in the *Flores Historiarum*, which have been ascribed to the apocryphal Matthew of Westminster, and by Geoffry of Monmouth, he is represented as the son of Constantine, a king of Britain, whose death, by assassination, is placed by the author of the *Flores*, A. D. 445. It is observable that one Constantine, a common soldier, was elected emperor by the Romans in Britain, and reigned for a time (A. D. 407—411) over Britain, Gaul, and Spain, thirty or forty years before the date given above; and it is possible that Ambrosius, whose Roman origin as well as his relation to some claimant of the purple, is attested by Gildas and by Bede, may have been a descendant of Constantine or a branch of his family.

The account given by the author of the *Flores* and by Geoffry, that Ambrosius, on the usurpation of the sovereignty of Britain by Vortigern, took refuge in Armorica, from whence he returned with a strong force; that after being elected king in a general assembly of the Britons (A. D. 465) he besieged Vortigern, who had taken refuge in a castle built by him in Wales, and destroyed him by fire (A. D. 466); that he then fought against the Saxon Hengist with dubious success at Wippedeflete (A. D. 473), against another band of Saxons under Ella, with better but yet not with decisive success (A. D. 485) at Mecredes-burn, and finally, with complete success (A. D. 487), at Maisbely, and on the banks of the Don (A. D. 489), both in the north of England, against Hengist, who was in the last battle taken and put to death; that after this he besieged Octa, son of Hengist,

in Eboracum (York), and having obliged him to surrender, granted to him and his followers a settlement on the Scottish border; that he defeated a body of Saxons, whom Pascentius, the son of Vortigern, had brought over; and that he died (A. D. 497) of poison administered by a Saxon, an emissary of the same Pascentius, who had landed with a fresh body of auxiliaries from Ireland, to dispute with him the crown of Britain—may be regarded as a story so corrupted by fabulous intermixture as to make it very difficult to extract from it the historical truth.

That he was competitor with Vortigern for the supremacy of South Britain is probable from an expression of Nennius, who, enumerating the embarrassments which led Vortigern to call in the aid of the Saxons, says, "he was pressed by the attacks of the Romans and also by the fear of Ambrosius." As, however, we have no reason to suppose that any attacks were made upon him by the forces of the almost extinct western Roman empire, there seems ground to suspect that the Romans of Nennius were the partisans of Ambrosius, who, as being of Roman descent, was probably supported by those who were also of Roman origin, or had been peculiarly attached to the Roman dominion and customs. That Vortigern became the object of general hatred and was driven into the mountainous districts of the West, and that he there perished in a conflagration which consumed his stronghold, may be collected from Nennius, who quotes St. Germanus, a contemporary of Vortigern, as his authority, and from Henry of Huntingdon; but the fire is ascribed by those writers to lightning, not to the efforts of Ambrosius or any assailant. Possibly the fire occurred during a period of hostility between Ambrosius and Vortigern, and even while the latter was besieged by his rival.

It is tolerably certain that Ambrosius succeeded Vortigern in the supremacy of the British chieftains, and that he was engaged in the warfare directed against the Saxon settlers in the south part of Britain. The battles of Wippedeflete and Mercedeshurn are recorded in the Saxon Chronicle, which assigns them to the years 465 and 485 respectively; and from the same authority it appears that in the first, Hengist and his Jutes, and in the second, Ella and his South Saxons, were opposed to the Britons: it is also probable that Ambrosius commanded the latter on these occasions, as Bede records that he was the leader of the natives in their struggle against the invaders, though he notices only one particular battle, that of Mons Badonicus, supposed to be near Bath, which is reckoned by Nennius and others among the victories of the semi-fabulous Arthur. That Ambrosius was supported by Vortimer and Catigern, the sons of Vortigern, as allies, is also probable from the accounts of Nennius and

Huntingdon. The Saxon chronicle makes Vortigern the leader of the British hosts against Hengist: but this is in all probability an error, arising from the similarity of the names Vortigern and Vortimer. From a passage in the chronology of Nennius given by Gale as an appendix to the "*Historia Britonum*" of the same writer, it appears that twelve years after the reign of Vortigern (we suppose twelve years after its close, either by his expulsion or death), Ambrosius was engaged in civil strife with Giutolin, a chieftain of whom nothing else is known. And Henry of Huntingdon declares that the civil wars did not cease during the attacks of the Saxons.

The story of the Yorkshire victories of Ambrosius, and the capture and death of Hengist and the surrender of the Saxons in York, is utterly irreconcilable with the ascertained circumstances of the time; it probably originated in some confused tradition of the defeat and death of Edwin of Northumbria in Yorkshire, and the capture of York by the combined forces of the Britons under Ceadwalla, and the Mercians under Penda, events which occurred A. D. 633, more than a century and a half after the time of Hengist.

Of the death of Ambrosius nothing certain is known. Carte, and Whitaker the historian of Manchester, contend for his being the same person as Natanleod, whom Cerdic, founder of the West Saxon state, defeated and slew (A. D. 508); but we see no reason to adopt Carte's opinion. Henry of Huntingdon mentions Ambrosius and Natanleod, or, as he calls him, Nazaleod, as different persons.

Amidst the uncertainty which prevails as to the life, actions, and death of Ambrosius, all historians who notice him appear to agree in praising him. Gildas (in a passage however of somewhat doubtful genuineness) describes him as "comes, fidelis, fortis, verax-que," "affable, faithful, brave, and true." In an undoubtedly genuine passage he speaks of him as "vir modestus," "a man of well-regulated desires;" and Bede repeats the encomium.

The name of this prince is variously given. We have followed Gildas, Bede, and Henry of Huntingdon in calling him Ambrosius Aurelianus; Nennius calls him simply Ambrosius. His name is seldom Anglicised, though its constituent parts (one known as the name of a father of the church, the other of a Roman emperor) are familiar to us as Ambrose and Aurelian. The author of the "*Flores Historiarum*" and Geoffry of Monmouth call him Aurelius Ambrosius. The name given him by the ancient Welsh writers is Emrys Wledig, or Gwledig. He is not noticed in the Saxon Chronicle or by William of Malmsbury. (Gildas, *De Excidio Britanniae*; Bede, *Chronicon*, ad annum 520,

and *Historia Ecclesiastica*, lib. i. c. xvi.; Nennius, *Historia Britonum*; Henricus Huntingdoniensis (Henry of Huntingdon), *Historiarum*, lib. ii.; Matthæi Westmonasteriensis (Matthew of Westminster), *Flores Historiarum*, ad annos 445, 464; Gallofridus Monumetensis (Geoffrey of Monmouth), *Historia Britannica*; Sir F. Palgrave, *Rise and Progress of the English Commonwealth*.)

J. C. M.

AMBRO'SIUS of CAMALDOLI, so called from the monastic society to which he belonged, was a native of Romagna, and descended of the family of Traversari in Ravenna. He was born in 1378, became a Camaldolese monk at an early age, rose in rank till he was created general of his order, and died in 1439. As a pupil of Emmanuel Chrysoloras at Venice he acquired a knowledge of the Greek tongue, which recommended him to employment as an agent in the negotiations between the Eastern and Western churches. He was patronised by Pope Eugenius IV. and by Cosmo de' Medici; and, in the literary history of his time, he distinguished himself favourably by his endeavours to appease the animosities of those fiery scholars, Poggio and Laurentius Valla. According to Jovius, he was, at the time of his death, on the eve of being made a cardinal. His principal literary works (of which a list will be found in Nicéron), were Latin translations of no great value from Greek authors, chiefly ecclesiastical. Twenty books of his Latin epistles are in the third volume of Martenne and Durand's "*Vetorum Scriptorum et Monumentorum Amplissima Collectio*." Paris, 1724, fol. But the malice of Bayle has given a more extensive reputation to his "*Hodæporicon*," (Florence, 4to.; without date, but licensed in 1678), which is a narrative of his official visitation of monasteries and nunneries in Italy, performed in the year 1431. This journal is remarkable for its exposures of monastic profligacy. (Moreri, *Dictionnaire Historique*, art. "Ambroise le Camaldole"; Bayle, *Dictionnaire*, art. "Camaldoli"; Nicéron, *Mémoires*, tome xix. p. 1—21.; Du Pin, *Nouvelle Bibliothèque des Auteurs Ecclésiastiques*, tome xii. p. 95.; Paulus Jovius, *Elogia Virorum Literis Illustrum*, p. 23.; Basil, 1577, fol.)

W. S.

AMBRO'SIUS, ST., commonly called Ambrose, was born in Gaul, probably at Treves, about A. D. 340; his father, a noble native of Rome, being then prætorian prefect of Gaul. His infancy was signalised by a prodigy similar to that recorded of Plato: while he was sleeping in his father's palace, a swarm of bees invaded his cradle and rested on his lips, and then suddenly ascending high into the air disappeared. Another tale is also told prophetic of his ecclesiastical dignity. One day, while yet a boy, he stretched forth his hand to his mother and sister, and bade them kiss

it, in homage to the future bishop. His education, however, was that usually bestowed on distinguished civilians, and his first profession was the law. His rank and character personally recommended him for advancement, and at an early age he was made consular of Liguria, a province comprehending the North of Italy from the Mediterranean to the Adriatic, and having Milan for its capital.

The conflict between the Catholics and the Arians was then raging, and in A. D. 374, Auxentius, the Arian archbishop of Milan, died. The choice of a successor occasioned the most violent tumults, and the presence of the governor was necessary to appease them. He assembled the people in the principal church; and when he had addressed them on the subject of their civil duties, the necessity of social order and public discipline, they replied with unanimous acclamation, "We will have Ambrose for our bishop." Ambrose was then a catechumen only, and, as far as is known, without much theological instruction. He professed, besides, the most determined repugnance for the proposed dignity. He yielded, however, at length, to the persevering entreaties of the people; and on the eighth day after his baptism, having passed with the shortest canonical intervals through the intermediate steps, he was ordained to the see. That which he had obtained by the popular voice he preserved by popular talents and virtues—a commanding eloquence, which inflamed the souls of the faithful—daring and unconquerable firmness—humanity, where the interests of humanity were consistent with those of the orthodox faith—perfect contempt for wealth, and unbounded benevolence to the poor and afflicted. He renounced his private property, and, on one occasion, sold some of the sacred utensils for the redemption of prisoners. It is also related that he possessed, and sometimes exercised, the gift of miracles. He immediately proclaimed his adhesion to the Catholic faith, and laboured for the extirpation of Arianism. The Empress Justina, an Arian, demanded that one church should be appropriated at Milan to herself and those who held the same opinions. Ambrose refused, and a long and violent struggle ensued, in which the civil and military authorities were successfully opposed and thwarted by the energy of the prelate, armed only with spiritual power and supported by the enthusiastic devotion of his faithful people.

This was his first triumph; his second, though accomplished with less risk, has gained him more celebrity. In A. D. 390, Theodosius I. commanded an indiscriminate massacre of the inhabitants of Thessalonica, and many thousands suffered. Ambrose was shocked by the enormity of the crime, and determined that the church ought not to overlook it, even in a wise and power-

ful Catholic emperor. He remonstrated; and when the prince pleaded for his sin the example of David, Ambrose replied, "Since thou hast imitated his offence, imitate likewise his penitence;" and stopped him as he was entering the sacred precincts. Theodosius submitted. For the space of eight months he was debarred from the holy offices, and finally, after some other humiliations, he condescended to the performance of public penance, as the condition of reconciliation with the church. This was, indeed, a signal display of spiritual authority at a period scarcely fourscore years removed from the last persecution and long preceding the origin of that system of ecclesiastical despotism so generally ascribed to the ambition of Rome. But it was the flagrancy of the crime which gave colour and success to the prelate's audacity. Ambrose, as well as Martin of Tours, expressed his indignation at the persecution of Priscillian and his followers; his humanity was offended by the execution of the heretics. Yet had he no comprehension of what we call toleration. The severe laws of Gratian against heretics are by Tillemont ascribed to his influence; and in 390 he held a council for the condemnation of the opinions of Jovinian. His ecclesiastical principles were as high and as rigid as those of the Gregories and the Innocents, but a milder disposition tempered them in execution.

Ambrose died in 397, at no advanced age, beloved by his faithful people, and even by the princes whom his virtues awed, and respected by the barbarians themselves. He left behind him what the church has commonly considered as a model of the episcopal character. His works, which are numerous, by no means reflect the vigour and energy of his actions; they are rather remarkable for the excellence of their principles and precepts, than for power of thought or diction. The most remarkable is that "De Officiis," which his panegyrists have not feared to compare with the "Offices" of Cicero. It is, of course, a Christian work, and the first proposition is the following:—"The proper office of a bishop is to teach the people." He composed some very voluminous expositions of Scripture. Other works are on the following subjects:—"De Virginitas," "Ad Virgines Exhortatio," "Institutio Virginis," &c., proving how zealously he was bent on the establishment of the monastic life; indeed, virgins were wont to come from a great distance in order to receive the veil from his hands: also, "De Viduis," "De Pœnitentia," "De Fuga Sæculi," "De bono Mortis," "De Vocatione Gentium," "De Fide, ad Gratianum," "De Fide, ad Arianos," "De Incarnationis Dominicæ Sacramento," &c.: also, funeral orations on Valentinian II., on Theodosius I., besides ninety-one epistles and several ser-

mons. He likewise composed several hymns on "the Work of the Creation," for vespers, and for particular festivals, which may be found in the "Corpus Poetarum Latinorum. Londini, 1713," tom. ii. p. 1563. Many lives of Ambrose are extant. The most ancient is one by Paulinus, a priest of Milan, and the secretary of the prelate. The best edition of his works is in 2 vols. fol. Paris, 1686—1690. There is also one by Erasmus in 2 vols. fol. apud Froben. 1527.

The following have been translated into English:—1. "S. Ambrose his devout Praier expedient for those that prepare themselves to say Masses, translated by Thomas Paynell." London, 1555, 8vo. 2. "Two Letters, in which he replies to y^e Epistle of Symmachus, which Ambrose calls y^e Relation to y^e Emperor Valentinian concerning y^e restoring y^e Altars to y^e victorious Senate; translated by Richard Humphry." London, 1637, 4to. 3. "Christian Offices, Cristal Glass, written by S. Ambrose, in three books, translated into English by R. Humphry." London, 1637, 4to. 4. His "Hymn, called y^e Te Deum, paraphrased by John Oldham." London, 1703, 8vo. 5. "Two Bookes of S. Ambrose, Bysshope of Myllene, entitled, Of y^e Vocation and Calling of all Nations, newly translated out of Latin into Englyshe, for y^e edifying and comfort of y^e single-mynded and godly unlearned in Christ's Church; against y^e late strong sect of y^e Pelagians, y^e maynteyners of y^e free wyll of men, and denyers of y^e grace of God, by Henry Becher." Lond. 1561, 8vo. 6. "S. Ambrose of Oppression, translated by John Owen." 16mo., no date, probably Worcester, 1550. (Paulinus, *Vit. Ambros.*, *Βίος καὶ πολιτεία Ἀυγουστίνου* in *Append. ad Opera S. Ambros.* edit. Benedict.; *Vita S. Ambros. ex ejus scriptis Collectæ*, ibidem; Theodoret, l. iv. 6, 7. and v. 18.; Baronius, *Annal.* 390.; Basnage, *Annal.* t. iii. p. 47. 157.; Watt, *Bibliotheca Britannica*, vol. i. art. "Ambrose.") G. W.

The name of Ambrosius is connected with the earliest improvement of church music. The writings of the early fathers concur in recording the employment of music as a part of public worship, although no regular ritual was in existence to determine its precise form and use. This appears to have been first supplied by Ambrosius, who instituted that method of singing known by the name of the "cantus Ambrosianus," which is said to have had a reference to the modes of the ancients, especially to that of Ptolemy. This is rather matter of conjecture than certainty, although the Eastern origin of Christianity and the practice of the Greek fathers render the supposition probable. The effect of the Ambrosian chant is described in glowing terms by those who heard it in the cathedral of Milan. "The voices," says Augustine, "flowed in at my ears, truth was distilled

into my heart, and the affection of piety overflowed in sweet tears of joy." Whether any genuine relics of the music thus described exist at the present time is exceedingly doubtful: the style of singing it may, however, have been preserved; and this is still said to be applied at Milan to compositions of a date comparatively recent. (Gerber, *Lexicon der Tonkünstler*; Hawkins, *History of Music*; Burney, *Present State of Music in France and Italy*.) E. T.

AMBROZY, WENZEL BERNARD, an historical painter born at Guttenberg in Bohemia in 1723. He was educated in his youth in the college of the Jesuits at Prague, but adopted finally the profession of a painter. He received his first instruction in painting from his elder brother, Joseph Ambrozy, a miniature painter at Prague, and afterwards acquired a knowledge of fresco painting from a P. Sierdus, and executed at an early period of life some ordinary works in that style in Prague and its vicinity. But he changed his style upon becoming acquainted with Reiner, one of the best of the Bohemian painters. Ambrozy adopted the gay and elegant colouring of Reiner, which was similar to the colouring of many of the Venetian masters, and executed many good frescoes and several excellent altar-pieces in oil in his style. His compositions are spirited and well arranged, and his heads have a great deal of good character, but his design is in very ordinary taste. Maria Theresa appointed Ambrozy one of her court painters, and he was honoured with the notice of the Emperor Joseph II. Ambrozy was skilled also in restoring pictures. He died in 1806.

His son, ANTON AMBROZY, was a young painter of great promise, but he died at Prague in 1788, in his twentieth year. He distinguished himself already in his tenth year by some illustrations which he painted to Ovid. (Dlabacz, *Künstler-Lexicon für Böhmen*; Nagler, *Neues Allgemeines Künstler-Lexicon*.) R. N. W.

AMBUEHL, JOHANN LUDWIG, a German poet, was born on the 13th of February, 1750, at Wattweil, in the canton of St. Gallen in Switzerland, where his father kept a village school. Ambühl, when a boy, showed a very earnest desire to gain all the knowledge that was attainable in his limited sphere; but he manifested a particular taste for poetry, music, history, and natural history. His father lost his eyesight at the time when his son had attained an age at which he was able to be of material assistance to his parents. He now undertook the whole management of the school, and with more than an ordinary filial affection he supported, with his small income, his blind father, his mother, who was wasting away in a decline, and his younger brothers and sisters. Strictness in the discharge of his duties, honesty, and self-denial, were the striking features of his character. He worked

incessantly at his own studies, and his success induced him at last to seek a more extended sphere of action. Accordingly he exchanged his mastership of the village school for the place of teacher in the great educational establishment of Kuster at Rheineck. Soon after this appointment had been obtained, he was intrusted with the superintendence and the management of the education of an only daughter, the richest heiress in the canton. He accompanied her, during three years, to several educational establishments in foreign countries. Some years after his return to Switzerland, when the revolution there had come to a close in 1798, Ambühl received the office of sub-governor (*unter-statthalter*) of the district of Rheinthal, the duties of which he discharged with his usual honesty down to his death on the 22d of April, 1800.

Ambühl is the author of a considerable number of works, consisting of novels, essays, and especially historical dramas. These dramas, for which he was chiefly celebrated in his time, were almost all of a patriotic character, and were written for the purpose of rousing or reviving the national spirit of the Swiss. But these proclamations of a Swiss nationality which does not exist, together with the want of artistic construction, have caused these dramas to fall into almost complete oblivion. The principal are — "Der Schweizerbund," Zürich, 1799; "Angelina," Zürich, 1780; "Die Mordnacht in Zürich," 1781; "Hans von Schwaben, oder Kaiser Alberts Tod," St. Gallen, 1784; "Wilhelm Tell," Zürich, 1781. Among his other writings are — "Die Briefftasche aus den Alpen, erste und zweite Lieferung," Zürich, 1780—1782; "Dritte und vierte Lieferung," St. Gallen, 1783—1785; "Briefe einer befreiten Nonne," St. Gallen, 1783. Some other essays and poems of Ambühl were collected and published after his death by G. Grob, St. Gallen and Leipzig, 1803, 8vo. This collection is preceded by a memoir of Ambühl, written by Grob. Ambühl also wrote a history of the district of Rheinthal, which however has not been published. (Meyer von Knonau, in Ersch und Gruber, *Allgem. Encyclopædie*, iii. 339, &c.; Gervinus, *Neuere Geschichte der Poet. National-Literatur der Deutschen*, i. 578.) L. S.

AMEIL, AUGUSTE, born in Paris on the 6th of January, 1775; enrolled himself in the grenadiers of the National Guard at the commencement of the revolution, and had risen, in 1792, to the rank of sous-lieutenant in the chevaux-légers of Gévaudan. He served in the campaigns of Dumourier and Jourdan; was one of the army destined to invade Ireland; served under Brune in Holland; distinguished himself at the taking of Munich in 1804; and was severely wounded at Jena in 1809. Having attained the rank of colonel, he was employed for a short time in Spain, and then sent with his regiment to

take part in the disastrous Russian campaign. In 1814 he gave in his adhesion to the Bourbons, and received from them the crosses of the legion of Honour and St. Louis. His conduct, after the return of Bonaparte from Elba, was marked by more than the common vacillation of the soldiers of the old army. Ameil accompanied Monsieur to Lyon, when that prince endeavoured to oppose Napoleon. When the troops declared for the emperor, Ameil followed their example, and accepted a command in the Imperial army. He was despatched to Burgundy with proclamations against the Bourbons. Arrested by the royalists of Auxerre and sent to Paris, he again offered his services to Monsieur and the Duc de Berry. They were rejected; and Napoleon, on entering Paris, found him a prisoner in the abbey. Ameil commanded a body of cavalry at the battle of Waterloo, and subsequently took part in the operations of the army of the Loire. In July, 1815, he wrote to Louis XVIII., tendering his submission, and reminding the king "that Turenne, Condé, and other great men who adorned the reign of Louis XIV., belonged originally to the party of the Fronde." Louis XVIII. does not appear to have been convinced by this reasoning that Ameil was a person in whom he could repose confidence, and left him to be included in the number proscribed by the ordonnance of the 24th of July. Ameil escaped from France, and was in his absence condemned to death as contumacious on the 15th of November, 1816. Having sought an asylum in Hanover, he was arrested at Hildesheim, where he soon after sunk into a state of mental alienation, in which he continued till his death on the 16th of September, 1822. His character was not an uncommon one among soldiers of fortune—as brave as his sword, and with as little sense of principle. (Michaud, *jeune*, in the *Supplement to the Biographie Universelle*.)

W. W.

AMEILHON, HUBERT PASCAL, was born at Paris on the 7th of April, 1730. At the university he was distinguished less for aptitude in learning and a retentive memory than the determined resolution and perseverance with which he set himself to acquire knowledge. He was destined by his parents to the church, and in due time took the first vows. The study of theology did not however suit his taste, and he soon renounced all thoughts of an ecclesiastical career. He retained, however, the dress and title of abbé thirty years after he had devoted himself exclusively to literary pursuits. The short mantle was at that time an introduction to society for those who could obtain no other.

The Greek and Latin classics were the principal objects of his early studies. His distinction as a scholar attracted towards him the favourable notice of Bonami, at that

time a member of the Académie des Inscriptions. Bonami was principal editor of the *Journal de Verdun*, a periodical established by Claude Jordan in 1704, under the rather ambitious title of "*Clef du Cabinet des Souverains*." This work had a fair reputation, and to it Ameilhon was encouraged to contribute by his literary patron, who thus became the means of turning his attention to the monuments of the history of his own country. For the first steady remunerative appointment obtained by Ameilhon he was also indebted to Bonami. In 1760 one of the magistrates of Paris bequeathed his library to the city. It consisted of several thousands of MSS. and a number of portfolios, all in the greatest confusion. Bonami, with the assistance of Ameilhon, undertook to arrange and draw up a *catalogue raisonné* of them. Their zeal and assiduity were rewarded by the appointment of Bonami as librarian, and Ameilhon as sub-librarian to the city of Paris.

Ameilhon's bibliographical labours, though they occupied his whole time during the day, did not prevent him from devoting his nights to his favourite pursuits. Even at this early period of his career he appears to have conceived the idea of rendering his philological studies subservient to the illustration of the state of science, the liberal and mechanical arts, agriculture and commerce among the ancients. The vague statements of his biographers leave it uncertain whether a taste for experimental science had given this turn to his inquiries, or whether a desire to throw light upon the topics mentioned prompted his scientific studies. It is however certain that long after the close of his academic career he attended courses of physics, anatomy, mineralogy, botany, and chemistry under the most able masters of his time, and was believed to have made considerable progress in the last-mentioned science.

The first of his efforts which attracted general notice in the literary circles of Paris was an essay on the commerce and navigation of the Egyptians under the Ptolemies, the subject proposed for competition by the Académie des Inscriptions in 1762. Ameilhon's essay obtained the prize. Next year his discourse on the rights and privileges of the Pontifex Maximus among the Romans was equally successful. And either in 1764 or 1765 he gained a third prize from the Académie for his inquiry into the education of the youth of Athens during the most flourishing period of the republic. The second and third of these memoirs were never published. Ameilhon wished to revise and correct them before giving them to the press, and they remained in an unfinished state at his death. The "*Histoire du Commerce et de la Navigation des Egyptiens sous le Regne des Ptolemées*" was published at Paris, in a small octavo, in 1766. Ameilhon attacked

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